THE HARVARD ORIENTAL SERIES

VOLUME TWENTY-SEVEN

THE volumes of the HARVARD ORIENTAL SERIES are printed at the expense of funds given to Harvard University by Henry Clarke Warren (1854–1899), of Cambridge, Massachusetts. The third volume, Warren's *Buddhism*, is a noble monument to his courage in adversity and to his scholarship. The Series, as a contribution to the work of enabling the Occident to understand the Orient, is the fruit of an enlightened liberality which now seems to have been an almost prophetic anticipation on his part of a great political need.

A brief Memorial of Mr. Warren, as a scholar and as a man of patriotic and practical public service, is given at the end of volume 30 of this Series. It has been reprinted at the end of the seventh and eighth issues of Warren's *Buddhism;* and also at the end of the Descriptive List of this Series, issued as a separate pamphlet, to be had free upon application to the Harvard University Press.

The Descriptive List of the volumes of this Series is given at the end of this volume.

HARVARD ORIENTAL SERIES

EDITED

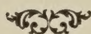
WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

Professor at Harvard University; Honorary Fellow of the Asiatic Society of Bengal, of France, of England, and of Germany; Corresponding Member of the Society of Sciences at Göttingen, the Russian Academy of Sciences, and the Académie des Inscriptions et Belles-Lettres of the Institute of France

Volume Twenty-Seven



CAMBRIDGE, MASSACHUSETTS

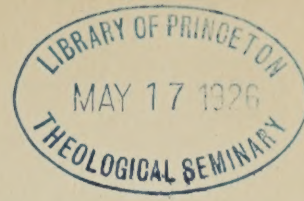
Harvard University Press

LONDON: HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS

1926

Vikrama-carita



VIKRAMA'S ADVENTURES

OR

The Thirty-two Tales of the Throne

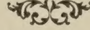
A COLLECTION OF STORIES ABOUT KING VIKRAMA, AS TOLD BY THE THIRTY-TWO STATUETTES THAT SUPPORTED HIS THRONE

EDITED IN FOUR DIFFERENT RECENSIONS OF THE SANSKRIT ORIGINAL
(VIKRAMA-CHARITA OR SINHASANA-DVATRINÇAKA)
AND TRANSLATED INTO ENGLISH WITH AN INTRODUCTION

BY

FRANKLIN EDGERTON

Professor of Sanskrit at the University of Pennsylvania, Sometime Instructor in Sanskrit and Johnston Scholar at the Johns Hopkins University, Joint Editor of the Journal of the American Oriental Society, Fellow of the American Academy of Arts and Sciences



PART 2: TEXT, IN FOUR PARALLEL RECENSIONS

CAMBRIDGE, MASSACHUSETTS
Harvard University Press
LONDON: HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
1926

Volume 27, Text, first issue: 1000 copies



Composed on the monotype, and printed from the monotype
matter, by the Harvard University Press
at Cambridge, Mass., U. S. A.

To

My Father and Mother

NOTE FOR LIBRARIANS AND CATALOGUERS

The Library of Congress issues printed catalogue-cards made to follow rules now generally approved by the best experts. The cards for this work bear the serial number 23–26324, and the main entry is "Vikrama-charita." Complete sets of these cards may be had (at a nominal price of 12 cents for each set of 8 or less) upon application to "The Library of Congress, Card Division, Washington, D. C." But (to foreign librarians, at least) the suggestion may be welcome that this work be recorded in Library Catalogues under the following entries:

Vikrama-charita (as title of the Sanskrit text)
Vikrama's Adventures (as equivalent English title)
Edgerton, Franklin, 1885– (as editor and translator)
Sinhāsana-dvātrinçakā (as cross-reference to Vikrama-charita)
Harvard Oriental Series (as whole, of which this work is part)
Lanman, Charles Rockwell, 1850– (as editor of the Series)

NOTE AS TO PRONOUNCING SANSKRIT NAMES

Short *a*, as in *organ*, or like the *u* in *but*. The other vowels, as in the key-words *far*, *pin*, *pīque*, *pull*, *rūle*, (and roughly) *they*, *so*. Pronounce *c* like *ch* in *church*, and *j* as in *judge*. The "aspirates" are true aspirates: thus, *th*, *dh*, *ph*, as in *hothouse*, *madhouse*, *uphill*. They are not spirants, as in *thin*, *graphic*. The underdotted *ṭ*, *ḍ*, *ṇ*, etc. are pronounced (by the Hindus, at least) with the tip of the tongue turned up and drawn back. Dotted *ṁ* or *ṅ* indicates nasalization of the preceding vowel.

CONTENTS

PAGE

Table showing the stories of the four Recensions, and how they differ in sequence . . . xii
Method of citing the Vikrama-charita . . . xiv

VIKRAMA-CHARITA OR VIKRAMA'S ADVENTURES
Presented in four horizontally parallel recensions

The Frame-story in eight Sections, Roman I to VIII

Section
I. Invocation, and announcement of theme . . . 3
II. King Bhartṛhari and the fruit that gave immortality . . . 5
III*a*. The treacherous ascetic and the winning of the vampire or vetāla 13
III*b*. The gift of Indra's throne . . . 15
IV. Death of Vikrama and hiding of the throne . . . 18
V. Finding of the throne by Bhoja . . . 22
VI. The jealous king and the ungrateful prince, Part 1 . . . 29
VII. The jealous king and the ungrateful prince, Part 2 . . . 34
VIII. Bhoja's first attempt to mount the throne . . . 44

The thirty-two Stories told by the thirty-two Statuettes

Story
1. Vikrama's rule for giving in alms . . . 47
2. The brahman's unsuccessful sacrifice . . . 48
3. The sea-god's gift of four magic jewels . . . 53
4. Vikrama's gratitude tested by Devadatta . . . 61
5. The jewel-carrier's dilemma . . . 68
6. Vikrama gratifies a lying ascetic . . . 73
7. Two headless bodies brought to life by Vikrama . . . 78
8. Vikrama causes a water-tank to be filled . . . 84
9. The fair courtezan who was visited by a demon . . . 88
10. Vikrama obtains a magic charm from an ascetic . . . 95
11. Vicarious sacrifice for a man who was dedicated to an ogre . . . 99
12. The spendthrift heir, and the woman tormented by an ogre . . . 106
13. Vikrama shames the wise men by an example of unselfishness . . 114
14. An ascetic warns Vikrama against neglect of kingly duty 121
    Emboxt story: The fatalist king . . . 122
15. The heavenly nymph and the kettle of boiling oil . . . 128
16. The spring festival and the brahman's daughter . . . 133
17. Vikrama offers himself for his rival's benefit . . . 137
18. Vikrama visits the sun's orb . . . 141
19. Vikrama visits Bali, king of the nether world . . . 147
20. Vikrama visits a forest ascetic . . . 153
21. Vikrama is entertained by personifications of the eight Magic Powers 159

22. Vikrama wins Kāmākshī's quicksilver for another man 166
23. Vikrama's daily life: his evil dream 171
24. A strange inheritance: Çālivāhana and Vikrama 176
25. Vikrama averts an astrological evil omen 184
26. Vikrama and the cow that grants every wish (" Wish-cow ") . . 189
27. Vikrama reforms a gambler 194
28. Vikrama abolishes the sacrificing of men to a bloody goddess . . . 201
29. Vikrama's lavishness praised by a bard 206
30. The clever mountebank 210
31. Vikrama and the vampire or vetāla 217
Emboxt story: The prince who insulted a brahman 218
32. Vikrama's power and magnanimity 224
[33] Conclusion: Thirty-two nymphs, curst to be statuettes, releast . . 225

Seven tales peculiar to single recensions of the Vikrama-charita

Metrical Recension (MR) 32: Bhaṭṭi becomes Vikrama's minister . . 229
Jainistic Recension (JR) V: Vikrama wins the kingdom from Agnivetāla 233
Jainistic Recension (JR) VII: Vikrama's conversion to Jainism. . . . 233
Jainistic Recension (JR) IX: Brilliancy of Vikrama's court 236
Jainistic Recension (JR) 29: Vikrama and the sign-reader 238
Jainistic Recension (JR) 31: The haunted house 239
Jainistic Recension (JR) 32: The poverty-statue 240

Appended text of the story of Vikramāditya's birth 241

CRITICAL APPARATUS

Remarks as to general procedure 245

The manuscripts, enumerated and described

1. Manuscripts of the Southern Recension 247
2. Manuscripts of the Metrical Recension 250
3. Manuscripts of the Brief Recension 251
4. Manuscripts of the Jainistic Recension 253
5. Manuscripts of the Vararuci Recension 256

Variant readings of the 32 authorities, manuscript (30) or printed (2)

The variants are given for each Section or Story (each text-unit), pages 257–348, and in the same sequence as that in which the text-units are printed

APPENDIX: THE STANZAS OF THE VIKRAMA-CHARITA

Stanzas included in the index 349
The number and the languages of the stanzas 349
Meters of the stanzas: and Table of the meters 350
Abbreviations and signs and typographical devices explained 351

Alphabetic index of the stanzas of all four recensions 353–369

TABLE SHOWING THE STORIES OF THE FOUR RECENSIONS, AND HOW THEY DIFFER IN SEQUENCE

This is page xii. For Explanation of the Table, see page opposite

Original Order Section	SECTIONS OF FRAME-STORY Here V = Vikrama	Southern Recension SR	Metrical Recension MR	Brief Recension BR	Jainistic Recension JR
I.	Invocation: announcement	I	I	I	I
II.	Bhartṛhari and the fruit	II	II	II	IV
	(Here JR has V and Agnivetāla)				V
IIIa.	False ascetic and vampire	IIIa	IIIa	IIIa	VI
	(Here JR has V's conversion)				VII
IIIb.	The gift of Indra's throne	IIIb	IIIb	IIIb	VIII
	(Here JR has V's brilliant court)				IX
IV.	V's death: hiding of the throne	IV	IV	IV	X
V.	Finding of the throne by Bhoja	V	V	V	II
VI.	Jealous king and bad prince, 1	VI	VI	out	XI (in 1)
VII.	Jealous king and bad prince, 2	VII	VII	out	XII (in 1)
VIII.	Bhoja tries to mount throne	VIII	VIII	VI	III
Story	STATUETTE-STORIES				
1.	V's rule for giving in alms	1	1	1	1
2.	Brahman's futile sacrifice	2	2	2	2
3.	Sea-god's gift of magic jewels	3	3	3	3
4.	Vikrama's gratitude tested	4	4	4	4
5.	Jewel-carrier's dilemma	5	5	7	5
6.	V gratifies a lying ascetic	6	6	6	6
7.	Headless bodies revived by V	7	7	5	7
8.	V causes water-tank to fill	8	8	9	8
9.	Fair courtezan and demon	9	10	29	9
10.	V gets charm from ascetic	10	11	10	10
11.	V's vicarious sacrifice	11	9	8	11
12.	Spendthrift heir, woman, ogre	12	12	11	12
13.	V shames the wise by goodness	13	13	13	13
14.	Ascetic warns Vikrama	14	14	14	14
	Emboxment: Fatalist king	embxt	embxt	out	embxt
15.	Nymph, kettle of boiling oil	15	15	15	15
16.	Festival, brahman's daughter	16	16	16	16
17.	V offers himself for rival	17	17	17	17
18.	V visits the sun's orb	18	18	18	18
19.	V visits Bali in nether world	19	19	19	19
20.	V visits a forest ascetic	20	20	20	20
21.	V and the eight Magic Powers	21	21	21	21
22.	V wins magic quicksilver	22	22	22	22
23.	V's daily life and evil dream	23	23	23	23
24.	Strange inheritance: Çālivāhana	24	24	24	24
25.	Vikrama averts evil omen	25	25	25	25
26.	Vikrama and the "Wish-cow"	26	26	26	26
27.	Vikrama reforms a gambler	27	27	27	27
28.	V abolishes a human sacrifice	28	28	28	28
29.	V's lavishness praised by bard	29	29	12	out
	(Here JR has V and sign-reader)				29
30.	The clever mountebank	30	30	30	30
31.	Vikrama and the vampire	31	31	31	out
	Emboxment: Prince and brahman	embxt	embxt	out	out
	(Here JR has The haunted house)				31
32.	V's power and magnanimity	32	out	32	out
	(Here MR has Bhaṭṭi as minister)		32		
	(Here JR has The poverty-statue)				32
33.	Conclusion: Thirty-two nymphs, curst to be statuettes, releast from curse	33	33	33	33

EXPLANATION OF THE TABLE ON THE OPPOSITE PAGE

This is page xiii

Sections of the Frame-story are numbered with Roman numerals, I to XII
Stories told by the Statuettes are numbered with Arabic numerals, 1 to 32

The numbers in the left-hand column indicate the **original order** of each Section of the Frame-story or of each Statuette-story (briefly, each text-unit) of the Vikrama-charita. That is, these numbers show the position which each unit had in the original form of Vikrama's Adventures as reconstructed in the Composite Outline (Volume 26, Part VI); or, in other words, the actual sequence of the Sections or Stories of the Translation or Text as printed in the present volumes, and as summarily tabulated on page xii.

The numbers of the four right-hand columns indicate the position of each Section or Story **in the MSS.** of the several recensions. Thus, original number 9, Fair courtezan, stands in the mss. of MR as number 10, and in the mss. of BR as number 29.

The order of the Southern Recension coincides with the original order. So does that of the Jain Recension, except that it puts original V and VIII immediately after original I, and emboxes original VI and VII in Story 1, and adds three Sections peculiar to itself (JR V and VII and IX of the mss.). The other recensions (Metrical, Brief) dislocate a few of the Stories, and the dislocations are shown by dislocating the Arabic numbers so that they stand a little to the right and out of vertical alignment. Thus MR 10, 11, 9 (of the mss.) correspond respectively to original 9, 10, 11; and BR 7, 5, 9, 29, 8, 11, 12 (of the mss.) correspond respectively to original 5, 7, 8, 9, 11, 12, 29.

MEANING OF HEAD-LINES AND SUBORDINATE HEADINGS

of the pages containing (in volume 26) the Translation and (in volume 27) the Text

Numbers of the Sections of the Frame-story and of the Statuette-stories, as given in the **head-lines** of each left-hand page, refer to the "original order," as explained above.

Numbers given in the **subordinate headings.** — In like manner, the numbers in the left-hand part of these headings refer to the same "original order." In cases where a Section or Story has suffered dislocation in a given recension, this fact is made clear by a statement in the right-hand part of the subordinate heading, which tells expressly what place that Section or Story occupies in the mss. of *that* recension.

TYPOGRAPHICAL DEVICES

Parentheses ( ) are used to enclose matter which seems to be a necessary part of the English rendering.

Brackets [ ] enclose explanatory matter or an alternative rendering.

An asterisk (*) is placed immediately before an emended word, and means that there is some element in that word which is not found in any manuscript.

Much or all of the matter that stands on this page and the next, may be found elsewhere, scattered in one place or another, but so that it is likely to be overlooked. Accordingly, it is well to have it assembled and repeated here in this conspicuous place.

METHOD* OF CITING THE VIKRAMA-CHARITA

This is page xiv

Each Section of the Frame-story and each Statuette-story (briefly, each "text-unit") is cited by the abbreviated name of the recension (SR, MR, BR, JR), followed by a number (Roman for a Section of the Frame-story, Arabic for a Statuette-story) which indicates the place of the unit in the "original order" (see page xiii). — Thus "SR II" and "JR II" (not "JR IV") mean "Bhartṛhari." Likewise "SR 7" and "BR 7" (not "BR 5") mean "Headless bodies."

The Metrical Recension. — This consists wholly of verse-lines. The lines (not the stanzas) are numbered starting at the beginning of each text-unit with number 1, and are cited accordingly.

The other recensions, those in mingled prose and verse, are cited thus:

The stanzas. — Each unit, like an act of a play, is treated as a separate unit, and the stanzas are numbered for each unit starting every time with number 1, and are cited accordingly. — Thus the citation "SR V. 3" means Southern Recension, unit V (Finding of the throne), stanza 3 (jale tāilam). But "MR V. 50" means Metrical Recension of the same unit, *line* 50 (jale tāilam).

The prose lines between any two consecutive stanzas are numbered from the prior stanza to the latter stanza, starting every time with number 1. A given prose line is cited by citing the prior stanza and placing after the citation the number of the line as counted from that stanza. — Thus "SR II. 6.9" means line 9 of the prose passage immediately following the stanza SR II. 6. This is the line in which Bhartṛhari's unfaithful queen gives the fruit to the groom, and corresponds to BR of II. 17. 1 and to JR of II. 9. 10. — If there be no prior stanza, that is, if the unit begin with prose, a zero is put in place of the stanza-number. Thus SR 2.0.36 is the line beginning devatayo 'ktam: bho rājan.

* Sanskrit works in mingled prose and verse (such as the dramas and story-books and the Southern and Brief and Jain Recensions of Vikrama-charita) are numerous. This method of citing them is simple and practical. It is the one devised by the General Editor of the Harvard Oriental Series, and was proposed by him in an essay printed at pages xvii to xxvii of volume 21 of that Series, S. K. Belvalkar's Uttara-Rāma-charita.

The author of the method argues there in detail on behalf of its general adoption, and sets forth the confusion now caused by the use of different methods for different editions of the same play, and the great waste of time and labor and the hindrance to progress arising from the now prevailing lack of one good and uniform system. The essay is entitled "A method for citing Sanskrit dramas," and a reprint of it may be had by any one free, on application to the Harvard University Press, Cambridge, Massachusetts, U. S. A.

VIKRAMA-CHARITA

Edited in the original Sanskrit of four different recensions
(Southern, Metrical, Brief, Jainistic) and printed
in four horizontally parallel sections

SANSKRIT TEXT OF VIKRAMA-CARITA

Presented in four horizontally parallel recensions

I. Frame-story: First Section

Invocation, and announcement of theme

SOUTHERN RECENSION OF I

gajānanāya mahate pratyūhatimirachide
apārakaruṇāpūrataraṅgitadṛçe namaḥ. 1
çrīpurāṇapuruṣaṁ purātanaṁ
padmasaṁbhavam umāpatiṁ mayā
saṁpraṇamya subhagāṁ sarasvatīṁ
vikramārkacaritaṁ viracyate. 2

purā kāilāsaçikharam āsīnaṁ parameçvaraṁ jagadambikā praṇamyā 'vadat: kim iti!

vedaçāstravinodena kālo gacchati dhīmatām,
itareṣāṁ tu mūrkhāṇāṁ nidrayā kalahena vā. 3

ityuktatvāt kālāpanayanārthaṁ kāpi sakalalokacittacamatkāriṇī kathā kathanīyā. tataḥ parameçvaraḥ pārvatīṁ praty āha: he prāṇeçvari, çrūyatām; sakalajanahṛdayahāriṇī kathā mayā kathyate.

METRICAL RECENSION OF I

purā laṅkeçvarabhujākeyūranikaṣopale
çāile çāilendrasutayā jagade jagadīçitā:
deva, citrāḥ kathāḥ kāçcid antarāyasya mocanīḥ
mahyaṁ çuçrūṣave brūhi, manaḥprahlādinīḥ çubhāḥ.
atho 'vāca mahādevo bhavānīṁ prītamānasaḥ,
çiraçcandrāṅçuniṣyandasudhāmadhurayā girā:
asti siṅhāsanaṁ kiṁcid gūhanīyaṁ mahattaram;
paritas tatra vidyante dvātriṅçat sālabhañjikāḥ.
kadācid ucite kāle kalākuçalasaṁkule
bhojarājasabhāmadhye kathayanti sma tāḥ kathāḥ. devy uvāca:
kasye 'dam āsanaṁ divyaṁ, deva? kiṁrūpalakṣaṇam?
kutra sthānaṁ bhavet pūrvaṁ? vaṅçe kasya mahīpateḥ?
prāpa bhojamahīpālaḥ kasmād etad varāsanam?
tac citram iva me bhāti; pūrvam ārabhya me vada!
evam ukto mahādevo babhāṣe dantakāntibhiḥ
māulī candramasaḥ kurvann ākasmikamahodayam.

iti siṅhāsanadvātriṅçikāyāṁ prathamā lāpanikā

Brief Recension of I

yaṁ brahma vedāntavido vadanti,
  paraṁ pradhānaṁ puruṣaṁ tathā 'nye,
viçvodgateḥ kāraṇam īçvaraṁ vā,
  tasmāi namo vighnavināçanāya. 1
jāḍyābdhimajjajjanapāradāyāḥ,
  pāṇḍityadānāikaviçāradāyāḥ,
vīṇāpravīṇīkṛtanāradāyāḥ,
  smarāmi pādāv iha çāradāyāḥ. 2
svarūpam ānandamayaṁ munīnām
  agocaraṁ locanayor atīva,
manīṣicetogṛhadīpadhāma
  vandāmahe cetasi rāmanāma. 3
nilīnam indoḥ payasī 'va bimbaṁ
  satāṁ yad antaḥkaraṇe vibhāti,
sadā tad ānandavivekarūpaṁ
  paraṁ-paraṁ dhāma çivaṁ bhajāma. 4

adhunā manasvināṁ manorañjanāya dvātriṅçatsiṅhāsanaputtalikāvicitrālāpakāutūhalamanoharo gadyapadyamayaḥ kathāprabandhaḥ kathyate. uktaṁ ca:

kavīçvarāṇāṁ vacasāṁ vinodāir
  nandanti vidyānidhayo, na cā 'nye;
candropalā eva karāiḥ sudhāṅçor
  dravanti, nā 'nyā dṛṣadaḥ kadācit. 5 api ca:
vaco'nurāgaṁ rasabhāvagamyaṁ
  jānāti dhīraḥ sudhiyā, na cā 'nyaḥ;
gambhīram ambhodaravaṁ vidagdhā
  vidur mayūrā, na punar balākāḥ. 6
kāilāsam ullāsakaraṁ surāṇāṁ
  kadāpy adhiṣṭhāya mudā carantam
papraccha gāurī priyam indugāuraṁ
  gāurīkṛtāçeṣajanaṁ yaçobhiḥ: 7
kleçāvahāir api tapobhir upetya yogaṁ
  yaṁ nā 'pnuvanti manasā yatayo 'pi nūnam,
tasyā 'ṅkam etya tava deva sukhaṁ carantyā
  jāgarti ko'pi mama puṇyamayo 'nubhāvaḥ. 8
vadanti deveça manogatas tvaṁ
  manorathaṁ pūrayasī 'ti santaḥ;
tathā kathā māṁ anugṛhya tasmād
  ājñāpaya jñānamayaḥ pradīpaḥ. 9
ānandasyandinīṁ ramyāṁ madhurāṁ rasamedurām
kathāṁ kathaya deveça mamā 'nugrahakāmyayā. 10
tataḥ saṁtoṣapīyūṣaparipūrṇo maheçvaraḥ
priyāṁ prati priyāṁ vācam abhāṣata manīṣitām; 11
somakāntamayaṁ divyam āsīt siṅhāsanaṁ çubham,
abhavan ratnakhacitā dvātriṅçat tatra putrikāḥ. 12
ekāikasyāṁ tathā tāsām adbhutā 'bhūt sarasvatī;
tathā 'bhāṣanta cāi 'kāikā bhojam ambhojalocane. 13
kasya siṅhāsanaṁ tāvat, prāptaṁ bhojena vā katham ?
tat sarvaṁ candravadane vadāmi tava sāṁpratam. 14

Jainistic Recension of I

anantaçabdārthagatopayoginaḥ
    paçyanti pāraṁ na hi yasya yoginaḥ,
jagattrayāçeṣatamovināçakaṁ
    jyotiḥ paraṁ taj jayati prakāçakam. 1
anekavāicitryamayaṁ jagattrayaṁ
    prayāti sākṣāt pratibimbarūpatām
yasyā 'niçaṁ jñānamayāikadarpaṇe,
    praṇāumi taṁ çrībhagavantam ādimam. 2
ye pūjanīyāḥ sumanaḥsamūhāis
    te santu me çrīguravaḥ prasannāḥ;
sadā navo yatpratibhāprakarṣaḥ
    punantu te çrīkavayaç ca vācam. 3

sakalasurāsuranaranikaranāyakapraṇatapādāravindaçrīsarvajñaçāsanaprabhāvakasya paramaguruçrīsiddhasenadivākarapraṇītopadeçapeçalavivekasya jagadvaryadhāirya-gāmbhīryaparamāudāryādiguṇagaṇālaṁkṛtasya vikramākrāntatrivikramasya çrī-vikramanareçvarasya kaçcit prabandhaḥ prārabhyate. tasyā 'yaṁ pūrvakavisaṁ-pradāyaḥ, yat:

pūrvaṁ devatādhiṣṭhitacandrakāntaratnamayasiṅhāsanasthadvātriṅçatputrikābhiḥ pravararājyalakṣmīnivāsāmbhojasya çrībhojanareçvarasya purato mahāçcaryamaya-dvātriṅçatkathānakāiḥ çrīvikramādityasya guṇotkīrtanaṁ cakre. tatra ke'pi jijñāsavaḥ kathayanti: kasya tat siṅhāsanam? kena kasyā 'rpitam? kathaṁ bhojena labdham? kāni tāni kathānakānī 'ti tat sarvam āvedyamānaṁ çrūyatām. tathā hi:

Vararuci Recension of I

namo gurūṇāṁ caraṇāmbujebhyas
    tathe 'ṣṭadevebhya upāsitebhyaḥ;
prārabdhakāryeṣu samā 'stu siddhir
    vācāṁ vicāreṣu çubhā ca buddhiḥ. 1

dvātriṅçatikālambhāiḥ siṅhāsanakhaṇḍasya vikramādityasya vararucir ucitā racayati — sabhyāḥ çṛṇvantu — durlabhā gāthāḥ.

II. Frame-story: Second Section

King Bhartṛhari and the fruit that gave immortality

Southern Recension of II

asti samastavastuvistīrṇā guṇaparābhūtapurandaranivāso 'jjayinī nāma nagarī. tatra samastasāmantasīmantinīsīmantasindūrāruṇa-caraṇakamalayugalo bhartṛharir nāma rājā 'sīt, sakalakalāpravīṇaḥ samastaçāstrābhijñaç ca. tasyā 'nujo vikramo nāma svavikramā-pahṛtavāirivikramo 'bhūt. tasya bhartṛharer bhāryā rūpalāvaṇyā-diguṇavinirjitasurāñganā 'nañgasenā nāmā 'bhūt.

tasmin nagare brāhmaṇaḥ kaçcit sakalaçāstrābhijño viçeṣato mantraçāstravit, paraṁ daridraḥ, mantrānuṣṭhānena bhuvaneçvarīm atoṣayat. tuṣṭā sā brāhmaṇam avādīt: bho brāhmaṇa, varaṁ vṛṇīṣva. brāhmaṇeno 'ktam: devi, yadi me prasannā 'si, tarhi māṁ jarāmaraṇavarjitaṁ kuru. tato devyā divyam ekaṁ phalaṁ dattvā bhaṇitaç ca [!]: bhoḥ putra, etat phalaṁ bhakṣaya, jarāmaraṇavarjito bhaviṣyasi. tato brāhmaṇas tat phalaṁ gṛhītvā svabhavanaṁ pratyāgatya snātvā devatārcanāṁ vidhāya yāvat phalaṁ bhakṣayati, tāvat tasya manasy evaṁ buddhir abhūt: kim iti, ahaṁ tāvad daridraḥ; amaro bhūtvā kasyo 'pakāraṁ kariṣyāmi? paraṁ bahukālajīvinā 'pi bhikṣāṭanam eva kāryam. ataḥ paropakāriṇaḥ puruṣasya svalpakālajīvitam api çreyase bhavati. anyac ca: yas tu vijñānavibhavādiguṇāir yuktaḥ kṣaṇamātram api jīvati, tasyāi 'va jīvitaṁ saphalaṁ bhavati. tathā co 'ktam:

yaj jīvati kṣaṇam api prathitāir manuṣyo
vijñānaçāuryavibhavādiguṇāiḥ sametaḥ,
tat tasya jīvitaphalaṁ pravadanti santaḥ;
kāko 'pi jīvati ciraṁ ca baliṁ ca bhuñkte. 1 tathā ca:
yaj jīvyate yaçodharmasahitāis, tac ca jīvitam;
baliṁ kavalayan klinnaṁ ciraṁ jīvati vāyasaḥ. 2 api ca:
yasmiñ jīvati jīvanti bahavaḥ, sa tu jīvati;
bako 'pi kiṁ na kurute cañcvā svodarapūraṇam? 3 kiṁ ca:
kṣudrāḥ santi sahasraçaḥ svabharaṇavyāpārapūrodarāḥ;
svārtho yasya parārtha eva, sa pumān ekaḥ satām agraṇīḥ;
duṣpūrodarapūraṇāya pibati srotaḥpatiṁ vāḍavo,
jīmūtas tu nidāghasaṁbhṛtajagatsaṁtāpavichittaye. 4
asaṁpādayataḥ kaṁcid arthaṁ jātikriyāguṇāiḥ,
yadṛcchāçabdavat puṅsaḥ saṁjñāyāi janma kevalam. 5

iti vicārya tat phalaṁ rājñe dīyate cet, sa jarāmaraṇavarjito bhūtvā cāturvarṇyaṁ dharmataḥ paripālayiṣyatī 'ti tat phalaṁ gṛhītvā rājasamīpam āgatya —

ahīnāṁ mālikāṁ bibhrat tathā pītāmbaraṁ vapuḥ,
haro hariç ca bhūpāla karotu tava mañgalam! 6

ity āçīrvādapūrvakaṁ rājño haste phalaṁ dattvā bhaṇati sma: bho rājan, devatāvaraprasādalabdham idam apūrvaphalaṁ bhakṣaya, jarāmaraṇavarjito bhaviṣyasi. tato rājā tat phalaṁ gṛhītvā tasmāi bahūny agrahārāṇi dattvā visasarja, vicārayati sma: aho, mamāi 'tatphalabhakṣaṇād amaratvaṁ bhaviṣyati. mamā 'nañgasenāyām atiprītiḥ. sā mayi jīvaty eva mariṣyati. tasyā viyogaduḥkhaṁ soḍhuṁ na çaknomi. tasmād idaṁ phalaṁ mama prāṇapriyāyā

anañgasenāyāi dāsyāmī 'ty anañgasenām āhūya dattavān. tasyā anañgasenāyā māndurikaḥ kaçcit priyatamaḥ, sā punar vicārya tasmāi tat phalaṁ dadāu. tasya māndurikasya kācid dāsī priyatamā, sa tasyāi prādāt. dāsyā api kasmiṅçcid gopālake prītiḥ, sā tasmāi dattavatī. tasyā 'pi kasyāṁcid gomayadhāriṇyāṁ mahat prema, so 'pi tasyāi prāyacchat. tataḥ sā gomayadhāriṇī grāmād bahir gomayaṁ dhṛtvā gomayabhājanaṁ svaçirasi nidhāya tadupari tat phalaṁ nikṣipya yāvad rājavīthyām āgacchati, tāvad rājā bhartṛharī rājakumārāiḥ saha vāihālīṁ gacchaṅs tasyāḥ çirasi sthāpitagomayāgrasthitaṁ tat phalaṁ dṛṣṭvā gṛhītvā vyāghuṭya gṛham āgataḥ. tatas taṁ brāhmaṇam āhūyā 'vādīt: bho brāhmaṇa, tvayā yat phalaṁ dattaṁ tādṛçam anyat phalam asti kim? brāhmaṇeno 'ktam: bho rājan, tat phalaṁ devatāvaraprasādalabdhaṁ divyam; tādṛçaṁ phalaṁ bhūloke nā 'sti. anyac ca: rājā nāma sākṣād īçvaraḥ, tasya purato 'nṛtaṁ na vācyam. sa devavan nirīkṣaṇīyaḥ. tathā co 'ktam:

sarvadevamayo rājā ṛṣibhiḥ parikīrtitaḥ;
tasmāt taṁ devavat paçyen na vyalīkaṁ vadet sudhīḥ. 7

tato rājñā bhaṇitam: tādṛçaṁ phalaṁ dṛçyate cet, katham? brāhmaṇo 'bravīt: tat phalaṁ bhakṣitaṁ vā na vā? rājā 'bhaṇat: na mayā bhakṣitaṁ tat phalam, mama prāṇavallabhāyā anañgasenāyāi dattam. brāhmaṇeno 'ktam: tarhi tāṁ pṛccha, tat phalaṁ kiṁ bhakṣitam iti. tato rājā 'nañgasenām āhūya çapathaṁ kārayitvā 'pṛcchat. tayo 'ktam: tat phalaṁ māndurikasya dattam iti. tataḥ sa ākāritaḥ pṛṣṭo dāsyāi dattam ity akathayat. dāsī gopāle, gopālo gomayadhāriṇyāi dattam ity avādīt. tato jātasaṁpratyayo rājā paramaviṣādaṁ gatvā çlokam apaṭhat:

rūpe manohāriṇi yāuvane ca
  vṛthāi 'va puṅsām abhimānabuddhiḥ;
natabhruvāṁ cetasi cittajanmā
  prabhur yad eve 'cchati tat karoti. 8

punaç ca: aho strīṇāṁ cittaṁ caritraṁ kenāpi jñātuṁ na çakyate. tathā co 'ktam:

açvaplutaṁ vāsavagarjitaṁ ca,
  strīṇāṁ ca cittaṁ, puruṣasya bhāgyam,
avarṣaṇaṁ cā 'py ativarṣaṇaṁ ca,
  devo na jānāti — kuto manuṣyaḥ? 9

tathā ca:

gṛhṇanti vipine vyāghraṁ, vihaṁgaṁ gagane sthitam,
sarinmadhye gataṁ mīnaṁ, na strīṇāṁ capalaṁ manaḥ. 10

kiṁ ca:

vandhyāputrasya rājyaçrīḥ puṣpaçrīr gaganasya ca
bhaved eva, na tu strīṇāṁ manaḥçuddhir manāg api. 11

api ca:

sukhaduḥkhajayaparājayajīvitamaraṇāni ye vijānanti,
muhyanti te 'pi nūnaṁ tattvavidaç ceṣṭitāiḥ strīṇām. 12

anyac ca:

smaropamam api prāpya vāñchanti puruṣāntaram
nāryaḥ sarvāḥ svabhāvena, vadantī 'ty amalāçayāḥ. 13

tathā ca:

vinā japena mantreṇa tantreṇa vinayena ca
vañcayanti naraṁ nāryaḥ prajñādhanam api kṣaṇāt. 14
kulajātiparibhraṣṭaṁ nikṛṣṭaṁ duṣṭaceṣṭitam
aspṛçyam adhamaṁ prāyo manye strīṇāṁ priyaṁ varam. 15
gāuraveṣu pratiṣṭhāsu guṇeṣv ārādhyakoṭiṣu
vṛthā 'pi ca nimajjanti doṣapañke svayaṁ striyaḥ. 16
etā hasanti ca rudanti ca vittahetor,
viçvāsayanti ca naraṁ na tu viçvasanti;
tasmān nareṇa kulaçīlavatā sadāi 'va
nāryaḥ çmaçānavaṭikā iva varjanīyāḥ. 17 anyac ca:
na vāirāgyāt paraṁ bhāgyaṁ, na bodhād aparaṁ sukham,
na harer aparas trātā, na saṁsārāt paro ripuḥ. 18

itī 'daṁ padyaṁ paṭhitvā paramaṁ vāirāgyaṁ gato bhartṛharir vikramārkaṁ rājye 'bhiṣicya svayaṁ vanaṁ jagāma.

iti bhartṛharer vāirāgyakathā

Metrical Recension of II

asti vistṛtasaṁpattiḥ pṛthvīmaṇḍalamaṇḍanā
suparvālayasāubhāgyaṁ jayiny ujjayinī purī.
anuje vikramāditye yuvarāje 'nuvartini,
rājā bhartṛharir nāma kāntājanamanoharaḥ.
anañgasenā mahiṣī mānyā bhartṛhareḥ priyā;
tasyām āsaktahṛdayo nā 'nyad veda sa bhūpatiḥ.
tasminn eva pure kaçcid dvijo durgatipīḍitaḥ,
cirakālaṁ tapas taptvā bhadrakālīm atoṣayat.
varārthaṁ prerito devyā kasmiñçcit kāraṇāntare
vismṛtya svābhilaṣitam amartyatvam ayācata.
tato dattvā phalaṁ divyaṁ sahāsaṁ devatā 'bravīt:
yadi bhakṣed bhavān vipra, bhaved amarasaṁnibhaḥ.
dvayor vā 'pi bahūnāṁ vā na phalaṁ phaladaṁ bhavet;
ekopayojyam evāi 'tad iti sadyas tirodadhe.
tato nijagṛhaṁ prāptaṁ; bhāryā pratyudgatā mudā;

kiṁ labdhavān mahāprājñe ? 'ty apṛcchat tapasaḥ phalam.
sā tena phalahastena jñāpitārthā tam abravīt:
çrotriyo buddhimān nā 'stī 'ty etat sadyas tvayā kṛtam!
akiṁcanena niyataṁ bhavatā cirajīvinā
yācamānena sarvatra mṛtaprāyeṇa bhūyate.
iti bhāryāvacaḥ çrutvā ciraṁ cintākulo 'bhavat:
puṅso 'dṛṣṭavihīnasya kva dhiyaḥ kva sukhāni ca ?
bandhuhīno daridras tu kathaṁ jīvitum utsahet ?
tasmād idaṁ phalaṁ rājñe pradāsyāmi, sa jīvatu.
iti niçcitya sahasā nirbuddhis tat tathā 'karot;
pūjāṁ taducitāṁ vipro labdhvā bhartṛharer yayāu.
tatas tu cintayām āsa phalaṁ prāpya sa bhūpatiḥ:
ekopayojyaṁ phalam ity avādīd brāhmaṇottamaḥ;
anañgasenā dayitā mama nityaṁ sukhapradā
divaṁ gacchati cet, kaṣṭaṁ; kathaṁ tadvirahaṁ sahe ?
iti divyaphalaṁ prādāt priyāyāi sa mahīpatiḥ;
sā ca māndurikāyāi 'tat preyase pratyapādayat.
sa ca tena phalenāi 'va turaṁgagṛhamārjanīm
toṣayām āsa; sā cāi 'va vallabhaṁ paçupālakam.
so'pi prabhātasamaye cārayiṣyan gavāṁ gaṇam
goṣṭhe gomayahāriṇyāi priyāyāi tat phalaṁ dadāu.
veṇupātre vahantī sā phalaṁ gomayapūrite
pratiyātuṁ samārebhe çanakāiḥ svaṁ niveçanam.
etasminn eva samaye rājā bhartṛharis tataḥ
vāhyālyāḥ puram āgacchann adrākṣīt saphalāṁ striyam.
tataḥ sa vismayāviṣṭaḥ, smarann eva ca tat phalam,
āhūya dvijavaryaṁ tam apṛcchat phaladāyakam:
brahmann ekaṁ phalaṁ mahyaṁ devyā dattam iti bruvan
prādās; tadvad idaṁ cā 'nyad! ity uktvā 'darçayat phalam.
nirīkṣya, tad iti jñātvā, rājānam avadat sudhīḥ:
tvayā na bhakṣitaṁ nūnaṁ, kasmāicid dattavān phalam.
pṛccha çūdrāṁ viçeṣeṇa kuta etad iti prabho;
abhidhāsyati sā sarvaṁ, bhavāñç cā 'vagamiṣyati.
tvaṁ tu sarvasya lokasya saṁçāstā pṛthivīpate;
mṛṣā 'bhidhātuṁ çakyeta purastād bhavataḥ katham ?
evam ukto mahīpālas tāṁ tu gomayahāriṇīm
āhūya phalam ādāya tat tathāi 'va vyacārayat.
vijñāya rājñīvṛttāntaṁ nirvedād idam abravīt:
mithyānurāgasaṁrambhāt pāpayā 'tipragalbhayā
vañcito 'ham aho mohād; dhik kaṣṭaṁ strīviceṣṭitam!
itthaṁ vimṛçya sa ciraṁ vāirāgyaṁ paramaṁ gataḥ,
svarājye vikramādityam abhiṣicya vanaṁ gataḥ.

iti vikramādityasiṅhāsanadvātriṅçikāyāṁ bhartṛharivāirāgyotpattir nāma dvitīyā lāpanikā

Brief Recension of II

īçvara uvāca: dakṣiṇāpathe 'sty ujjayinī nāma nagarī. tatra bhartṛharir nāma rājā.

prasūnam iva gandhena sūryeṇe 'va nabhastalam
bhāti *devi puraṁ tena vasantene 'va kānanam. 1
anuddhataguṇopetaḥ sarvanītivicakṣaṇaḥ
cakoranayane rājyaṁ sa cakāra mahāmanāḥ. 2

tasya rājño bhartṛharer anañgasenā nāmā 'tīvasāubhāgyavatī bhāgyasaṁpannā patnī babhūva.

sā 'nañgamadalāvaṇyapīyūṣarasakūpikā;
tasyā 'sīj jīvitasyāi 'kaṁ sāraṁ sārañgalocanā. 3
bhāti sā yāuvanonmattā vadhūr avayavāir navāiḥ,
vasantasaṁgamachāyā vallī 'va navapallavāiḥ. 4
kāumudī 'va mṛgāñkasya kaver iva sarasvatī
sā 'bhūt prāṇeçvarī tasya, prāṇebhyo 'pi garīyasī. 5

etasmin samaye tasmin nagare ko'pi mantrasiddho 'pi brāhmaṇo dāivavaçād akiṁcano durbala eva babhūva.

akiṁcanatayā devi nirvedaṁ paramaṁ gataḥ;
devīm ārādhayām āsa sa dvijo bhuvaneçvarīm. 6
tatas tadbhaktibhāvena prasannā jagadambikā
varaṁ vṛṇīṣva matimann iti vācam uvāca ha. 7
atho 'vāca dvijo devīm: amaratvaṁ prayaccha me.
om ity ābhāṣya taṁ caṇḍī divyam ekaṁ phalaṁ dadāu. 8
grastamātre phale tasminn amaratvaṁ bhaviṣyati;
niçamye 'ti vaco devyāç cintayām āsa sa dvijaḥ: 9

phalasyā 'çanamātrayogenā 'maratvaṁ labhyate. ciraṁ daridrasya paraparigrahakāmyayā dīnānanasya tad amaratvaṁ na sukhāya, paraṁ duḥkhāyāi 'va saṁjātam.

daridrasya vimūḍhasya mānahīnasya jīvataḥ
parāpavādinaç cā 'pi bhūmibhārāya jīvitam. 10
budbudā iva toyeṣu, sphuliñgā iva vahniṣu,
jāyante nidhanāyāi 'va prāṇino 'nupakāriṇaḥ. 11 uktaṁ ca:
daridrī vyādhito mūrkhaḥ pravāsī nityasevakaḥ,
jīvanto 'pi mṛtāḥ pañca çrūyante kila bhārata. 12

tasmāt kim anena ciraṁjīvitena? tasmād etat phalaṁ rājñe dadāmi, sa tu ciraṁjīvitena viçvopakārāya prakalpate, prajāç ca sukhinyaḥ prajāyante. yataḥ:

vadānyo dāridraṁ çamayati satāṁ yo vitaraṇāir,
 yaçobhiḥ pratyagrāir dhavalayati yo bhūmivalayam,
vidhatte yo nārāyaṇacaraṇapadmopacaraṇaṁ,
 ciraṁ te jīvyāsuḥ çiva çiva kṛtārthās trijagati. 13
yāir ārtir hriyate samastajagatāṁ dānāgraṇībhir guṇāir,
 yeṣāṁ yāti paraprayojanatayā dehaḥ punaḥ kliṣṭatām,
nityaṁ ye praṇamanti saṁjitadhiyaḥ çambhoḥ padāmbhoruhaṁ,
 te dhanyāḥ, kṛtinas ta eva, vijitas tāir eva lokaḥ paraḥ. 14

uktaṁ ca keṣāṁcit:

asaṁpādayataḥ kiṁcid arthaṁ jātikriyāguṇāiḥ
yadṛcchāçabdavat puṅsaḥ saṁjñāyāi janma kevalam. 15

itthaṁ vimṛçya tena dvijena tat phalaṁ rājño bhartṛhareḥ kare samarpitam. rājñā vicāritam: anena dīrghāyur bhavāmi; anañgasenā cet prathamaṁ vipadyate, dhig

jīvitam; priyām antareṇa kiṁ jīvitena? yataḥ:

sāudāminye 'va jalado, daçaye 'va pradīpakaḥ,
muhūrtam api ne 'cchāmi jīvitaṁ priyayā vinā. 16

uktaṁ ca keṣāṁcit:

candraç caṇḍakarāyate, mṛdugatir vāto 'pi vajrāyate,
  mālyaṁ sūcikulāyate, malayajo lepaḥ sphuliñgāyate;
ālokas timirāyate vidhivaçāt, prāṇo 'pi bhārāyate;
  hā hanta pramadāviyogasamayaḥ saṁhārakālāyate. 17

itthaṁ vimṛçya rājñā tat phalam anañgasenāyāi dattam. tasyās tu mandurādhipatiḥ prāṇebhyo 'pi vallabhaḥ; tayā 'nañgasenayā mandurādhipataye dattam. tasya dāsī priyā; tena tasyāi dattam. tayā 'nyasmāi prāṇapriyāya dvārapālāya dattam. tenā 'nyasyāi prāṇebhyo 'pi garīyasyāi kāminyāi dattam. tayā 'nyasmāi prāṇapriyāya puruṣāya dattam. tena tat phalaṁ gṛhītvā vicāritam: etad divyaṁ phalaṁ rājayogyam. itthaṁ vimṛçya tena rājño bhartṛharer upāyanīkṛtam. rājñā tat phalam upalakṣitam, rājñī ca pṛṣṭā: tvayā phalena kiṁ kṛtam? tato rājabhāryayā yathātathaṁ niveditam. tadanantaraṁ rājñā saṁçodhya sarvam api vṛttāntaṁ jñātam. paçcād rājñā bhaṇitam: uktaṁ ca:

yāṁ cintayāmi satataṁ mayi sā viraktā,
  sā 'py anyam icchati janaṁ, sa jano 'nyasaktaḥ;
asmatkṛte 'pi parituṣyati kācid anyā;
  dhik tāṁ ca taṁ ca madanaṁ ca imāṁ ca māṁ ca! 18

api ca:

çāstraṁ suniçcaladhiyā paricintanīyam,
  ārādhito 'pi nṛpatiḥ pariçañkanīyaḥ;
añke sthitā 'pi yuvatiḥ parirakṣaṇīyā,
  çāstre nṛpe ca yuvatāu ca kutaḥ sthiratvam? 19

itthaṁ vimṛçya sa rājā vāirāgyeṇa bhāgyavantaṁ vikramārkaṁ svarājye pratiṣṭhāpya jagadādhāram anākāraṁ nirvikāraṁ saṁsārasāgarapratīkāram ādipuruṣam akaluṣam ārādhayituṁ vanāntaraṁ gataḥ. yataḥ:

vadāmi sārañgavilocane tvām, asārasaṁsārapathaṁ gatānām
padaṁ vimukteḥ paramaṁ narāṇāṁ nārāyaṇārādhanam eva sāram. 20
kiyantas tīrtheṣu triṣavanam abhiçīlanti yatayo,
  yatante 'nye yogaṁ tapasi ratim anye vidadhate;
vayaṁ kiṁ tu spaṣṭaṁ jagati paramajñānamahima
  smarāmo rāmākhyaṁ kimapi kamanīyaṁ hṛdi mahaḥ. 21

Jainistic Recension of II [This, in mss. of JR, is IV

çrībhāgavatapurāṇe pañcamaskandhe prathitaprabhāvasya çrīyugādidevasya putreṇa çryavantīkumāreṇa sthāpitā çryavantī nāma purī purāṇā 'sti.

sthīyate yatra dharmārthakāmāiḥ saṁbhūya saṁgatāiḥ;
no cet, kathaṁ prajā tv asyāḥ puruṣārthatrayīmayī? 1
gambhīravedino bhadrajātikā dānaçālinaḥ
yatre 'bhasaṁnibhā ibhyāḥ kiṁ tv akopāḥ sadā 'liṣu. 2
yallokena budhenā 'pi kalāvaty avirodhinā
parakanyāviraktena citram uccatvam āçritam. 3
sapotā varyamaryādā vilasadratnakañkaṇāḥ
mahilā yatra çālante velā jalanidher iva. 4
sumanaḥsevyamānā 'pi na-bhogajasukhāspadam,

itī 'vā 'tarki yallokāir nā 'bhiramyā 'marāvatī. 5
sadbhogābhogasañgo 'pi narendraprabhavadbhayaḥ,
yatrā 'hāsi sadā 'çokāir lokāir bhogavatījanaḥ. 6
kūṭam ekam api tyājyaṁ satrikūṭā tv asāv iti
sakalañkā dhruvaṁ lañkā mene yanmānavāir navāiḥ. 7
yasyāṁ devagṛheṣu daṇḍaghaṭanā, snehakṣayo dīpakeṣv,
antarjāñgulikālayaṁ dvirasanāḥ, khaḍgeṣu muṣṭir dṛḍhaḥ,
vādas tarkavicāraṇāsu, vipaṇiçreṇīṣu mānasthitir,
bandhaḥ kuntalavallarīṣu, satataṁ lokeṣu no dṛçyate. 8

tasyāṁ bhartṛharināmā rājā rājyaṁ karoti. purā 'neke rājāno 'rājan, param anena rarāja rājanvatī ratnagarbhā, yataḥ:

ye dīneṣu dayālavaḥ, spṛçati yān ugro 'pi na çrīmado,
vyagrā ye ca paropakārakaraṇe, hṛṣyanti ye yācitāḥ,
svasthāḥ santi ca yāuvanodayamahāvyādhiprakope 'pi ye,
tāiḥ stambhāir iva kalpitāiḥ kalibharaklāntā dharā dhāryate. 9

tasya ca rājño laghubhrātā vikramādityo rājyābhiṣekasamaye kathaṁcid apamānād deçāntaram agāt. tasya rājño 'nañgasenā nāma paṭṭarājñī, prāṇato 'pi priyā.

tasyāṁ nagaryām eko brāhmaṇo 'tyantadāridrapīḍito bhuvaneçvarīṁ devatām ārarādha. sā ca tasmāi saṁtuṣṭā yācasva varam ity uvāca. sa cā 'jarāmaratvaṁ yācitavān. tato devatayā phalam ekaṁ samarpya kathitam: tvayā phalam etad bhoktavyam, tadanu tavā 'jarāmaratvaṁ bhaviṣyati. tatas tat phalam ādāya brāhmaṇaḥ svagṛhe gatvā madhyāhnapūjāṁ vidhāya phalaṁ bhoktum upaviṣṭaç cintitavān: ahaṁ tāvad daridrī yācakaç cā 'taḥ kiṁ mamā 'jarāmaratvene 'ti saṁcintya tat phalaṁ rājñe dattaṁ devatoktaprabhāvaç ca kathitaḥ. rājñā ca snehabaddhena tat phalaṁ rājñyāi samarpitam. rājñyā ca tadāsaktayā māndurikāya dattam; tena ca veçyāsaktena tasyāi dattam. veçyayā cintitam: ahaṁ veçyā nīcastrī, mama kim ajarāmaratvene 'ti tayā punas tat phalaṁ rājñe dattam. rājā tu tat phalam upalakṣya tatpāraṁparyaṁ vicārya vāirāgyān manasi cintitavān:

yāṁ cintayāmi satataṁ mayi sā viraktā,
sā 'py anyam icchati janaṁ, sa jano 'nyasaktaḥ;
asmatkṛte ca parituṣyati kācid anyā;
dhik tāṁ ca taṁ ca madanaṁ ca imāṁ ca māṁ ca! 10
saṁmohayanti madayanti viḍambayanti
nirbhartsayanti ramayanti viṣādayanti;
etāḥ praviçya hṛdayaṁ sadayaṁ narāṇāṁ
kiṁ nāma vāmanayanā na samācaranti? 11
açvaplutaṁ mādhavagarjitaṁ ca
strīṇāṁ caritraṁ bhavitavyatāṁ ca,
avarṣaṇaṁ cā 'py ativarṣaṇaṁ ca
devā na jānanti, kuto manuṣyāḥ? 12
aho saṁsāravāirasyaṁ, vāirasyakāraṇaṁ striyaḥ;
dolālolā ca kamalā rogābhogagehaṁ deham. 13 yataḥ:
çriyo dolālolā, viṣayajarasāḥ prāntavirasā,
vipadgehaṁ dehaṁ, mahad api dhanaṁ bhūrinidhanam;
bṛhacchoko lokaḥ, satatam abalā 'narthabahulā,
tathā 'py asmin ghore pathi bata ratā nā 'tmani ratāḥ. 14
kacā yūkāvāsā, mukham ajinabaddhāsthinicayaṁ,

kucāu māṅsagranthī, jaṭharam api viṣṭhādighaṭikā;
malotsarge yantraṁ jaghanam abalāyāḥ, kramayugaṁ
tadādhārasthūṇe, tad iha kim u rāgāya mahatām ? 15
dhanyānāṁ girikandare nivasatāṁ jyotiḥ paraṁ dhyāyatām
ānandāçrujalaṁ pibanti çakunā niḥçaṅkam aṅkeçayāḥ;
anyeṣāṁ tu manorathāiḥ paricitaprāsādavāpītaṭa-
krīḍākānanakelikāutukajuṣām āyuḥ parikṣīyate. 16

iti viraktaḥ çrībhartṛharinṛpo 'mandaparamānandakandapallavāmbudasodarasāmya-çītalībhūtasvāntopayogaṁ yogābhiyogam abhajat.

Here JR's mss. give "Vikrama and Agnivetāla." See below, p. 233

IIIa. Frame-story: Third Section, Part 1

The treacherous ascetic and the winning of the vampire

Southern Recension of IIIa

tataḥ prāptarājyo vikramāditvo devabrāhmaṇānāthapaṅgukubjā-dīnāṁ manorathān apūrayat, prajāḥ samyag apālayat, paricārakāṇāṁ saṁtoṣam utpādayām āsa, mantrisāmantādīnāṁ vacanaparipālanena mānasam apy āharat. evaṁ nyāyānatilaṅghanena rājā rājyaṁ karoti sma. tata ekadā kaçcid digambaro rājasamīpam āgatya,

līlayā maṇḍalīkṛtya bhujaṁgān dhārayan haraḥ
deyād devo varāhaç ca tubhyam abhyadhikāṁ çriyam. 1

ity āçīrvādapūrvakaṁ rājño haste phalaṁ dattvā 'bravīt: bho rājan, ahaṁ kṛṣṇacaturdaçyāṁ mahāçmaçāne 'ghoramantreṇa havanaṁ kariṣyāmi. tatra tvayo 'ttarasādhakena bhavitavyam. rājñā ca pratijñātaṁ tasmāi. evaṁ tābhyāṁ çmaçānaṁ gatam, tatra nṛpa-havanam ārabhya svayam eva hutaḥ. tena prasaṅgena rājño vetālaḥ prasanno jātaḥ, aṣṭamahāsiddhayaç ca prāptāḥ.

Metrical Recension of IIIa

tataḥ sa vikramāditvo rarakṣa kṣitimaṇḍalam,
bhūdevān api devāṅç ca pūjayām āsa bhaktimān.
pupoṣā 'nudinaṁ dīnān anāthakṛpaṇādikān;
guṇā guṇini vardhante sarvadā mṛdubhāṣite.
evaṁ nyāyena vavṛdhe dharmārthān avirodhayan.
tataḥ kaçcin mahīpālaṁ prāpya siddho digantarāt
yayāce mantrasaṁsiddhyāi homasyo 'ttarasādhakam.
tatprasaṅgena vetālaḥ prasasādā 'vanībhuje,
varaṁ dadāu ca: smaraṇād āgamiṣyāmi bhṛtyavat,
ājñapto 'haṁ kariṣyāmi, nā 'sādhyaṁ vidyate mama;
siddhayo 'ṣṭāu ca saṁsiddhā bhaviṣyantī 'ti so 'gamat.

Brief Recension of IIIa

tato 'nantaraṁ vikramārko rājyaṁ pālayām āsa; yataḥ:

manthakṣubdhapayaḥpayonidhipayobinduprabhābhiḥ paraṁ
kīrtisphūrtibhir adbhutābhir abhitas trāilokyam udbhāsayan,
sādhūnāṁ pratipālanaḥ samabhavad dharmāikasaṁsthāpano
devabrāhmaṇabhaktivatsalamatiḥ çrīvikramārko nṛpaḥ. 1

tatas tasmin rājyaṁ praçāsati sati ko'pi digambaraḥ samāyātaḥ. tena havanam ārabdham; rājā tasyo 'ttarasādhako jātaḥ. tena prasañgena rājño vikramādityasya vāitālaḥ prasanno babhūva.

Jainistic Recension of IIIa [This, in mss. of JR, is VI

evaṁ rājā sukhena rājyaṁ karoti. anyadā kenāpi yoginā 'gatya rājñaḥ proktam: bhoḥ sattvādhika, yadi prārthanābhañgaṁ na karoṣi, tarhi kimapi prārthayāmi. yataḥ:

kṣudrāḥ santi sahasraçaḥ svabharaṇavyāpārabaddhādarāḥ;
svārtho yasya parārtha eva, sa pumān ekaḥ satām agraṇīḥ.
duṣpūrodarapūraṇāya pibati srotaḥpatiṁ vāḍavo,
jīmūtas tu nidāghatāpitajagatsaṁtāpavichittaye. 1
lacchī sahāvacavalā, tao vi cavalaṁ ca jīviyaṁ hoi;
bhāvo tao vi cavalo, uvayāravilambaṇā kīsa? 2

iti yogivacanaṁ çrutvā rājā prāha: bho yogin, yadi mama saṁpattyā çarīreṇa ca tava kāryaṁ sidhyati, tarhi brūhi. tato yogī jagāda: rājan, sarvatra sattvādhīnāi 'va mahatāṁ kāryasiddhiḥ. yataḥ:

vijetavyā lañkā, caraṇataraṇīyo jalanidhir,
vipakṣaḥ pāulastyo raṇabhuvi, sahāyāç ca kapayaḥ;
tathā 'py ājāu rāmaḥ sakalam avadhīd rākṣasakulaṁ;
kriyāsiddhiḥ sattve vasati mahatāṁ, no 'pakaraṇe. 3

punaḥ prāha: rājan, mayā kācin mantrasādhanā prārabdhā 'sti, tasyāṁ tvaṁ mamo 'ttarasādhakatvaṁ kuru. rājñā ca pratipannam. tato rājānam ādāya rātrāu yogī vane gataḥ. tatra vṛkṣaçākhānibaddhaçavānayanāya rājānaṁ preṣya svayaṁ ca pūrvakriyāṁ vidhāya mantraṁ jajāpa. tato rājñaḥ kaṣṭaṁ jñātvā pañcaviṅçatikathānakāir niçām atikramya prātaḥ pratyakṣībhūya vetālaḥ prāha: bho rājan, ayaṁ yogī māyāvī tvāṁ puruṣottamaṁ baliṁ kṛtvā suvarṇapuruṣaṁ sisādhayiṣur asti. ato 'sya mā viçvāsaṁ kṛthāḥ. yataḥ:

mayo 'pakṛtam etasya vakrasye 'ti na viçvaset;
kṣīrapāyakam apy atti duṣṭo durjanapannagaḥ. 4

tad ākarṇya rājñā savismayaṁ cintitam:

ekasya janmano 'rthe mūḍhāḥ kurvanti yāni pāpāni,
janayanti tāni duḥkhaṁ teṣāṁ janmāntarasahasram. 5

aho jīvasya çāṭhyam! bhavatu nāma, kiṁ kariṣyati? aham api samayocitaṁ kariṣye. yataḥ:

çamena parigṛhyate sukṛtamajjanaḥ sajjanaḥ,
çaṭhas tu haṭhakarmaṇā luṭhati pādapīṭhe param;
payo hi bhujagaḥ piban garalam udgiret kevalaṁ,
mahāuṣadhavaçāt punaḥ kamalabālanālāyate. 6

iti vimṛçyā 'hutisamaye tam eva yoginaṁ baliṁ kṛtvā 'gnikuṇḍe suvarṇapuruṣam asādhayat. tataḥ pratyakṣībhūya hemapuruṣādhiṣṭhāyakadevas tatprabhāvaṁ kathayitvā rājñaḥ praçaṅsāṁ ca kṛtvā gataḥ. tataḥ prātaḥsamaye rājā suvarṇapuruṣam ādāya mahatā mahena svapurīm agāt.

[*Here JR's mss. give "Vikrama's conversion to Jainism." See below, p. 233*

IIIb. Frame-story: Third Section, Part 2

The gift of Indra's throne

Southern Recension of IIIb

bhūtale vikramasādṛçyaṁ na ko'pi rājā babhāra. tribhuvane 'sya kīrtir anargalā gañge 'va pravahati sma. atrāntare suraloke devendro viçvāmitratapobhañgakāraṇāya rambhām urvaçīṁ cā 'hūyā 'vādīt: bhavatyor ubhayor madhye yā nṛtye gīte cā 'tipravīṇā, sā viçvāmitratapobhañgakāraṇāya tattapovanaṁ gacchatu. viçvāmitrasya tapasi vināçite sati, tasyāi pāritoṣikam ahaṁ dāsyāmi. tac chrutvā rambhayā bhaṇitam: bho devarāja, ahaṁ nṛtye 'tipravīṇā. tata urvaçyā bhaṇitam: deva, ahaṁ yathāçāstraṁ nṛtyaṁ jānāmī 'ti tayor ubhayor vivāde sati, nirṇayārthaṁ devasabho 'paviṣṭā. prathamaṁ rambhānṛtyam abhūt. dvitīyadivasa urvaçy api nṛtyam akārṣīt. tataḥ sarvo 'pi devagaṇa ubhayor nṛtyaṁ dṛṣṭvā saṁtoṣam agamat, param iyam atyantaṁ nṛtye kuçale 'ti na kaçcin nirṇayaṁ cakāra. tasminn eva samaye nāradeno 'ktam: bho devarāja, bhūtale vikramādityo nāma rājā 'sti; sa sakalakalābhijño viçeṣataḥ saṁgītavidyāvicakṣaṇaḥ; sa etayor vivādanirṇayaṁ kariṣyati. tato mahendreṇa *vikramādityākāraṇārtham ujjayinīṁ prati mātaliḥ preṣitaḥ. vikramo 'pi tenā 'hūto mantriṇā vetālena sahā 'marāvatīṁ samāgatye 'ndraṁ namaskṛtya tena saṁmānapūrvakam upaveçitaḥ. tadanantaraṁ nṛtyasyā 'vasaro maṇḍitaḥ. prathamaṁ rambhā rañge sthitā nṛtyam akārṣīt; dvitīyadivasa urvaçī rañgam adhiṣṭhitā yathāçāstraṁ nṛtyam akarot. tato vikramādityeno 'rvaçī praçaṅsitā, jayo 'pi dattaḥ. indreṇo 'ktam: bho rājan, katham asyāi jayo dattaḥ? vikrameṇā 'bhāṇi: deva, nṛtye prathamam añgasāuṣṭhavaṁ pradhānam. tathā co 'ktaṁ nṛtyaçāstre:

> anuccanīcacalatām añgānāṁ calapādatām,
> *kaṭikūrparaçīrṣāñçakarṇānāṁ samarūpatām; 1
> ramyāṁ pratīkaviçrāntim urasaç ca samunnatim,
> *abhyāsābhyarhitaṁ prāhuḥ sāuṣṭhavaṁ nṛtyavedina iti. 2

anyac ca: nartakyā nṛtyārambhocitāvasthānaviçeṣaḥ pradarçanīyaḥ. uktaç cā 'vasthānaviçeṣo nṛtyaçāstre:

> añgeṣu caturaçratvaṁ samapādāu latākarāu
> prārambhe sarvanṛtyānām etat sāmānyam ucyate. 3

tathā hy asyā vapuḥ:

> dīrghākṣaṁ çaradindukāntivadanaṁ, bāhū natāv aṅsayoḥ,
> saṁkṣiptaṁ nibiḍonnatastanam uraḥ, pārçve pramṛṣṭe iva;
> madhyaḥ pāṇimito, nitambi jaghanaṁ, pādāv arālāñgulī,

chando nartayitur yathāi 'va manasaḥ çliṣṭaṁ, tathā 'syā vapuḥ. 4

nṛtyāvasthānaviçeṣo ramaṇīyaḥ:

vāmaṁ saṁdhistimitavalayaṁ nyasya hastaṁ nitambe,
tanvīçyāmāviṭapasadṛçaṁ srastamuktaṁ dvitīyam;
pādāñgulyā lalitakusume kuṭṭime pātitākṣaṁ,
nṛtyād yasyāḥ sthitam atitarāṁ kāntam *ṛjvāyatārdham. 5

kiṁ bahuno 'ktam?

añgāir antarnihitavacanāiḥ sūcitaḥ samyag arthaḥ,
pādanyāso layam anugatas, tanmayatvaṁ raseṣu;
çākhāyonir mṛdur abhinayas *tadvikalpānuvṛttāu,
bhāvo bhāvaṁ nudati viṣayād, rāgabandhaḥ sa eva. 6

evaṁ nṛtyaçāstroktanartakī 'ti praçaṅsitā mayo 'rvaçī. tato mahendraḥ saṁtuṣṭaḥ san vikramārkaṁ vastrādinā saṁbhāvya mahārghavararatnakhacitaṁ siṅhāsanaṁ tasmāi dadāu. tatsiṅhāsane khacitā dvātriṅçat puttalikāḥ santi. tāsāṁ çirasi padaṁ nidhāya tat siṅhāsanam adhyāsitavyam. tad atimanoharaṁ siṅhāsanaṁ mahendrasyā 'jñayā gṛhītvā vikramārko nijāṁ purīm agamat. tadanantaraṁ çubhe muhūrte çubhalagne ca brāhmaṇāçīrvādapūrvakaṁ tat siṅhāsanam adhiṣṭhāya rājyaṁ karoti sma.

Metrical Recension of IIIb

nirmāya çāsanaṁ bhūmer vyāpya kīrtyā jagattrayam,
cakāçe vikramādityaḥ pādenā 'kramya bhūpatīn.
tasmin kāle 'marāvatyāṁ sudharmāyāṁ çacīpatiḥ
viçvāmitratapobhañgaṁ kārayiṣyann abhāṣata:
viçvāmitrasya manasaḥ sāraṁ sārañgalocanā
urvaçī vā vaçīkartuṁ, rambhā vā 'pi pragalbhate?
idānīm etayor devyor dṛṣṭvā nartanacāturīm,
vibhāvya tāratamyaṁ ca, preṣayāmas tato 'dhikām.
rambhā saṁjātasaṁrambhā babhāṣe: dṛçyatām! iti;
urvaçyā 'pi tathāi 'vo 'kto gandharvān āha vāsavaḥ:
rañjayantu bhavanto 'pi, paçyantu tridivāukasaḥ,
ātmanor nṛttavāicitryaṁ devāir ālokyatām iti.
tato nanarta sā rambhā, jambhāriḥ prasasāda ca,
dadāu ca prītidānāni; tutuṣur diviṣadgaṇāḥ.
dvitīye 'pi dine tadvad urvaçīlāsyadarçanāt
ānandanirbharā devā, na kiṁcid bruvate 'ntaram.
tataḥ purandaraṁ devaṁ devarṣir nārado 'bravīt:
nṛtyajño vikramādityaḥ sāhasāñko 'sti bhūtale,
āgantā bhavato hetoḥ, sarvaçāstraviçāradaḥ;
anayor iyam utkṛṣṭe 'ty abhidhātuṁ pragalbhate.
iti nāradavākyena çakro mātalim ādiçat:
vikramādityabhūpālo rathenā 'nīyatām iti.
sa gatvo 'jjayinīṁ rājñe yantā sarvaṁ nyavedayat;

āruroha ratharṁ so'pi pākaçāsanaçāsanāt.
tato jagāma nagarīṁ gīrvāṇagaṇasaṁkulām,
puṇyāikalabhyām abhyāçe nandanodyānaçobhitām,
pārijātānujātena gañgāçīkarahāriṇā
snigdhenāi 'vā 'nukūlena sevyamānaḥ sa vāyunā.
tato 'paçyat sabhāṁ divyāṁ divyāstaraṇacitritām,
yatprāptisiddhaye sarve dānāir evā 'dhikāriṇaḥ.
tato 'varuhya sa rathāt, praviçya ca tadājñayā,
praṇamya purato bhaktyā dadarça tridiveçvaram,
ratnasiṅhāsanāsīnaṁ çunāsīraṁ mahādyutim,
lokapālaçiroratnavirājitapadadvayam,
devadānavagandharvayakṣarakṣomahoragāiḥ
viçvadevāir asaṁkhyātāir apsarobhiç ca sevitam,
vālavyajanahastābhyāṁ devībhyām upasevitam,
lokatrayāikakartāraṁ bṛhaspatimate sthitam.
tataḥ pāṇāu gṛhītvā taṁ praçrayāvanataṁ nṛpam
mahendro madhurāir vākyāir upāveçayad antike.
çātakumbhamayastambhagambhīrābhogabhāsure
tam ekaṁ vallabhaṁ bhūmer bhuje jambhārir aspṛçat.
çakraç ca vikramādityo nākabhūlokanāyakāu
ratnasiṅhāsanāsīnāu çobhayāṁ cakratuḥ sabhām.
samāsīneṣu sarveṣu sudharmāyāṁ suparvasu
rambhā rañgabhuvaṁ devī ramayām āsa lāsyataḥ.
tathā parasmin divase vaçayaty urvaçī sabhām,
bharatācāryanirdiṣṭaṁ çāstrasāram adarçayat.
prīto narapatiḥ prādād urvaçyāi vijayaṁ tadā.
katham etad ? itī 'ndreṇa pṛṣṭas tat sarvam abhyadhāt:
urvaçy abhinaye 'ñgānāṁ prādhānyaṁ samadarçayat,
pratyañgānām upāñgānām upasarjanatām api.
rambhā tu prakaṭīcakre pratyañgopāñgamukhyatām,
añgopasarjanatvaṁ ca; tasmād evaṁ mayā kṛtam.
etad eva purā pūrvāir munibhir bharatādibhiḥ,
añgaṁ balīyaḥ pratyañgopāñgābhyām iti niçcitam.
çrutvā mahendraḥ samadāj jambhāriḥ pāritoṣikam,
agnidhāute ca sicaye, ratnasiṅhāsanaṁ mahat,
upasiṅhāsanāny atra dvātriṅçat, teṣu putrikāḥ;
tanmūrdhni caraṇaṁ nyasya samārohen mahāsanam.
asmin siṅhāsane sthitvā sahasraṁ çaradāṁ sukham
bhuvaṁ pālaya bhūpāle 'ty avādīd amareçvaraḥ.
prāpya siṅhāsanaṁ divyaṁ vikramārko mahādbhutam,
āmantrya tridaçaçreṣṭhaṁ çakram ujjayinīm agāt.
tatpuṇyena tu bhūpālaḥ puṇyagrahanirīkṣitaḥ
ārurohā 'sanaṁ divyaṁ brāhmaṇānāṁ sahā 'çiṣā.
sthāpayitvā yaço loke, pālayitvā 'khilāḥ prajāḥ,
dharitrīṁ vikramādityaḥ çaçāsā 'pratiçāsanaḥ.

iti siṅhāsanalābho nāma tṛtīyā lāpanikā

Brief Recension of IIIb

atas tasya rājyaṁ pālayatas tasminn avasare svargaloka urvaçī rambhā ca jambhāreḥ puro madhuraṁ nṛtyam anṛtyatām.

tridaçasadṛçabhāvāiḥ sāttvikāi rāgikāiç ca
prakaṭam *abhinayantyor nṛtyam ādyaṁ prayogam
na vidur atha viçeṣaṁ mānavatyoḥ surendrā,
na ca punar asurendrāḥ kiṁnarendrā narendrāḥ. 1

devasabhāyāṁ madhuraṁ vilasantyos tayor viçeṣaṁ narendrādayo 'pi na labhante. atas tayor viçeṣaṁ jñātuṁ vikramāgrajo mahendras trilokaprasiddhavikramaṁ vikramārkam āhūtavān. atha mahendrasabhāyāṁ gatvā puruhūtāhūtena kalākuçalena rājakalānidhinā vikramaseneno 'rvaçyāi jayo dattaḥ: svāmin, devarāja, urvaçī jayati. indreṇo 'ktam: katham? rājño 'ktam: deva *nāṭyaçāstrajñāneno 'rvaçī jayati. indreṇo 'ktam: rājan, tvaṁ sarvakalākuçalo *bharatapāragāmī. tato deveçvaras tuṣṭaḥ; rājñe 'gnidhāutaṁ vastrayugmaṁ dattam, divyaratnakhacitaṁ candrakāntamaṇimayaṁ siṅhāsanaṁ ca dattam. tasmin siṅhāsane dedīpyamānās tejaḥpuñjā iva dvātriṅçat puttalikāḥ santi. tena sahito rājā svanagaraṁ pratyāgataḥ. tataḥ samīcīne muhūrte siṅhāsanam adhyāsya prahṛṣṭo rājā ciraṁ rājyasukham anubabhūva.

Jainistic Recension of IIIb [This, in mss. of JR, is VIII

evam anekadhā dharmakarmaṭhe rājani nisargasukhasaṁsargagarvitāyāṁ svargasabhāyāṁ siṅhāsanādhirūḍhaḥ pravarasuranikaraçiraḥçekharamaṇikiraṇamañjarīpiñjaritapādāravindaḥ çrīpurandaro himakarakaranikarasphuratkṣīrasāgarataraṁgagāurāṅgaguṇagaṇavyūtayaçaḥpaṭaveṣṭitatriviṣṭapasya çrīvikramasya paropakāraparaṁparāṁ paçyan provāca:

prāyaḥ saty api vāibhave surajanaḥ svārthī na datte dhanaṁ,
tīrthān no 'ddharati kvacin, na harati vyādhīn, na hanty āpadam;
astv ātmaṁbharibhir janāir yugalibhir! dhanyās tu kecin narāḥ
sarvāṅgīṇaparopakārayaçasā ye dyotayante jagat. 1

tataç ce 'daṁyugīnajanāsādhāraṇaguṇagaṇagrahaṇāvirbhūtaprabhūtaromāñcakorakitāṅgo dvātriṅçacchālabhañjikāçālitaṁ kāntacandrakāntamaṇimayaṁ svakīyaṁ siṅhāsanaṁ tasmāi prāhiṇot. tataḥprabhṛti jaganmukhamukharīkaraṇavitaraṇaguṇagaṇagrahaṇaprasannaçrīpurandaraprasādite tasmin siṅhāsane prājyarājyābhiṣekapūrvaṁ çrīvikramaḥ pratyaham upaviçati.

Here JR's mss. give "Brilliancy of Vikrama's court." See below, p. 236

IV. Frame-story: Fourth Section

Death of Vikrama and hiding of the throne

Southern Recension of IV

tadanantaraṁ varṣeṣu bahuṣu gateṣu pratiṣṭhānanagare çālivāhanaḥ kanyakāyāṁ çeṣanāgendrād utpannaḥ. ujjayinyāṁ bhūkampadhūmaketudigdāhādyutpātā rājñā janāiç ca dṛṣṭāḥ. tato vikramādityo dāivajñān ākāryā 'prākṣīt: bho dāivajñāḥ, kim eta utpātāḥ pratidinaṁ

bhavanti ? eteṣāṁ kiṁ phalam ? kasyā 'niṣṭaṁ kathayati ? tāir uktam: deva, ayaṁ bhūkampaḥ saṁdhyākāle jātaḥ; ato rājño 'niṣṭaṁ sūcayati. tathā ca nāradīye:

anisṭadaḥ kṣitīçānāṁ bhūkampaḥ saṁdhyayor dvayoḥ;
digdāhaḥ pītavarṇatvād rājñāṁ cā 'niṣṭadaḥ paraḥ. 1

tathā ca nāradīye:

rājñāṁ vināçapiçuno dhūmaketur udāhṛtaḥ,
digdāhaḥ pītavarṇaç cet kṣitīçānāṁ bhayapradaḥ. 2

etaddāivajñavacanaṁ çrutvā rājā 'bravīt: bho dāivajñāḥ, purā maye 'çvaraḥ saṁtoṣitas tapasā prāha: bho rājan, prasanno 'smi, viparyayeṇā 'maratvaṁ yācaye 'ti. tato mayā bhaṇitam: bho deva, yadā sārdhadvivarṣakanyāyāṁ putro bhaviṣyati, tasmān mama maraṇam astu, nā 'nyena. īçvareṇa tathā 'stv iti bhaṇitam. tarhi tādṛçaḥ kuto bhaviṣyati ? dāivajñāir apy uktam: he deva, dāivasṛṣṭir acintyā, tādṛçaḥ kasminnapi deça utpanno bhaviṣyati; tathā ca dṛçyate.

tato rājā vetālam āhūyāi 'tat sarvaṁ tasmāi nivedyā 'bravīt: bho yakṣa, tvaṁ sarvatra pṛthvīmadhye paribhramyāi 'vaṁvidhaḥ kasmin deçe kasmin nagare samutpanna iti niçcitya sthānaṁ kṛtvā jhaṭ iti samāgaccha. tato vetālo mahāprasāda iti vīṭikāṁ gṛhītvā kuçadvīpādidvīpān ālokya jambudvīpaṁ praty āgatya pratiṣṭhānanagaraṁ praviçya kumbhakāragṛhe kaṁcin māṇavakaṁ kāṁcit kanyakāṁ ca parasparaṁ krīḍamānāu dṛṣṭvā 'pṛcchat: aho yuvāṁ parasparaṁ kiṁ bhavathaḥ? tadā kanyakayo 'ktam: ayaṁ mama putraḥ. vetāleno 'ktam: tava pitā kaḥ ? tayā brāhmaṇaḥ ko'pi darçitaḥ. tato brāhmaṇam apṛcchat; brāhmaṇeno 'ktam: iyaṁ mama kanyakā, asyāḥ putro 'yam. tac chrutvā vismayaṁ gato vetālaḥ punar brāhmaṇam avādīt: bho brāhmaṇa, katham etat ? so 'bravīt: devānāṁ caritram agocaram. tasyā rūpalāvaṇyātiçayamohitaḥ çeṣanāgendro 'syāṁ sañgam akarot. tasmād asyāṁ jātaḥ putro 'yaṁ çālivāhanaḥ. tac chrutvā vetālaḥ satvaram ujjayinīm āgatya vikramādityāya sarvam api vṛttāntam akathayat. rājā 'pi tasmāi pāritoṣikaṁ dattvā khaḍgam ādāya pratiṣṭhānanagaraṁ gato yāvat khaḍgena çālivāhanaṁ hantuṁ pravṛttas tāvat tena daṇḍena tāḍitaḥ. pratiṣṭhānanagarād ujjayinyāṁ patitaḥ kṣatavedanām asahamānaḥ çarīraṁ visasarja.

tasya rājñaḥ sarvāḥ striyo 'gnipraveçāya prārambhaṁ cakruḥ. tato mantribhir vicāritam: rājā 'yam aputraḥ; kathaṁ kriyate ? bhaṭṭino 'ktam: vicāryatām āsāṁ strīṇāṁ madhye yadi kāpi garbhiṇī bhaviṣyati. tato vicāryamāṇe kāpi saptamāsagarbhiṇī samabhūt. tadā sarvāir mantribhir militvā garbhasyā 'bhiṣekaḥ kṛtaḥ. mantriṇaḥ svayaṁ rājyaṁ pālayituṁ pravṛttāḥ. tad indradattaṁ siṅhāsanaṁ

tathāi 'va çūnyaṁ bhūtvā 'tiṣṭhat. tata ekadā sabhāmadhye 'çarīriṇī vāg āsīt: bho mantriṇaḥ, asmin siṅhāsana upaveṣṭuṁ yogyas tādṛço rājā nā 'sti. tarhi sukṣetre nikṣipyatām idaṁ siṅhāsanam. tac chrutvā sarvāir mantribhir atipavitrakṣetre tat siṅhāsanaṁ nikṣiptam.

Metrical Recension of IV

tataḥ kālena mahatā vikramādityanāçakaḥ
pratiṣṭhānapure çreṣṭhe samabhūc chālivāhanaḥ.
ujjayinyām udabhavan durnimittāny anekaçaḥ,
bhūmyantarikṣadeçeṣu sūcayanti mahad bhayam.
tadānīṁ vikramādityo bhaṭṭim āhūya mantriṇam
uvāca: durnimittāni kiṁ vadiṣyanti me vada.
ity ukto bhaṭṭir avadat: kiṁ vaktum iha çakyate?
viruddham iva me bhāti; pramāṇaṁ dāivam eva naḥ.
tac chrutvā sāhasāñko 'pi punar evā 'ha mantriṇam:
viruddham iti kiṁ brūṣe? mama nā 'sti bhayaṁ kvacit;
çṛṇv atra kāraṇaṁ bhaṭṭe, vakṣyāmy akhilam āditaḥ.
mayā maheçvaraḥ pūrvaṁ tapasā paritoṣitaḥ
āvirbabhūva bhagavān kālakaṇṭhas trilocanaḥ;
taṁ vilokya mahādevaṁ praṇamyā 'nandanirbharaḥ,
itikartavyatājātaṁ kiṁcin nā 'jñāsiṣaṁ kṣaṇam;
tato 'ham ukto devena: vāñchitaṁ vriyatām iti.
amaratvābhilāṣeṇa devadevaṁ vyajijñapam;
dinādhikāikavarṣāyāṁ kanyakāyāṁ suto yadi
jāyate, maraṇaṁ puṅsas tato, mṛtyur na me 'nyataḥ.
sa tathe 'ti varaṁ dattvā prāyāt kāilāsam īçvaraḥ.
tadāprabhṛti sarvatra nirbhayo vicarāmy aham.
ity ākarṇyā 'tha rājānam āha mantrī mahāmatiḥ:
tarhi saṁbhāvyate sarvaṁ, vicitrā vedhaso gatiḥ
tārakasya; purā rājañ chivayor nāi 'kamastakaḥ.
kāraṇaṁ maraṇāyā 'bhūt kumāro varadānataḥ,
na naro na mṛgaḥ ko'pi hiraṇyakaçipor api.
taṁ vicāraya cārāis tvaṁ yato 'sti bhavato bhayam.
tathe 'ti vikramādityaḥ smaraṇād āgataṁ kṣaṇāt
vetālaṁ preṣayām āsa: tādṛço mṛgyatām iti.
ādhāyā 'jñāṁ sa çirasā tasya rājaçiromaṇeḥ
agād ambaramārgeṇa vegād vijitamārutaḥ.
saptadvīpeṣu saptādriṣv api saptārṇaveṣu ca
vicinvann, atha vijñāya pratyāgatya nyavedayat:
draṣṭavyam akhilaṁ dṛṣṭaṁ; pratiṣṭhānāhvaye pure
kasyacit kumbhakārasya bhavane bhuvaneçvara,
dinādhikāikavarṣāyāḥ kanyāyāḥ saṁnidhāv aham
apaçyaṁ bālakaṁ bālabhānumantam iva sthitam.
tatra pravayasaṁ vipram ahaṁ prāpya vinītavat
apṛccham etatsaṁbandhaṁ; so'pi sarvaṁ nyavedayat:
eṣā mama sutā ramyā, reme 'syāṁ bhujageçvaraḥ;

tasyā 'yaṁ tanayo jāto; dāivam evā 'tra kāraṇam.
ittham ākarṇya vetālād vikramo vismayānvitaḥ
balam ājñāpayām āsa pratiṣṭhānapuraṁ prati.
tadānīṁ bhaṭṭir avadat, praçastapratibhodayaḥ:
abhiyātum ariṁ svāmin svayam eva na sāṁpratam,
anuvartitum evā 'tra deva dāivagatiṁ param.
sa tasya vacanād rājā samudyogād upāramat;
punaḥ kadācit kenāpi kāraṇena vidher balāt
pratasthe sa pṛtanayā pratiṣṭhānaṁ pratāpavān.
viditvā vikramādityaṁ svaputranidhanodyatam,
anantaḥ kalpayām āsa balaṁ parabalārdanam.
tato yuddham avartiṣṭa senayor ubhayor api;
çālivāhanasāinyaṁ tad ajāiṣīd arisāinikān.
vilokya vikramārko 'pi nijasāinyaparābhavam
abhyadhāvat khaḍgahasto hantuṁ taṁ çālivāhanam.
tam āpatantam ālokya bālakaḥ çālivāhanaḥ
jaghāna daṇḍakāṣṭhena, daṇḍene 'va prajāntakaḥ.
*praṇunno vikramārko 'sya prahāreṇā 'tiraṅhasā
ujjayinyāṁ papātā 'çu sarvanātho 'py anāthavat.
taṁ dṛṣṭvā nijabhartāraṁ gatāsuṁ patitaṁ bhuvi,
vikramādityamahiṣī tadā mantriṇam abravīt:
saptamāsasthito garbho jaṭhare mama vartate;
taṁ prayacchāmi bhavate, rakṣa rakṣāvidhānataḥ;
rakṣiṣyati tvayā bālo rakṣitaḥ kṣitimaṇḍalam.
iti bhittvo 'daraṁ devī dadāu tasmāi kumārakam,
viveça jvalanaṁ, bhartrā mumude saha nandane.
taṁ çiçuṁ poṣayām āsa mantrī dhātrījanāiḥ saha,
siṅhāsanasamīpastho rājyam asyā 'nusaṁdadhe.
kadācid *gagane vāṇī divyā 'bhūd açarīriṇī:
çṛṇvantu vikramādityamantriṇo mama bhāṣitam!
etat siṅhāsanaṁ divyaṁ samāroḍhuṁ ka īçate ?
ato bhavadbhir atrāi 'va nikṣeptavyaṁ dharātale.
iti çrutvā militvā te mantrayitvā 'tha mantriṇaḥ
nicikṣipuḥ pavitrāyāṁ kṣitāu gotrabhidāsanam.

iti siṅhāsanagopanaṁ nāma caturthā lāpanikā

Brief Recension of IV

atha rājā çālivāhanaṁ vijetuṁ pīṭhasthānaṁ prati cacāla.

saṁgrāmīṇadvipahayarathaprodbhaṭānīkabhīme
pīṭhasthānaṁ prati gatavati kṣmāpatāu vikramārke,
sāinyāir garjan raṇam abhiyayāu çālivāho 'pi kopād;
eṣa prāyaḥ kulasamucitaḥ kṣatriyāṇāṁ hi dharmaḥ. 1
çastrachinnakṣatajabharanirvāpitodyatpratāpaḥ,
*krodhoddhāvaddhayavarakhurakṣuṇṇabhūreṇupūraḥ,
prātardyotikṣapitatimirādityasāinyaṁ dadhānaḥ
saṁgrāmo 'bhūt prasabham avanīpālayor vāhinīṣu. 2

bherīçaṅkhaprakaṭapaṭahārāvagambhīrabhīmaṁ
  saṁdhāvantyo raṇasamucitaṁ çabdam ākarṇya vegāt,
ākāṅkṣantyaḥ samarapatitaṁ pāuruṣaṁ sānurāgā
  nṛtyanti sma tridaçavanitā vyomni bhūmāu çṛgālyaḥ. 3

tasmin ghoratame yuddhe 'patad vikramabhūpatiḥ, prāṇān vikrīya satkīrtyā yayāu mārtaṇḍamaṇḍalam. tatas tasya siṅhāsanasya yogyaḥ ko'pi nā 'bhūt. açarīriṇyā sarasvatye 'ti kathitam: etat siṅhāsanam iha na sthāpyam. tato mantrivargeṇa vicārya çucisthānaṁ nirīkṣya kutracin nikṣiptam.

Jainistic Recension of IV — [This, in mss. of JR, is X

anyadā rājā pratiṣṭhānapuraṁ prati caturaṅgacamūsahitaç cacāla. tatratyaç ca çālivāhananṛpaḥ saṁmukhīno 'bhūt. tatra tayor mahāraṇe vikramādityaḥ patitaḥ; avantīrājyaṁ çūnyaṁ jātam. tadā tatra rājyalakṣmīr gorūpeṇa ruroda, yathā: ataḥ paraṁ māṁ kaḥ pālayiṣyati? tataḥ paṭṭarājñyā saptamāsagarbhasthaḥ putro jaṭharaṁ vidārya pradhānapuruṣāṇām arpitaḥ, svayaṁ ca pativiraheṇā 'gnipraveçaç cakre. putrasya vikramasenasya rājyābhiṣekaḥ kṛtaḥ. paraṁ tasmin siṅhāsane ko'pi no 'paviçati. tadā gagane vāg jātā, yathā: asya siṅhāsanasya yogyaḥ ko'pi nā 'sti, tenāi 'tat siṅhāsanaṁ pavitrabhūmāu kvāpi nikṣepyam iti. tatas tat siṅhāsanaṁ mantribhir bhūmāu nikṣiptam. evaṁ kiyati kāle gate tad eva siṅhāsanaṁ tvayā bhāgyavatā labdham.

V. Frame-story: Fifth Section

Finding of the throne by Bhoja

Southern Recension of V

nikṣepānantaraṁ bahūni varṣāṇi gatāni. bhojarājo rājyaṁ prāpat. tasmin rājyaṁ kurvaty ekadā kaçcid brāhmaṇo yatra tat siṅhāsanaṁ nikṣiptaṁ tat kṣetraṁ kṛtvā yāvanālān avapat; caṇakādīn avapat. tat kṣetraṁ mahāphalam abhūt. tato brāhmaṇo yatra siṅhāsanaṁ nikṣiptaṁ tad uccasthānam iti pakṣiṇām utthāpanārthaṁ tadupari mañcaṁ kṛtvo 'paviçya pakṣiṇa utthāpayati. tata ekadā bhojarājo vāihālīṁ kartuṁ sakalarājakumārāiḥ sametas tatkṣetrasamīpe yāvad gacchati, tāvan mañcoparisthitena brāhmaṇeno 'ktam: bho rājan, etat kṣetraṁ phalitam asti; sasāinyena samāgatya yatheṣṭaṁ bhujyatām; açvebhyaç caṇakā dīyantām; adya mama janma saphalam abhūt, yato bhavān mamā 'tithir jātaḥ. yata īdṛçaḥ prastāvaḥ kadā saṁpatsyate? tac chrutvā rājā sasāinyaḥ kṣetramadhye praviṣṭaḥ. brāhmaṇo 'pi kṣetrakoṇopaviṣṭapakṣyutthāpanārthaṁ mañcād avaruhya rājānaṁ kṣetramadhye sthitaṁ dṛṣṭvā bhaṇati: bho rājan, kim ayam adharmaḥ kriyate? brāhmaṇakṣetram idaṁ vināçyate tvayā. yad anyāir anyāyaḥ kriyate cet tubhyaṁ nivedyate; tvam

evā 'nyāyaṁ kartuṁ pravṛttaḥ, idānīṁ ko vā nivārayiṣyati ? uktaṁ ca:

gaje kaḍaṁgarīye tu, jāre rājani vā punaḥ,
pāpakṛtsu ca vidvatsu niyantā jantur atra kaḥ ? 1

anyac ca: bhavān dharmaçāstrābhijño brāhmadravyaṁ kathaṁ vināçayati ? brahmasvam eva viṣam; tathā hi:

na viṣaṁ viṣam ity āhur, brahmasvaṁ viṣam ucyate;
viṣam ekākinaṁ hanti, brahmasvaṁ putrapāutrakam. 2

iti teno 'ktaṁ çrutvā yāvad rājā kṣetrād bahiḥ saparivāro nirgacchati, tāvat pakṣiṇaḥ samutthāpya punar mañcam ārūḍho vadati: bho rājan, kim iti gamyate tvayā ? idaṁ kṣetraṁ sādhu phalitam asti, yāvanāladaṇḍān bhakṣayantu; urvārukaphalāni santi, upabhujyatām. punar brāhmaṇavacanam ākarṇya saparivāro rājā yāvat kṣetramadhye praviçati, tāvat pakṣyutthāpanārthaṁ mañcād avaruhya punas tathāi 'vā 'bhaṇat. tato rājā svamanasi vicārayati: aho āçcaryam! yadā 'yaṁ brāhmaṇo mañcam ārohati, tadā 'sya cetasi dātavyam iti buddhir utpadyate; yadā 'vatarati, tadā dīnabuddhir bhavati. tad ahaṁ mañcam āruhya paçyāmī 'ti yāvan mañcam ārohati, tāvad bhojarājasya cetasi vāsanāi 'vam abhūt: nanu viçvasyā 'rtiḥ pariharaṇīyā, sarvasya lokasya dāridryanivāraṇaṁ vidheyam, duṣṭā daṇḍanīyāḥ, sajjanāḥ pālanīyāḥ, prajā dharmeṇa rakṣaṇīyāḥ; kiṁ bahunā ? asmin samaye yadi ko'pi çarīram api prārthayiṣyati, tad api deyam ity ānandaparipūrṇaḥ punar vicārayati: aho etatkṣetramāhātmyam, yat svayam evaṁvidhāṁ buddhim utpādayati. uktaṁ ca:

jale tāilaṁ khale guhyaṁ pātre dānaṁ manāg api,
prājñe çāstraṁ svayaṁ yāti vistāraṁ vastuçaktitaḥ. 3

katham etatkṣetramāhātmyaṁ jñāyata iti vicārya brāhmaṇam āhūya bhaṇati: bho brāhmaṇa, tavāi 'tatkṣetre kiyāṅl lābho bhavati ? brāhmaṇeno 'ktam: bho rājan sakalakalākuçala, tvayā 'viditaṁ kimapi nā 'sti. yad arhati, tat karotu. anyac ca: rājā nāma sākṣād viṣṇor avatārabhūtaḥ; tasya dṛṣṭir yasyo 'pari patati, tasya dāinyadurbhikṣādayo naçyanti. rājā nāma sākṣāt kalpavṛkṣaḥ. sa tvaṁ mama dṛṣṭer gocaro 'bhūḥ; adya mama dāinyadāridryādīnām avasānaṁ jātam. kṣetraṁ kiyat ? tato rājā taṁ brāhmaṇaṁ dhanadhānyādinā paritoṣya tat kṣetraṁ gṛhītvā mañcādhaḥ khānayituṁ prārambham akārṣīt; puruṣapramāṇe garte jāte çilāi 'kā sumanoharā 'dṛçyata. tacchilādhaç candrakāntaçilādinirmitaṁ nānāvidharatnakhacitaṁ dvātriṅçatputtalikāmilitam atiramaṇīyaṁ siṅhāsanam adṛçyata. tat siṅhāsanaṁ dṛṣṭvā bhojarājaḥ paramānandāmṛtalaharīparipūrṇahṛdayo bhūtvā siṅhāsanaṁ nagaraṁ netuṁ yāvad uccālayati, tāvad

adhikaṁ guru bhavati, no 'ccalati ca. tato rājā mantriṇam avadat: bho mantrin, kimartham etat siṅhāsanaṁ no 'ccalati? mantriṇo 'ktam: bho rājan, etat siṅhāsanaṁ divyam apūrvam, balihomapūjādikaṁ vinā no 'ccalati, tava sādhyam api na bhavati. tasya vacanaṁ çrutvā rājā brāhmaṇān ākārya tāiḥ sarvam api vidhānaṁ kāritavān. tatas tat siṅhāsanaṁ laghu bhūtvā svayam evo 'ccalati sma. tad dṛṣṭvā rājā mantriṇam uvāca: bho mantrin, etat siṅhāsanaṁ prathamaṁ mamā 'sādhyam abhavat; idānīṁ tava buddhiprabhāvena hastagatam āsīt. tato buddhimatāṁ saṁsargaḥ sukhāya lābhāya ca bhavati. tato mantriṇā bhaṇitam: bho rājan, çrūyatām. yaḥ svayaṁ buddhimān bhavati, anyeṣām api buddhiṁ na çṛṇoti, sa sarvathā nāçaṁ prāpnoti. tvaṁ tathāvidho na bhavasi: buddhimān apy āptavacanaṁ çṛṇoṣi. atas tava sakalakāryeṣv antarāyo nā 'sti. rājā 'bravīt: yo 'nārthakāryaṁ nivārayaty āgāmyarthaṁ sādhayati sa eva mantrī. tathā co 'ktam:

sthitasya kāryasya samudbhavārtham,
   āgāmino 'rthasya ca saṁgrahārtham,
anarthakāryapratighātanārthaṁ,
   yan mantryate, 'sāu paramo hi mantrī. 4

mantriṇo 'ktam: bho rājan, mantriṇā svāmihitakāryaṁ kartavyam. tathā co 'ktam:

mantraḥ kāryānugo yeṣāṁ kāryaṁ svāmihitānugam,
ta ete mantriṇo rājñāṁ, na tu ye *gallaphullanāḥ. 5

anyac ca: yan mantriṇo vinā rājyaṁ dhānyādisaṁgrahaṁ vinā durgaṁ tāruṇyaṁ vinā sāubhāgyaṁ jñānaṁ vinā vāirāgyaṁ durjanānāṁ çāntiḥ pāṣaṇḍināṁ matir veçyānāṁ prītiḥ khalānāṁ māitrī parādhīnasya svātantryaṁ nirdhanasya roṣaḥ sevakasya kopaḥ svāminaḥ snehaḥ kṛpaṇasya gṛhaṁ vyabhicāriṇyāḥ puruṣabhaktis taskarāṇāṁ yuktir mūrkhāṇāṁ gatir ity etat sarvaṁ kāryaṁ niṣphalam iti jñātavyam. anyac ca: rājñā mahatāṁ sevā kartavyā, āptānāṁ buddhiḥ çrotavyā, devabrāhmaṇāḥ paripālanīyāḥ, nyāyamārge vartitavyam. api ca: bho rājan, rājalakṣaṇoktā guṇāḥ sarve tvayi vidyante; tvaṁ sakalarājarājottamaḥ. anyac ca: mantriṇā 'py evaṁvidhaguṇagariṣṭhena bhavitavyam: yaḥ kulakramād āgataḥ, kāmandakicāṇakyapañcatantrādisakalanītiçāstrābhijñaḥ; tathā ca guṇāḥ: svāmikāryārtham udyamaḥ pāpād bhayaṁ prajānāṁ saṁgopanaṁ parivārāṇāṁ saṁyojanaṁ rājñaç cittavṛttyanusaraṇaṁ samayocitaparijñānam apāyakāryād rājanivāraṇam. evaṁvidhaguṇayukto mantrī mantripadayogyo bhavati; yathā nando rājā mantriṇā bahuçrutena brahmahatyāyā nivāritaḥ. bhojarājeno 'ktam: kathaṁ cāi 'tat? mantrī vadati: bho rājan, çrūyatāṁ kathā.

Metrical Recension of V

atha tatra dvijaḥ kaçcid avapad yāvanālakam;
tad bhūriphalasaṁpattibandhurāgram ajāyata.
āsanaṁ yatra nikṣiptaṁ sthalam āsīt tad unnatam;
nirmāya mañcaṁ tatrāi 'va sasyaṁ rakṣati sa dvijaḥ.
kadācid bhojarājo 'tha balena mahatā 'vṛtaḥ
tadyāvanālakakṣetraprāntamārgeṇa gacchati.
tanmañcakopary āsīno brāhmaṇo vīkṣya sāinikān,
sthānaprabhāvasaṁprāptamahāudāryam abhāṣata:
aho bhavantaḥ sarve 'pi samāyāntv atra sāinikāḥ;
pṛthukā bahulāḥ santi sādhīyāṅsaḥ samantataḥ,
tvadarthāç caṇakāç cāi 'va pakvagodhūmapiṇḍikāḥ,
nadījalāni vidyante prasannāni bahūni ca;
ātithyam atra kurvantu, viçrāmyantu yathāsukham;
bhavadīyam idaṁ sarvaṁ, nā 'tra saṁçayatām api.
ity ākarṇya mudā sarve sāinikāḥ pṛthukecchayā
prāvikṣaṅs taddvijakṣetram ātmīyam iva nirbhayāḥ.
kṣetrasyā 'parabhāge tu caṇakān attum *utsukān
vihaṁgān udgamayituṁ mañcād avaruroha saḥ.
svānujñayāi 'va sa kṣetre pṛthukān attum icchataḥ
bāhum udyamya cukroça dṛṣṭvā tān kliṣṭamānasaḥ:
ātatāyibhir ākramya kutas tāiḥ krūrakarmabhiḥ
anāthabrāhmaṇakṣetram adya madhyāçitaṁ balāt
rājño vijñāpayiṣyāmi yathāi 'bhir, na ca nirgatam.
ity ākarṇya dvijakṣetrāt sāinikā niraguḥ kṣaṇāt.
tatas teṣv apayāteṣu prodgamayya dvijo dvijān,
āruhya mañcakaṁ sadyaḥ pūrvavatprakṛtiṁ yayāu;
punar vigarhitān dṛṣṭvā vinayād idam abravīt:
āyāntu nirviçantv atra, nirgamiṣyatha kiṁ vṛthā ?
bhavadīyam idaṁ kṣetraṁ, yuṣmābhir nāthavān aham;
yadvibhūtiḥ paraprītyāi bhavet, sa sukṛtipumān.
ity uktāḥ punar āgatya tatkṣetrakaṇikān ādan.
avaruhya tataḥ *pakṣīn sa niṣkāsayituṁ gataḥ:
bho gacchata bhaṭā dūraṁ kṣetrād asmāt parigrahāt;
brāhmaṇadravyaharaṇād bhavatām açubhaṁ bhavet.
iti niṣkāsayām āsa sāinikāṅs tāṅç ca pakṣiṇaḥ.
yadā mañcakam ārohen, mahodāras tadā bhavet;
avarohed yadā vipro, jāyate kṛpaṇas tadā.
iti vṛttāntam ākarṇya bhojarājaḥ kutūhalāt
āgatya tad dvijakṣetram āruroha ca mañcakam.
tathāi 'va bhūmipālasya lokapālasamadyuteḥ
sarvasyā 'rtim apākraṣṭuṁ, vidhātuṁ jagataḥ sukham,
dāinyabhāvaṁ ca nirhantuṁ, nirdagdhuṁ duḥkhakāraṇam,
paripālayituṁ sādhūn, nihantuṁ ca durātmanaḥ,
dātuṁ rājyam api svīyaṁ yāceta yadi kaçcana;
evaṁvidhāḥ samabhavann antaḥkaraṇavṛttayaḥ.
ānandāughaplavo rājā vaçe kṛtvā manaḥ çanāiḥ

vimamarça: viçeṣeṇa bhūguṇo 'yaṁ bhaved iti.
kenāpi vastusāmarthyaṁ çakyate na nigūhitum;
etad uddiçya bhaṇitaṁ kenacid buddhiçālinā:
jale tāilaṁ khale guhyaṁ pātre dānaṁ manāg api,
prājñe çāstraṁ svayaṁ yāti vistāraṁ vastuçaktitaḥ.
kim etad iti vijñātum upāyaḥ ko bhaviṣyati?
ity ālocya dvijaṁ rājā samāhūye 'dam abravīt:
kīdṛçī sasyaniṣpattir bhavatkṣetre bhaviṣyati?
brūhi sarvaṁ dvijaçreṣṭhe 'ty evaṁ pṛṣṭo vyajijñapat:
sarvajñas tvaṁ mahārāja; katham ittham iti bruve?
viṣṇor aṅçasya bhavato dṛṣṭiḥ pīyūṣavarṣiṇī;
yaṁ vilokayase deva kṛpaṇaṁ kṛpayā vibho,
dāinyādidoṣasaṁghātaṁ so 'pāsya çrīsakho bhavet.
vijñapto brāhmaṇenāi 'vaṁ saṁtuṣṭaḥ pṛthivīpatiḥ
tasmāi dviguṇitaṁ kṣetrasaṁpatter adhikaṁ dadāu,
grāmāṇāṁ daçakaṁ cāi 'va svarṇānāṁ lakṣam eva ca.
tatas tanmañcakasyā 'dhaḥ praveçaṁ pṛthivīpatiḥ
puruṣadvihsamaṁ khātvā dadarça mahad āsanam,
nānāratnacitaprāntaṁ, candrakāntavinirmitam.
dvātriṅçat putrikās tasminn api siṅhāsane sthitāḥ;
tāsāṁ kareṣu pātreṣu dvātriṅçad ratnadīpikāḥ,
nīrājanavidhānārthaṁ maṅgalārātrikā iva;
dvātriṅçaddhastavistāraṁ dhanurmātraṁ samunnatam,
īdṛk siṅhāsanaṁ netum āicchan nagaram īçvaraḥ;
skandhavāhāḥ samunnetuṁ prāyatanta nṛpājñayā.
tadā tad āsanaṁ divyaṁ na cacālā 'calendravat.
kulakramāgataḥ kaçcin mantrī rājānam abravīt:
kasye 'daṁ na vijānīmo mahārāja mahāsanam;
akṛtvāi 'vā 'tra bhūtānāṁ balikarma vidhānataḥ,
açakyam ittham uddhartuṁ balātkāreṇa kevalam;
ato vidheyā vidhivad bhūtatṛptyāi balikriyā.
iti tatparitaç cakre bhūtatṛptiṁ mahāmanāḥ,
bhojayām āsa cā 'nnādyāiḥ praçvāsya janam ādarāt,
gobhūtilahiraṇyājyavāso'laṁkāravāhanāiḥ
prīṇayitvā dvijaçreṣṭhāṅs, tad unnetuṁ pracakrame
siṅhāsanaṁ; prayatnena svalpeno 'dacalat svayam.
tad ālokya mahīpālo mānayām āsa mantriṇam,
avocad: āsanaṁ siddhaṁ buddhyāi 'va bhavadīyayā;
buddhihīno mahābuddhe paṅke hastī 'va sīdati.
iti satyavacaḥsāraṁ jñātvā mantrī samabhyadhāt:
çṛṇu rājanyamūrdhanya mānyasya vacanaṁ mama.
alpīyān vā garīyān vā yaḥ svayaṁ buddhivardhitaḥ,
parasyā 'pi hitasyā 'pi na karoty ahitaṁ hitam,
sa pumān nāçam āyāti, nāçayaty āçritān api;
tasmād buddhimatā bhāvyam ity etat pūrvabhāṣitam:
ekaṁ hi cakṣur amalaṁ sahajo viveko,
vidvadbhir eva saha saṁvasatir dvitīyam;

etad dvayaṁ bhuvi na yasya, sa tattvato 'ndhas;
tasyā 'pamārgacalane vada ko 'parādhaḥ ?
nadītīreṣu ye vṛkṣā, yā ca nārī nirāçrayā,
mantriṇā rahitā bhūpā, na bhavanti cirāyuṣāḥ.
durjanānām iva çamo, matiḥ pāṣaṇḍinām iva,
gaṇikānām iva prītiḥ, khalānām iva mitratā,
pradhānarahitaṁ rājyaṁ, durgaṁ saṁgrahavarjitam,
jñānahīnaṁ ca vāirāgyaṁ, sāubhāgyaṁ gatayāuvanam,
etac catuṣṭayaṁ samyag boddhavyam atiniṣphalam.
saṁmānadāne kartavye satataṁ mahatāṁ satām,
vṛddhānāṁ vacanaṁ pālyaṁ, prīṇanīyā dvijottamāḥ,
pathi nyāyye vartitavyaṁ, nā 'nulañghyāç ca devatāḥ;
ātmādhīnaṁ vṛthā dravyaṁ naçyat paçyet, kathaṁcana
sahasrasaṁkhyayā vā 'pi prāptakāle vyayībhavet.
anāthabālavṛddhāñgahīnadīnānukampanaḥ,
*aritaskaradurvṛttavañcanādiniyāmakaḥ,
gobrāhmaṇahitodyuktaḥ, çaraṇāgatarakṣakaḥ,
satyasaṁdhaḥ kṛtajñaç ca pāpabhīrur nṛpo bhavet;
yena kenāpy upāyena çatrum ātmavaçaṁ nayet;
sarvatra sarvakāryāṇi cintyāni saha mantriṇā,
kulakramānuyātena, prītena vasudhātale,
ucitāvasarajñena, rājacittānurodhinā,
jñātanītirahasyena, svāmikāryopajīvinā,
prajārakṣaṇadakṣeṇa, parivārapraharṣiṇā.
purā kila pradhānena nandasya jagatīpateḥ
bahuçrutena buddhyāi 'va viprasyā 'pahṛto vadhaḥ.

iti pañcamī lāpanikā

atha tena nṛpālena preritas tatkathāṁ prati,
sa mantrī nandabhūmīndracāritraṁ citram abhyadhāt.

Brief Recension of V

tato bahudivasā atikrāntāḥ. tatra kenacid brāhmaṇena yugaṁdharī vāpitā paripakvā ca. atha siṅhāsanasthāne mālakaṁ kṛtvā vipraḥ samārūḍhaḥ. tāvat tasmin samaye bhojarājo mṛgayārasena ramamāṇas tena mārgeṇa nirgataḥ. rājasāinyaṁ dṛṣṭvā tena vipreṇo 'ktam: bho āgacchata, ramyā *urvārukāḥ santi, ramyāṇi vālukāni ca, yathāruci gṛhyatām. tasya çabdaṁ çrutvā parivāraḥ kṣetramadhye praviṣṭaḥ; yathāsukhaṁ *grahītuṁ lagnaç ca. tato mālād avatīrya vipro yāvat paçyati, tāvat kṣetraṁ sāinyena bhagnaṁ dṛṣṭam. tad dṛṣṭvā brāhmaṇena phūtkāraḥ kṛtaḥ: bhoḥ pāpiṣṭhāḥ, kimarthaṁ māṁ moṣayantaḥ ? nirgacchantu, nirgacchantu, anyathā rājñe nivedayāmi. tataḥ parivāro bhītaḥ, bhīta iva bahir nirgataḥ. vipras tu 'punar api mālakam ārūḍhaḥ sāinyaṁ pratyāvartayām āsa: bhoḥ kimarthaṁ gacchatha ? āgamyatām, āgamyatām. evaṁ mālakam ārūḍho dātum icchati, avatīrṇaḥ kṛpaṇo bhavati. sā vārttā bhojarājenā 'karṇitā. tato rājā 'pi mālakam ārūḍhaḥ. tāvad dātuṁ vāsanā bhavati; yāvad uttīrṇaḥ, tāvat kṛpaṇatvaṁ jātam. tato rājñā vicāritam: ayaṁ bhūmiviçeṣaḥ. uktaṁ ca:

jale tāilaṁ khale guhyaṁ pātre dānaṁ manāg api,
prājñe çāstraṁ svayaṁ yāti vistāraṁ vastuçaktitaḥ. 1

evaṁ kathayitvā tatra khanitam. tāvat somakāntamayaṁ siṅhāsanaṁ niḥsṛtam. tato dhārāyāṁ netum ārabdham; mantriṇā tu vijñaptam: rājan, siṅhāsanaṁ kasye 'ti ko jānāti? ato 'tra balividhānaṁ kāryam. tato rājñā yoginyaḥ pūjitāḥ; tataḥ siṅhāsanam uccālitam. tato *rājñā mantriṇe kathitam: tava buddhyo 'ccālitam; tato rājño mantrimantreṇa vinā dhig jīvitam. uktaṁ ca:

nadītīreṣu ye vṛkṣā, yā ca nārī nirāçrayā,
mantriṇā rahito rājā, na bhavanti cirāyuṣaḥ. 2
tāruṇyenāi 'va sāubhāgyaṁ, saṁgraheṇāi 'va durgakam,
vijñānenāi 'va vāirāgyaṁ vinā rājan na rājate. 3
pāṣaṇḍina ivāi 'çvaryaṁ, durjanasye 'va saṁgatiḥ,
jārastrīṇām iva prītiḥ, khalānām iva mitratā,
sāpatnānām iva snehaḥ, sevakānām iva krudhaḥ,
vāṇī 'va dyūtakārasya, kṛpaṇasya yathā kṛpā,
seve 'va vyabhicāriṇyāç, cāurasya çapatho yathā,
mūrkhasye 'va matī, rājyam amantri viphalaṁ bhavet. 4

mantriṇo 'ktam:

gurūṇāṁ vacanaṁ kurvan, mānam icchan manīṣiṇām,
ācāraṁ nyāyanirdiṣṭam ayan *nā 'phalabhāg bhavet. 5

Jainistic Recension of V

[This, in mss. of JR, is II

kṛtacatuḥpuruṣārthapraveçe mālavakadeçe 'nītilatālavanāsidhārā rājanītivanīvitānavāridhārā 'nekapuruṣastrīratnadhārā çrīdhārā nāma purī. tasyāṁ brahmāṇḍodbhedapravṛddhayaçorājahaṅsanivāsāmbhojaḥ çrībhojaḥ sāmrājyaṁ karoti. itaç ca çryavantīpratyāsanne kvāpi grāme dhanadhānyābhirāme kaçcid vipro vasati. sa cā 'tyantaṁ dhanārjanapravaṇaḥ, paraṁ mahākṛpaṇaḥ. tenā 'nyadā kṛṣikarma prārabdham. tasya cāi 'kasmin kṣetre 'tyantaṁ praçasyā sasyaniṣpattir babhūva. tadā tena tatra kṣetroccapradeçe mālakaḥ kṛtaḥ. sa ca vipro yadā tasmin mālake caṭati, tadā tasya mahad āudāryaṁ bhavati; yadā tu mālakād avatarati, tadā punaḥ kārpaṇyaṁ bhavati. tatas tatsvarūpaṁ dhārāpuryā digyātrāyāi samāyātasya çrībhojanṛpasya tena vipreṇa savismayeno 'ktam. tato rājñā tatrā 'gatya tat sthānaṁ nirūpitam; paraṁ kimapi tatra na dṛṣṭam. tataḥ svayaṁ mālake caṭitaḥ; tadā rājño 'py āudāryam adhikam abhūt, yathā: jaganmanorathān pūrayāmi, dāridryaṁ cūrayāmī 'ti. tadā rājñā cintitam: nūnam ayaṁ vastuguṇo bhūmiguṇo vā. uktaṁ ca:

jale tāilaṁ khale guhyaṁ pātre dānaṁ manāg api
prājñe çāstraṁ svayaṁ yāti vistāraṁ vastuçaktitaḥ. 1

tato rājñā taṁ vipraṁ mahādānena saṁtuṣṭaṁ kṛtvā tat kṣetraṁ svayaṁ gṛhītam. tato mālakādhaḥ khānitam; tataḥ siṅhāsanam ekaṁ candrakāntamaṇimayaṁ dvātriṅçatputrikāyutaṁ nirgatam. tac ca dvātriṅçatkaradīrgham aṣṭahastocchrāyam; paraṁ svasthānān na calati. tadāi 'kena mantriṇā proktam: deve 'daṁ siṅhāsanaṁ mahāprabhāvaṁ, na jñāyate kasyā 'py asti; tataḥ pūrvaṁ kimapi çāntikapāuṣṭikabalikarmadānādikaṁ kriyate, tataç cālyate. tad ākarṇya hṛṣṭena rājñā tathāi 'va kāritam. tatas tat siṅhāsanaṁ svalpaprayatnena calitam.

Vararuci Recension of V [This, in mss. of Var R, is II

asti dhārāpurīparisare saṁmadakaraṁ nāma sasyakṣetram. tatra cāi 'kaḥ kṣetrapatiḥ sasyavardhano yajñadatto nāma, parikhārodhanibaddhām anekasahakāranārikelapanasakṣudrākṣātilakalāyayavadhānyaharidrājambīrapūganāgarañgaçṛñgaveramātulañgādibhir upaçobhitāṁ vāṭikām ākramya tiṣṭhati. tadupakaṇṭhavanāc cā 'nekakarivarāhahariṇamahiṣādayaḥ samāgatya sasyabhakṣaṇam ācaranti. tannivāraṇāya sa yajñadatto mañcam ekaṁ babandha. tatra ca sasyarakṣāyāi sa yadā-yado 'paviçati, tadā-tadā mahārāja iva çāsti, prasādapūrvikām ājñāṁ tanoti. yadā punar avatarati, kṛṣaka ivā 'ste. tac chrutvā tatparijanā vismitā vadanti: kim ayaṁ pralapatī 'ti. etac ca paraṁparayā dhārāpurīsthitena çrībhojarājenā 'karṇitam. tena ca kāutukāviṣṭena saparijanena tatra gatvā tatpratyayārthaṁ kaçcit pratyayito 'mātyaḥ samupaveçitaḥ. so'pi tathā vadati. tac chrutvā rājño manasi vismayo jātaḥ, tadvicāraç ca kṛtaḥ. tathā hi:

kāṣṭhakuḍyabalaṁ nāi 'tan, na balaṁ kṛṣakasya ca;
bhūtalāntaḥsthavastūnāṁ balam etad iti dhruvam. 1
jale tāilaṁ khale guhyaṁ pātre dānaṁ manāg api,
prājñe çāstraṁ svayaṁ yāti vistāraṁ vastuçaktitaḥ. 2
vasuratnaṁ kvacid bhūmāu kvacid añgārakarparam;
viçeṣaḥ sarvathā çreyobhuvi vastuni çeṣyate. 3

evaṁ niçcitya taduddharaṇāya yatnam ātatāna. tataç ca bhūmikhananādibhir anekaprakārāiḥ kanakaratnamayadvātriṅçatputrikābhir upetaṁ candrakāntamaṇimayam aṣṭahastocchrāyaṁ tejasā jājvalyamānaṁ siṅhāsanaṁ prādur abhūt. tattejasā mudritalocanāḥ sarve parijanā babhūvuḥ. tataḥ pramudito rājā nijarājadhānīṁ siṅhāsanaṁ netukāmaḥ kiṁkarān ādideça. tac ca mahāyatnenā 'pi na calati. anantaraṁ devavāṇī babhūva, yathā: bho rājan, yady asya çāntikapāuṣṭikabalividhānaṁ kriyate, tadāi 'vāi 'tac calati. tad ākarṇya hṛṣṭena rājñā tathāi 'va kāritam. tatas tat siṅhāsanaṁ svalpaprayatnena calitam.

VI. Frame-story: Sixth Section

The jealous king and the ungrateful prince, Part 1

Southern Recension of VI

viçālāyāṁ nagaryāṁ nando nāma rājā mahāçāuryasaṁpannaḥ samabhūt. sa nijabhujabalena sarvān pratyarthinṛpālān svapādapadmopajīvino vidhāyāi 'kachattreṇa rājyaṁ karoti sma. tasya putro jayapālaḥ ṣaṭtriṅçaddaṇḍāyudhasādhanābhijñaḥ; mantrī bahuçrutaḥ. tasya rājño bhāryā bhānumatī; sā rājño 'tipriyatamā. so 'pi sarvadā tasyām anuraktaḥ suratasukham anubhavaṅs tiṣṭhati. yadā siṅhāsana upaviçati, tadā bhānumatīm ardhāsana upaveçayati. kṣaṇamātram api tasyā viyogaṁ na sahate. ekadā mantriṇā manasi vicāritam: ayaṁ rājā nirlajjo bhūtvā sabhāmadhye siṅhāsane striyam upaveçayati, sarve 'pi janās tāṁ paçyanti. mahad etad anucitam. yaḥ kāmī sa ucitānucitaṁ na jānāti. tathā hi:

kim u kuvalayanetrāḥ santi no nākanāryas,
tridivapatir ahalyāṁ tāpasīṁ yat siṣeve ?
hṛdayatṛṇakuṭīre dahyamāne smarāgnāv
ucitam anucitaṁ vā vetti kaḥ paṇḍito 'pi ? 1

api ca: yaḥ strīṇāṁ kaṭākṣavāṇāir yāvan na bhidyate, tāvad eva pratiṣṭhāṁ dhāiryaṁ ca vahati. tathā co 'ktam:

tāvad dhatte pratiṣṭhāṁ, çamayati manasaç cāpalaṁ tāvad eva,
tāvat siddhāntasūtraṁ sphurati hṛdi, paraṁ viçvalokāikadīpam,
kṣīrākūpāravelāvalayavilasitāir māninīnāṁ kaṭākṣāir
yāvan no hanyamānaṁ kalayati hṛdayaṁ dīrghalolāyatākṣāiḥ. 2

aho madanasya māhātmyam! kalākovidam api vikalayati. uktaṁ ca:

vikalayati kalākuçalaṁ, hasati çuciṁ, paṇḍitaṁ viḍambayati,
adharayati dhīrapuruṣaṁ kṣaṇena makaradhvajo devaḥ. 3

tathā ca:

çrutaṁ satyaṁ tapaḥ çīlaṁ vijñānaṁ vṛttam unnatam
indhanīkurute mūḍhaḥ praviçya vanitānale. 4
vṛttaṁ vittaṁ balasyā 'ntaṁ svakulasyā 'pi lāñchanam,
maraṇaṁ vā samīpasthaṁ kāmī loko na paçyati. 5

iti saṁcintyāi 'kadā 'vasaraṁ prāpya rājānam abravīt: bho rājan, vijñāpanam asti. rājño 'ktam: kiṁ tad ? brūhi. mantriṇo 'ktam: yad etad bhānumatī sabhāmadhye 'rdhāsana upaveçyate tan mahad anucitaṁ kriyate. asūryaṁpaçyā rājadārā iti çāstrakāravacanam. anyac ca: atra nānāvidho janaḥ samāgatya tāṁ paçyati. rājño 'ktam: sarvam api jñāyate mayā; kiṁ karomi ? mama mahatī prītir asyām; imāṁ vihāya kṣaṇam api sthātuṁ na çaknomi. mantriṇo 'ktam: tarhy evaṁ kriyatām. rājño 'ktam: kim ? tan nirūpaya. teno 'ktam: citrakam āhūya tena paṭasyo 'pari bhānumatyā rūpaṁ lekhayitvā puraḥsthitabhittipradeçe saṁghaṭayya draṣṭavyaṁ tasyāḥ svarūpam. tad vacanaṁ rājñaç citte lagnam. tato rājā citrakam āhūyo 'ktavān: bhoç citraka, bhānumatyā rūpaṁ citre lekhanīyam. tena citrakeṇo 'ktam: bho deva, tasyā rūpaṁ pratyakṣeṇa vilokya paççād yathāvayavaṁ likhāmi. tac chrutvā bhānumatī çṛṅgāritā tasmāi darçitā ca. sa tu tāṁ vilokya padminī strī 'ti vijñāya padminīlakṣaṇayuktāṁ tāṁ vililekha. padminīlakṣaṇaṁ tad yathā:

kamalamukulamṛdvī phullarājīvagandhī,
suratapayasi yasyāḥ sāurabhaṁ divyam aṅge,
cakitamṛgadṛgābhe prāntarakte ca netre,
stanayugalam anarghyaṁ çrīphalaçrīviḍambi. 6
tilakusumasamānāṁ bibhratī nāsikāṁ yā,
dvijagurusurapūjāçraddadhānā sadāi 'va,

kuvalayadalakāntiḥ kāpi cāmpeyagāurī,
vikacakamalakoçākārakāmātapatrā. 7
vrajati mṛdu salīlaṁ rājahaṅsī 'va tanvī,
trivalilalitamadhyā haṅsavāṇī suveṣā,
mṛdu çuci laghu bhuṅkte māninī gāḍhalajjā,
dhavalakusumavāsovallabhā padminī syāt. 8

evamuktalakṣaṇayuktaṁ tasyā rūpaṁ likhitvā rājño haste samarpitavān. rājā 'pi citralikhitāṁ tāṁ priyāṁ dṛṣṭvā 'tisaṁtuṣṭas tasmāi citrakāyo 'citaṁ dadāu. tadanantaraṁ rājaguruṇā çāradānandanena citrapaṭalikhitāṁ bhānumatīṁ dṛṣṭvā citrakaṁ prati bhaṇitam: bhoç citraka, bhānumatyāḥ sarvam api lakṣaṇaṁ likhitam, param ekaṁ vismṛtaṁ tvayā. teno 'ktam: bhoḥ svāmin, tat kiṁ vismṛtaṁ kathaya. çāradānandaneno 'ktam: tasyā vāmajaghanasthale tilasadṛço matsyo 'sti; sa na likhitas tvayā. rājā 'pi çāradānandanavacanaṁ çrutvā tatpratyayārthaṁ suratasamaye tasyā vāmajaghanaṁ yāvat paçyati, tāvat tilasadṛço matsyo dṛṣṭaḥ. taṁ dṛṣṭvā rājā svamanasy acintayat: katham ayam asyā guhyadeçe sthitaṁ matsyaṁ dṛṣṭavān ? sarvathā 'nayā sahā 'sya saṁsargo vidyate; anyathā katham etad anena jñātam ? api ca, strīṇāṁ viṣaye 'py ayaṁ saṁdeho na kartavyaḥ. kutaḥ:

jalpanti sārdham anyena, paçyanty anyaṁ savibhramāḥ,
hṛdaye cintayanty anyaṁ; na strīṇām ekato ratiḥ. 9
nā 'gnis tṛpyati kāṣṭhānāṁ, nā 'pagānāṁ mahodadhiḥ,
nā 'ntakaḥ sarvabhūtānāṁ, na puṅsāṁ vāmalocanāḥ. 10
raho nā 'sti kṣaṇo nā 'sti nā 'sti prārthayitā janaḥ,
itthaṁ nārada nārīṇāṁ pātivratyaṁ prakalpyate. 11
yo mohān manyate mūḍho rakte 'yaṁ mama kāminī,
sa tasyā vaçago bhūtvā nṛtyet krīḍāçakuntavat. 12
tāsāṁ vākyāni tathyāni svalpāni sugurūṇy api,
karoti yaḥ kṛtī loke laghutvaṁ tasya niçcitam. 13
alaktako yathā rakto niṣpīḍya puruṣas tathā
abalābhir balād raktaḥ pādamūle nipātyate. 14

ity evaṁ vicārya mantriṇam āhūya pūrvavṛttāntam akathayat. mantriṇā 'pi tasmin samaye taccittānukūlaṁ yathā tathā bhaṇitam: bho rājan, kasya cetaḥ kīdṛçam iti kena jñāyate; sarvathā satyaṁ bhavitum arhaty ayaṁ vṛttāntaḥ. rājñā bhaṇitam: bho mantrin, mama yadi tvaṁ priyas tarhy amuṁ çāradānandanaṁ māraya. mantriṇā 'pi tathā 'stv ity uktvā lokānāṁ purataḥ çāradānandano dhṛto baddhaç ca. tasmin samaye çāradānandanena bhaṇitam: aho rājā na kasyā 'pi priyo bhavatī 'ti lokoktiḥ satyā. tathā hi:

ko 'rthān prāpya na garvito ? viṣayiṇaḥ kasyā 'pado 'staṁgatāḥ ?

strībhiḥ kasya na khaṇḍitaṁ bhuvi manaḥ? ko nāma rājñāṁ priyaḥ?
kaḥ kālasya na gocaratvam agamat? ko 'rthī gato gāuravaṁ?
ko vā durjanavāgurāsu patitaḥ kṣemeṇa yātaḥ pumān? 15

tathā ca:

kāke çāucaṁ dyūtakāre ca satyaṁ,
klībe dhāiryaṁ madyape tattvacintā,
sarpe kṣāntiḥ strīṣu kāmopaçāntī,
rājñāṁ mitraṁ kena dṛṣṭaṁ çrutaṁ vā? 16

anyac ca: rājā yasmāi krudhyati, sa çucir apy açucir bhavati. tathā co 'ktam:

çucir açuciḥ paṭur apaṭuḥ çūro bhīruç cirāyur alpāyuḥ,
kulajaḥ kulena hīno bhavati naro narapateḥ krodhāt. 17

tato vadhyasthānaṁ prati mantriṇā nīyamānaḥ çlokam ekam apaṭhat:

vane raṇe çatrujalāgnimadhye,
mahārṇave parvatamastake vā,
suptaṁ pramattaṁ viṣamasthitaṁ vā,
rakṣanti puṇyāni purākṛtāni. 18

mantriṇā 'pi svamanasi vicāritam: aho etat satyaṁ vā mithyā vā, kimarthaṁ brāhmaṇavadhaḥ kriyate? mahad anucitam iti çāradānandanam anyāir ajñātaṁ hi svabhavanaṁ nītvā bhūgarbhe nikṣipya rājānaṁ praty āgatya bhaṇitam: bho rājan, anuṣṭhitā tavā 'jñā. rājñā sādhu kṛtam iti bhaṇitam.

Metrical Recension of VI

ākarṇaya mahārāja. viçālā vidyate purī;
tasyāṁ nandamahīpālaḥ pālayām āsa medinīm;
yasya pratāpajvalanajvālāpiñjaritaṁ nabhaḥ
āçaṅsatī 'va lokānām akāle 'py aruṇodayam;
nānādigantasāmantasamānītamahādhanāiḥ
dhanādhināthavibhavaḥ smārito yasya veçmani.
evaṁ pālayataḥ kṣonīṁ, nyāyye vartmani tiṣṭhataḥ,
narendrasyā 'bhavad rājñī bhānumatyāhvayā priyā,
yadrūpasaṁpatpīyūṣarasāyananiṣeviṇā
nininde nandabhūpena padmabhūḥ padmaviṣṭaraḥ.
mukhaṁ vakṣaḥ çarīrārdhaṁ prabhavaḥ kila te daduḥ,
prāṇāiçvaryāir na tad yuktam! iti sarvaṁ dadāu nṛpaḥ.
līlāvalokasahitālāpaviçrāmasaṁcitaḥ
ne 'ṣṭe pṛthag avasthātuṁ bhānumatyā vinā kṣaṇam.
yadā kadācid bhūpālo, mantrimantraniyantritaḥ,
yadi dharmāsanasabhām adhitiṣṭhet tayā saha,
evaṁvṛttaṁ mahīpālam uvāca sa bahuçrutaḥ:
vijñāpanaṁ vibho samyak çṛṇuṣvāi 'tad vicakṣaṇa.
tvayi daṇḍadhare nṝṇāṁ dharmajñe nītivedini

na dharmeṇa ca nītyā vā viruddhaṁ karma vidyate;
idaṁ tv anucitaṁ prāyo manasy atitarāṁ mama,
āsthāne 'pi mahādevī yat tvayā saha tiṣṭhati.
evam eva mahāprājña tvaduktaṁ sarvasaṁmatam,
kiṁ tv etasyām atiprītir evaṁ mūḍhaṁ karoti mām.
nāi 'va çaknomy ahaṁ netuṁ kṣaṇam apy anayā vinā;
ka upāyo vidhātavyaḥ, kathaṁ vā syām ahaṁ sukhī ?
ity antargāḍharāgeṇa nṛpeṇo 'kto bahuçrutaḥ
çrutvā vijñāpayām āsa rājñe priyahitaṁ vacaḥ:
deva devyāḥ sphurad rūpaṁ paṭe kṛtvā vilokaya.
iti mantrivacaḥ çrutvā citrakāraṁ nṛpo 'bravīt:
padminyāḥ paramaṁ rūpaṁ paṭe kṛtvā pradarçaya.
iti rājñā samājñaptas tathā citrakaro 'karot.
so 'tha citrapaṭaṁ dṛṣṭvā citrakāram abhāṣata:
idaṁ bhānumatīrūpapratirūpaṁ bhaven na vā,
iti gatvā tvam ācāryaṁ pṛccha lakṣaṇakovidam.
sa jagāda nṛpādeçam ācāryāya mahātmane;
so'pi citrapaṭaṁ dṛṣṭvā citrakāram avocata:
idaṁ bhānumatīrūpasvarūpaṁ, nā 'tra saṁçayaḥ;
padminīvaravarṇinyā lakṣaṇāvayavādikam
yādṛk tādṛg idaṁ sarvaṁ, kiṁcin nyūnaṁ me dṛçyate.
etasyā vāmajaghane tilakākāralakṣaṇam
sthātavyaṁ, tan na likhitaṁ; sarvam anyat susaṁmatam.
ity ācāryasya vacasā likhitvā tilakaṁ tathā,
rājñe pradarçayām āsa, taduktaṁ ca nyavedayat.
citrakāramukhenāi 'tad ākarṇyā 'cāryabhāṣitam,
ucitāvasare samyag adrākṣīt sa gurūditam.
tato nandakṣitipatir guṇinyaguṇaçaṅkayā
nirdoṣe çāradānande doṣam evā 'nvacintayat.
cintāsaṁtāpasaṁjātakrodhāndhīkṛtalocanaḥ
ādideçā 'vicāreṇa dvijahatyāi bahuçrutam.
pratyāha prathito mantrī vinayena viçāṁ patim:
kvacit-kvacin mahātmāno jñātuṁ sarvam apī 'çate;
saṁbhāvyam etad anyad vā, mā pramādaṁ vicāraya;
puṅsā vivekinā bhāvyaṁ, vivekaḥ çreyase bhavet.
ity uktas tu mahīpālaḥ sphuritāuṣṭham abhāṣata:
yad icchasi priyaṁ kartuṁ, durātmā hanyatām iti.
rājādeçād gṛhād eva çāradānandanaṁ dvijam
jagrāha janatāmadhye, babandha ca bahuçrutaḥ.
tataç cintāparo: 'muṣya kutaç cāritradūṣaṇam ?
hataç ced vyartham ācāryas, tataç *cyoteta tadyaçaḥ;
kiṁ tu satyam asatyaṁ vā vṛttam etad dvijanmanaḥ
ko jānīte ? katham ? iti ko 'yaṁ rājño vṛthā çramaḥ ?
tad idānīṁtanaṁ kālaṁ yāpayiṣyāmi çodhayan,
duṣṭo vā 'yam aduṣṭo vā vijñāyeta çanāiḥ-çanāiḥ.
iti buddhyā viniçcitya vasudhāvivarodare
nidhāya taṁ dvijanmānam avijñātam apālayat.

rājñe vijñāpayām āsa: yathādiṣṭaṁ tathā prabho
bhavadājñāvidhānena mayā tat sādhitaṁ kṣaṇāt.
69 tac chrutvā nandabhūpālas tūṣṇīṁbhāvam avāptavān;
āste nirastavidveṣī rakṣann avanimaṇḍalam.

The Brief Recension omits the story of the Jealous King, etc., Part 1

Jainistic Recension of VI [This, in mss. of JR, is XI, emboxt in 1

viçālā nāma purī. tasyāṁ nando nāma rājā. tasya dvāsaptatikalākuçalo vijayapālaḥ sutaḥ, bahuçrutanāmā mantrī, bhānumatī rājñī. sa ca rājā bhānumatīrūpāsakto rājyacintāṁ na karoti. yadā sabhāyām āyāti, tadā bhānumatī samīpam upaviçati. anyadā mantriṇā vijñaptam: deva,

vāidyo guruç ca mantrī ca yasya rājñaḥ priyaṁvadāḥ,
çarīradharmakoçebhyaḥ kṣipraṁ sa parihīyate. 1

ataḥ kaṭhoram api kathyamānam asti. rājan, rājñyāḥ sabhāyām āgamanam anucitam. tato nṛpaḥ prāha: mantrin, sādhu tvayo 'ktam; param ahaṁ kiṁ kurve? tāṁ vinā kṣaṇam api sthātuṁ na çaknomi. tarhi mantriṇo 'ktam: tato bhānumatīrūpaṁ citrapaṭalikhitaṁ kārayitvā svasamīpe sabhāyāṁ sthāpyate. tato rājñā citrakārasya rājñyā rūpaṁ darçitam. tenā 'pi tadanumānena tadrūpaṁ citrapaṭe kṛtvā nṛpāyā 'rpitam. rājñā ca samīpasthasvaguruçāradānandanasya parīkṣārtham arpitam. tenā 'pi tadrūpaṁ nirīkṣyo 'ktam: tadrūpaṁ rūpam asti, paraṁ vāmorupradeçe tilako 'sti, sa ca na kṛtaḥ. tac chrutvā nṛpamanasi vikalpaḥ saṁjātaḥ, yataḥ: ayaṁ kathaṁ jānāti? kāraṇena bhāvyam! tataḥ krodhādhiṣṭhitena rājñā mantriṇaḥ kathitam: yadi tava mayi hitam asti, tarhi tvayā çīghraṁ çāradānandanasya prāṇanāço vidheyaḥ. mantriṇā 'pi tad ākarṇya cintitam:

kālindyā dalitendranīlaçakalaçyāmāmbhaso 'ntar jale
magnasyā 'ñjanapuñjamecakanibhasyā 'heḥ kuto 'nveṣaṇam,
tārābhāḥ phaṇacakravālamaṇayo na syur yadi dyotino?
yāir evo 'nnatim āpnuvanti guṇinas, tāir eva yānty āpadam. 2

tato mantriṇā çāradānandanaḥ svagṛham ānītaḥ, cintitaṁ ca: ko jānāti satyam asatyaṁ vā? param asya puruṣaratnasya vināço rājñaç ca pātakaṁ bhaviṣyatī 'ti vimṛçya mantrayati:

suguṇam apaguṇaṁ vā kurvatā kāryajātaṁ
pariṇatir avadhāryā yatnataḥ paṇḍitena;
atirabhasakṛtānāṁ karmaṇām ā vipatter
bhavati hṛdayadāhī çalyatulyo vipākaḥ. 3

tataḥ sa svagṛhabhūmigṛhe sthāpitaḥ.

VII. Frame-story: Seventh Section

The jealous king and the ungrateful prince, Part 2

Southern Recension of VII

tadanantaram ekadā rājakumāra ākheṭārthaṁ vanaṁ prati nirgataḥ. nirgamanasamaye 'paçakunam abhūt. tad yathā:

akālavṛṣṭis tv atha bhūmikampo,
nirghāta ulkāpatanaṁ tathāi 'va,

ityādyaniṣṭāni tato babhūvur,
nivāraṇārthaṁ, suhṛdo vacaç ca. 1

tasminn avasare mantriputreṇa buddhisāgareṇa bhaṇitam: bho jayapāla, adyā 'kheṭārthaṁ mā gaccha; mahad apaçakunaṁ dṛçyate. tato jayapālena bhaṇitam: bhavatv asyā 'paçakunasya pratītir adya nirīkṣaṇīyā. teno 'ktam: bho rājakumāra, buddhimatā puruṣeṇā 'niṣṭasyā 'paçakunasya pratyayo na draṣṭavyaḥ. uktaṁ ca:

na viṣaṁ bhakṣayet prājño, na krīḍet pannagāiḥ saha;
na nindyād yogivṛndāni, brahmadveṣaṁ na kārayet. 2

iti tena nivārito 'pi tadvacanam anādṛtya nirgato rājaputraḥ. punar nirgamanasamaye tena bhaṇitam: bho jayapāla, tava vināçakālaḥ samāgataḥ; anyathāi 'vaṁ viparītabuddhir no 'tpadyate. tathā co 'ktam:

na nirmitā kāir, na ca dṛṣṭapūrvā,
na çrūyate hemamayī kurañgī;
tathā 'pi tṛṣṇā raghunandanasya;
vināçakāle viparītabuddhiḥ. 3

athavā, upārjitānāṁ karmaṇām upabhogaṁ vinā kathaṁ vināçaḥ syāt? tathā co 'ktam:

sadbhāvo nā 'sti veçyānāṁ, sthiratā nā 'sti saṁpadām,
viveko nā 'sti mūrkhāṇāṁ, vināço nā 'sti karmaṇām. 4

tato rājakumāro vanaṁ gatvā bahūñ chvāpadān vyāpādya kṛṣṇasāraṁ dṛṣṭvā tadanugato mahad araṇyaṁ praviṣṭo yāvat paçyati, tāvat sarvo 'pi sāinyavargaḥ svanagaramārge lagnaḥ. kṛṣṇasāro 'pi tatrāi 'vā 'dṛçyo jātaḥ. svayam ekākī turagārūḍhaḥ puraḥ sarovaram adrākṣīt. tatrā 'çvād avatīrṇo vṛkṣaçākhāyām açvaṁ nibadhya jalapānaṁ vidhāya yāvad vṛkṣachāyām upaviçati, tāvad atibhayaṁkaraḥ kaçcid vyāghraḥ samāgataḥ. taṁ vyāghraṁ dṛṣṭvā 'çvaḥ palāyamāno nagaramārgam agamat. rājakumāro 'pi bhayād vepamānāñgaḥ çākhām ālambya vṛkṣam ārūḍhaḥ. pūrvārūḍhaṁ bhallūkaṁ dṛṣṭvā punar atyantabhayaṁ prāptaḥ. tatas tena bhallūkena bhaṇitam: bho rājakumāra, mā bhāiṣīḥ; adya mama çaraṇāgatas tvam; atas tavā 'haṁ kimapy aniṣṭaṁ na kariṣyāmi. mayi viçvasya vyāghrād api na bhetavyam. rājakumāreṇa bhaṇitam: bho ṛkṣarāja, ahaṁ tava çaraṇāgato viçeṣato bhayabhītaḥ; ato mahat puṇyaṁ çaraṇāgatarakṣaṇena bhavati. uktaṁ ca:

ekataḥ kratavaḥ sarve samagravaradakṣiṇāḥ,
ekato bhayabhītasya prāṇinaḥ prāṇarakṣaṇam. 5

tathā bhallūkena samāçvāsito rājaputraḥ. vyāghro 'pi vṛkṣādhaḥ samāgataḥ. tataḥ sūryo 'py astaṁgataḥ. rātrāv atiçrānto rājaputro

yāvan nidrāṁ yāti, tāvad bhallūkeno 'ktam: bho rājakumāra, tava nidrā samāyāti; tvaṁ vṛkṣādhaḥ patiṣyasi. tato 'grata ehi, mamā 'ṅke nidrāṁ kuru. evam ukto bhallūkasyā 'ṅke nidrāṁ gataḥ. tadā vyāghro vadati: bho bhallūka, ayaṁ grāmavāsī punar api mṛgayayā 'smān eva hantuṁ samāgataḥ; çatrubhūto 'yam aṅke kimarthaṁ niveçitaḥ? yato 'yaṁ mānuṣaḥ; uktaṁ ca:

mānuṣeṣu kṛtaṁ nā 'sti tiryagyoniṣu yat kṛtam;
vyāghravānarasarpāṇāṁ bhāṣitaṁ na kṛtaṁ mayā. 6

tvayo 'pakṛto 'py apakāram eva kariṣyati. tasmād amum adhaḥ pātaya. aham enaṁ bhakṣayitvā sukhena gamiṣyāmi, tvam api nijāçramaṁ gaccha. tato bhallūkeno 'ktam: ayaṁ kīdṛço vā bhavatu, paraṁ mama çaraṇāgataḥ; amuṁ na pātayāmi. çaraṇāgatamāraṇe mahat pātakaṁ. tathā co 'ktam:

viçvāsaghātakāç cāi 'va, çaraṇāgataghātakāḥ,
vasanti narake ghore yāvad ābhūtasaṁplavam. 7

tadanantaraṁ rājaputro vinidro jātaḥ. bhallūkeno 'ktam: bho rājakumāra, ahaṁ kṣaṇaṁ nidrāṁ kariṣyāmi, tvam apramattas tiṣṭha. teno 'ktam: tathā bhavatu. tato bhallūko rājaputrasamīpe nidrāṁ gataḥ. vyāghreṇo 'ktam: bho rājakumāra, tvam asya viçvāsaṁ mā kuru, yato 'yaṁ nakhāyudhaḥ. tathā co 'ktam:

nadīnāṁ ca nakhināṁ ca çṛṅgiṇāṁ çastrapāṇinām
viçvāso nāi 'va kartavyaḥ, strīṣu rājakuleṣu ca. 8

anyac ca: ayaṁ cañcalacitto dṛçyate; tasmād asya prasādo 'pi bhayaṁkaraḥ.

kṣaṇe tuṣṭāḥ kṣaṇe ruṣṭā vituṣṭāç ca kṣaṇe-kṣaṇe,
avyavasthitacittānāṁ prasādo 'pi bhayaṁkaraḥ. 9

tvāṁ matto rakṣayitvā svayam attum icchati. atas tvam eva bhallūkam adhaḥ pātaya; aham enaṁ bhakṣayitvā gamiṣyāmi; tvam api nijanagaraṁ gaccha. tac chrutvā rājaputro yāvad enam adhaḥ pātayati, tāvad bhallūko vṛkṣāt patann antaraçākhām anyām avalambitavān. rājaputro 'pi punas taṁ dṛṣṭvā bhayam āpa. tato bhallūko 'vadat: bhoḥ pāpiṣṭha, kimarthaṁ bibheṣi? yat purā 'rjitaṁ karma tat tvayā 'nubhoktavyam. atas tvaṁ sa se mi re 'ti vadan piçāco bhūtvā tatra paribhramaṅs tiṣṭha. tataḥ prabhātam āsīt; vyāghras tasmāt sthānān nirgataḥ. bhallūko 'pi rājakumāraṁ çaptvā nijasthānaṁ jagāma. rājakumāro 'pi sa se mi re 'ti vadan piçāco bhūtvā vane paribhramati sma.

tato rājaputrasya turaṁgamo rājaputreṇa çūnyo nagaram agamat. rājaputrarahitam açvaṁ dṛṣṭvā janā rājño 'gre kevalam āgatam açvam ācakhyuḥ. tato rājā mantriṇaṁ samāhūya bhaṇati: bho mantrin,

yadā kumāro mṛgayārthaṁ vanaṁ prati nirgataḥ, tadā mahad apaçakunam āsīt kila; tathā 'pi tad ullaṅghya nirgataḥ. tasya pratyayo jāta eva. tenā 'rūḍho 'çvaḥ çūnyaḥ san vanād āgataḥ. atas tanmārgaṇārthaṁ vanaṁ prati gamiṣyāmaḥ. teno 'ktam: deva, tathā kartavyam. tato rājā mantribhiḥ parivāreṇa saha sa yena mārgeṇa gataḥ, tenāi 'va mārgeṇa vanaṁ gataḥ. vanamadhye paribhramantaṁ sa se mi re 'ti vadantaṁ piçācībhūtaṁ putraṁ dṛṣṭvā mahāçokasāgare nimagnas tam ādāya svapuram agamat. tato maṇimantrāuṣadhābhijñān ākārya tāiç cikitsito 'pi na svastho babhūva. tasminn avasare rājñā mantriṇaṁ prati bhaṇitam: bho mantrin, asminn avasare çāradānandanas tiṣṭhati cet, tarhi kṣaṇamātreṇā 'muṁ cikitsati. sa mayā vṛthā māritaḥ. anyac ca: puruṣeṇa yat kāryaṁ kriyate, tad vicāryāi 'va kartavyam. anyathā param āpadāṁ padaṁ bhavati. uktaṁ ca:

sahasā vidadhīta na kriyām; avivekaḥ param āpadāṁ padam;
vṛṇate hi vimṛçyakāriṇaṁ guṇalubdhāḥ svayam eva saṁpadaḥ. 10

tathā ca:

aparīkṣya na kartavyaṁ, kartavyaṁ suparīkṣitam;
paçcād bhavati saṁtāpo brāhmaṇīnakulaṁ yathā. 11

kiṁ ca: tasminn avasare ko'pi nivārayitā nā 'sīt. mantriṇo 'ktam: sa samayas tathāi 'va sthitaḥ; bhavitavyatā yādṛçī, buddhir api tādṛçī jātā. uktaṁ ca:

sā sā saṁpadyate buddhiḥ, sā matiḥ sā ca bhāvanā,
sahāyās tādṛçā jñeyā, yādṛçī bhavitavyatā. 12
na hi bhavati yan na bhāvyaṁ, bhavati ca bhāvyaṁ vinā 'pi yatnena;
karatalagatam api naçyati, yasya hi bhavitavyatā nā 'sti. 13

rājño 'ktam: tat karmānusāreṇā 'bhūt. idānīm asya viṣaye mahān prayatnaḥ kartavyaḥ. mantriṇo 'ktam: katham ? rājā 'bravīt: yaḥ ko'pi rājaputrasya cikitsāṁ kariṣyati, tasyā 'rdhaṁ rājyaṁ dīyata iti grāme ghoṣo dāpayitavyaḥ. mantriṇā 'pi tathā kārayitvā svabhavanam āgatya çāradānandanasya purataḥ sarvo 'pi vṛttāntaḥ kathitaḥ. tat sarvaṁ çrutvā çāradānandanena bhaṇitam: bho mantrin, rājño 'gra evaṁ nirūpaya: mama kāpi kanyakā vartate, tasyā darçanam asya kāryam; sā kamapy upāyaṁ kariṣyati. tac chrutvā mantriṇā rājño 'gre tathāi 'va kathitam. tato rājā sarvasabhāsahito mantrimandiram āgatyo 'paviṣṭaḥ. tadanantaraṁ rājaputro 'pi sa se mi re 'ti vadann upaviṣṭaḥ. tac chrutvā yavanikāntaḥsthitena çāradānandanena padyam abhāṇi:

sadbhāvaṁ pratipannānāṁ vañcane kā vidagdhatā ?
aṅkam āruhya suptānāṁ hantuḥ kiṁ nāma pāuruṣam ? 14

tat padyaṁ çrutvā rājaputreṇa caturṇām akṣarāṇāṁ madhya ekam akṣaraṁ parityaktam. punar dvitīyaṁ padyam apaṭhat:

setuṁ gatvā samudrasya gaṅgāsāgarasaṁgame,
brahmahatyā pramucyeta, mitradrohī na mucyate. 15

tat padyaṁ çrutvā mi re 'ty uktavān, dve akṣare parityakte. tatas tṛtīyaṁ padyam apaṭhat:

mitradrohī kṛtaghnaç ca yaç ca viçvāsaghātakaḥ,
trayas te narakaṁ yānti yāvac candradivākarāu. 16

tata ekākṣaram apaṭhat. tadanantaraṁ caturthaṁ padyam apaṭhat:

rājan bhos tava putrasya yadi kalyāṇam icchasi,
dehi dānaṁ dvijātibhyo; varṇānāṁ brāhmaṇo guruḥ. 17

evam uktavati çāradānandane rājaputraḥ svasthaḥ sāvadhānaç cā 'bhavat. tataḥ pituḥ purato bhallūkavṛttāntam akathayat. tac chrutvā rājñā çāradānandanaṁ prati bhaṇitam:

grāme vasasi kalyāṇi aṭavyāṁ nāi 'va gacchasi;
ṛkṣavyāghramanuṣyāṇāṁ kathaṁ jānāsi bhāṣitam ? 18

tadā yavanikāntare çāradānandanena bhaṇitam:

devadvijaprasādena jihvāṁ vasati çāradā;
tenā 'ham avagacchāmi, bhānumatyā yathā 'ñkakam. 19

tad vacanaṁ çrutvā rājā sāçcaryo bhūtvā yāvad yavanikām apakarṣati, tāvac chāradānandanaḥ pratyakṣeṇa dṛṣṭaḥ; rājaprabhṛtibhiḥ sarvāir namaskṛtaḥ. tadā mantriṇā pūrvavṛttāntaḥ kathitaḥ. tato rājā bahuçrutaṁ mantriṇam uvāca: bho mantrin, tava saṁsargeṇa mamā 'pakīrtir durgatiç ca gatā. ataḥ puruṣeṇa satāṁ saṁsargo vidheyaḥ; teno 'bhayam api prayojanaṁ bhavati. tathā hi:

vārayati vartamānām āpadam āgāminīṁ ca satsevā,
tṛṣṇāṁ ca harati pītaṁ gaṅgāyā durgatiṁ cā 'mbhaḥ. 20

anyac ca: mahataḥ kaṣṭāc ca mama putro rakṣitaḥ. rājñā satāṁ mahākulīnānāṁ bhavādṛçāṁ saṁgrahaḥ kartavyaḥ. uktaṁ ca:

saṁgrahaṁ nākulīnasya sarpasye 'va karoti yaḥ,
sa eva çlāghyate rājā samyaggārūḍiko yathā. 21

iti nānāprakārāiḥ stutikadambakāir mantriṇaṁ stutvā vastrādinā saṁbhāvya rājā rājyam akarot.

Metrical Recension of VII

kadācit tasya bhūpasya putro vijayapālakaḥ
kitavaḥ kāmukaḥ pāpaḥ kadācin mṛgayāṁ yayāu.
kṛṣṇakākas tadā çuṣkakāṣṭhastho rāuti karkaçam;
tāilābhyaktaḥ pumān kaçcit saṁmukhaḥ samupāgataḥ:
vahan malinavāsāṅsi dadṛçe rajakaḥ puraḥ;
humbhāraveṇa kroçantī gāuç ca vatsavivarjitā;

kṛṣṇasarpo 'grato 'yāsīd, vivastrā ca kumārikā;
animittaṁ ca vṛkṣasya bhagnāḥ çākhāḥ patatriṇaḥ
nipetuḥ paritaç, cakraṁ cakradhārakaracyutam;
etāni durnimittāni bahuço 'nyāni cā 'bhavan.
tataḥ saṁnihitāḥ kecin niṣeddhuṁ mṛgayāṁ çanāiḥ
prāyatanta; tadā rājakumāras tān avocata:
drakṣyāmo durnimittānāṁ phalaṁ kīdṛg bhaviṣyati!
vṛthā mā 'bhūta mṛgayāvihāraparipanthinaḥ.
punar apy ūcur ucitaṁ rājaputrahitāiṣiṇaḥ:
na viṣaṁ bhakṣayet prājño, na krīḍet pannagāiḥ saha,
no 'llañgheta nimittāni, na brahmadveṣam ācaret.
iti nītyā niṣiddho 'pi lāulyād ākheṭakaṁ yayāu.
araṇyeṣu vibabhrāma parito vyādhasenayā;
bṛṅhitāiḥ kariṇāṁ siṅhanādāir mukharayan diçaḥ,
vyāpārayām āsa çarāiḥ çvāpadān itarān mṛgān.
kvacid rajjvā diço vyāptāḥ, kvacid vāri vidūṣitam,
kvacit prajvalito vahniḥ, kvacit khātā vasuṁdharā,
kvacid vane caracamūç cacālo 'dyatakārmukā;
evaṁ bahuvidhopāyāir vicacāra mṛgāntakṛt.
etasminn eva samaye gaṇḍaçāilasamākṛtiḥ
nirjagāmā 'tijavano jambālāt ko'pi sūkaraḥ,
nirmathya tarasā sāinyaṁ; viçantaṁ girigahvaram
hayam āruhya taṁ hantuṁ kumāraḥ kṣipram anvayāt.
kvacit sāinyaṁ bhraṣṭamārgam amle madhyaṁdinātapāt,
kvacit kumāro babhrāma vane sūkaravañcitaḥ.
tato nidāghamārtāṇḍapracaṇḍātapatāpitaḥ,
pipāsākulitaḥ çrānto dadarça salilāçayam.
tatrā 'varuhya turagāt, pītvā pānīyam āgalam,
ekākī tatra baddhāçvaṁ viçaçrāma taror adhaḥ.
tasminn eva kṣaṇe kaçcic chārdūlo ghoradarçanaḥ
nirgacchann eva dadṛçe nikuñjodarataḥ çanāiḥ.
bhītyo 'tpucchayamānena khuradāritabhūminā
valgārajjum abhitroṭya vājināi 'vaṁ palāyitam.
āruroha kumāro 'pi mahāvṛkṣaṁ jijīviṣuḥ;
vyāghro 'pi çīghram āyāsīd, gandham āghrāya mānuṣam.
tattaror agraçākhāyāṁ bhallūko vyavatiṣṭhati;
mūladeçe mahāvyāghraḥ, skandhadeçe kumārakaḥ,
nā 'varoḍhuṁ na cā 'roḍhuṁ na sthātuṁ cā 'py asāu kṣamaḥ,
nimajjaṅç cā 'padambhodhāu, çīlabhraṣṭo hi mānavaḥ.
taṁ babhāṣe 'tha bhallūko vācā manuṣyayogyayā:
rājaputra, na bhetavyaṁ; bhavato rakṣako hy aham;
tiryañcam api māṁ viddhi dharmavartmany avasthitam.
ity ākarṇya sa bhūpālakumāro gatabhīr abhūt;
skandhopari dadāu sthānam āroḍhuṁ nṛpanandanam,
ita ehī 'ti bhallūko 'py upāveçayad antike.
vyāghras tarutale tasthāu tadāmiṣajighṛkṣayā.
astamastakam ārūḍhe ravāv āvirabhūt tamaḥ.

athā 'rdharātre nidrārtaṁ kumāraṁ bhallūko 'bravīt:
nidrā tvāṁ bādhate nūnaṁ, rājaputra, çayiṣyasi;
adhas tiṣṭhati çārdūlo; mamā 'ñke çetum arhasi.
evaṁ priyahitaṁ vākyaṁ vadato vacanāt tataḥ
so 'ñke nidhāya mūrdhānaṁ nidrāvaçam upāgamat.
tatrāntare 'vadad vyāghro bhallūkaṁ sakhyam ācaran:
ahaṁ ca tvaṁ ca suhṛdāu, sarvadā vanagocarāu;
viddhi māṁ jātasāuhārdam, adhaḥ pātaya mānuṣam;
āvayor ayam āhāraḥ paripūrṇo bhaviṣyati;
mānuṣe nā 'sti viçvāso, viçeṣād rājanandane.
iti vyāghravacaḥ çrutvā bhallūkaḥ pratyuvāca tam:
yādṛço vā bhavatv eṣa na me tv atra vicāraṇā;
bhavadbhīto yato dāinyād āsasāda madantikam,
rājaputra na bhetavyaṁ tvaye 'ti vyāhṛtaṁ mayā,
na mano vartate tasmāc charaṇāgataghātane.
tataḥ suptotthitaṁ rājaputraṁ provāca bhallukaḥ:
kṣaṇaṁ nidrāmy ahaṁ yāvat tvaṁ jāgṛhi kumāraka.
ity uktvā tasya bhallūkaḥ samīpe nidrito 'bhavat.
tato vyāghraḥ samavadad darçayann iva sāuhṛdam:
he rājaputra, tiryañcam enaṁ kharanakhāyudham
mā viçvasihi doṣajña, viçeṣāt piçitapriyam.
çṛñgiṇaṁ nakhinaṁ duṣṭaṁ daṅṣṭriṇaṁ ca na viçvaset,
evaṁ pūrvoditaṁ jñātvā samyag ātmahitaṁ kuru.
madbhayād eva sādhutvam ayaṁ samavalambate;
apayāte ca mayy eṣa paçcāt tvāṁ nihaniṣyati.
svabhāvād eva capalaṁ sarvasya prāṇino manaḥ;
tan niyantuṁ na devo 'pi çaktaḥ, kiṁ punar īdṛçaḥ ?
tvam etat sarvam ālocya bhallūkaṁ vinipātaya;
bhaviṣyati mamā 'hāras, tvaṁ sukhena gamiṣyasi.
evaṁ vijayapālo 'pi vyāghravākyād viçañkitaḥ
nidrāṇaṁ bhallūkaṁ matvā pātayām āsa bāliçaḥ.
sa tathāi 'va patann ekāṁ taruçākhām alambata;
na vinaçyati hi kvāpi sadācāraḥ kathaṁcana.
rājaputras tam ālokya bibheti bhṛçam ākulaḥ;
so 'pi pūrvavad ābhāṣya punar apy abhayaṁ dadāu:
kṛtaṁ yad yena loke 'smiñ chubhaṁ vā yadi vā 'çubham,
tat tena bhujyate; tasmāt tvam evā 'nubhaviṣyasi.
ahaṁ tu bhavataḥ kiṁcin na kurve pratyapakriyām.
iti bruvāṇe bhallūke prabhātāi 'va vibhāvarī;
vyāghro 'pi viphalārambho jagāma girigahvaram;
avātarat taroḥ sākaṁ bhallūko rājasūnunā.
tataḥ çaçāpa taṁ dīnaṁ pāpinaṁ vanagocaraḥ:
sa se mi re 'ti pralapan paribhrama piçācavat;
yadāi 'vaṁ bhavato vṛttaṁ kaçcit prakhyāpayiṣyati,
tadānīm eva durvṛtta viçāpas tvaṁ bhaviṣyasi.
iti dattvā tadā çāpaṁ yayāu giriguhāṁ mṛgaḥ;
sa se mi rā ravaṁ kurvan sa babhrāma piçācavat.

atha rājakumārasya turagaṁ punar āgatam
çūnyāsanaṁ samālokya pāurāḥ kaṣṭaṁ çaçañkire:
pūrvedyū rājaputrasya mṛgayāṁ gantum icchataḥ
durnimittāni jātāni; tad etatphalitaṁ dhruvam.
turaṁgo 'pi kumāreṇa vihīnaḥ svayam āgataḥ;
gacchāmo vipinaṁ, samyag anveṣyāmaḥ kumārakam.
itthaṁ vicārya sahasā balavān balasaṁyutaḥ
nandabhūmīçvaraḥ prāyād anveṣṭuṁ nijanandanam.
araṇyānīm agāhanta, dadṛçuç ca kumārakam
piçācavat pradhāvantam, āninyuḥ sāinikāḥ puram.
devatārādhanavidhiṁ maṇimantrāuṣadhakriyām
putrāpasmāramokṣārthaṁ cakāra vasudhādhipaḥ.
evaṁ kṛte 'pi putrasya pāiçācye pūrvavat sthite,
tatro 'pāyam ajānan sa nirvedād avadan nṛpaḥ:
etādṛçeṣu kāryeṣu jñātuṁ kartuṁ pratikriyām
ko hi nāma samartho 'sti çāradānandanād ṛte ?
sa tādṛço mayā māuḍhyād vyartham eva vihiṅsitaḥ;
kopaṁ tadānīm eko 'pi mama nā 'bhūn nivārakaḥ.
tato bahuçruto mantrī babhāṣe vasudhādhipam:
svāmin vidhibalāt kālas tadānīṁ tādṛço 'bhavat;
sarvasvam api vā dattvā yasmāi kasmāicid īçvara
yena kenāpy upāyena sādhayāmaḥ samīhitam.
ity uktvā ghoṣayām āsa sarvatra vasudhātale,
kārayitvā patākāṁ ca rājadvāre samucchritām:
yaḥ kaçcid rājatanayam apadoṣaṁ kariṣyati,
tasmāi dāsyāmi rājyārdhaṁ, satyam ākarṇyatām iti.
çāradānandanāyā 'pi sarvam etad bahuçrutaḥ
jñāpayām āsa, so'py enaṁ pratyuvāca dvijāgraṇīḥ:
vadāi 'naṁ nandabhūpālaṁ: çāradānandanātmajā
vidyate saptavarṣīyā, sā vidhāsyaty abhīpsitam.
ity uktaḥ sa narendrāya sarvam etad vyajijñapat;
tāṁ draṣṭuṁ satvaraṁ so'pi bahuçrutayuto yayāu.
çāradānandano yatra cā 'ste bhūvivarodare,
tatrāi 'va kalpitā kācin netramārgatiraskriyā.
upaviṣṭe mahārāje piçāco rājanandanaḥ
sa se mi re 'ti pralapann āste tasyāi 'va saṁnidhāu.
tato yavanikāchannaḥ çāradānandano 'vadat
etatpāiçācanirmukter hetuṁ çlokacatuṣṭayam:
sadbhāvapratipannānāṁ vañcane kā vidagdhatā ?
añkam āruhya suptānāṁ hanane kiṁ nu pāuruṣam ?
çrutvā kumāras tad vākyam atyākṣīd ekam akṣaram,
muhur-muhur bruvann āste se mi re 'ty akṣaratrayam.
āçcaryam etad ity ūcus tatprītyā rājapūruṣāḥ;
papāṭha sa punaḥ padyaṁ dvitīyaṁ dvijapuṁgavaḥ:
setuṁ dṛṣṭvā samudrasya dhanuṣkoṭivivartane
brahmahā mucyate pāpāir, mitradrohī na mucyate.
dvitīyaṁ padyam ākarṇya dvitīyākṣaram atyajat,

mi rā mi re 'ti pralapann āste vijayapālakaḥ.
aho mahādbhutam iti procū rājānuvartinaḥ;
apāṭhīt sa punaḥ padyam anavadyārthasaṁyutam:
mitradrohī kṛtaghnaç ca steyī ca gurutalpagaḥ,
catvāro narakaṁ yānti yāvac candradivākarāu.
vyājahāra kumāro 'pi rā rā re 'ty ekam akṣaram;
tataḥ punar api çlokam apāṭhīd brāhmaṇaḥ sphuṭam:
rājaṅs tvam asya putrasya yadi kalyāṇam icchasi,
dānaṁ dehi dvijātīnāṁ, tad dhi durgativāraṇam.
çrutvā padyāni so 'py evaṁ svastho vijayapālakaḥ
sarvaṁ vijñāpayām āsa pitre vṛttaṁ vanāçritam.
tataḥ sa saçiraḥkampaṁ tattiraskaraṇīmukham
ālokyā-'lokya sahasā vismayād antikaṁ yayāu,
rājā vismayavisphāravilocanam abhāṣata:
grāme vasantyā kalyāṇi kathaṁ vā kānane kṛtam
ṛkṣavyāghramanuṣyāṇāṁ tvayā jñātaṁ kumārike?
punar yavanikāprāntād udapadyata bhāratī:
çṛṇu rājan viçeṣeṇa! na me 'sty aviditaṁ kvacit;
devadevasya kṛpayā vāg devī vaçavartinī;
tena me jñāyate sarvaṁ, bhānumatyās tilaṁ yathā.
ākarṇyāi 'va sa saṁbhrānto javād yavanikāṁ kṣipan,
nirvarṇya çāradānandaṁ, mumude nandabhūpatiḥ.
vyājahāra tato rājā sacivaṁ janasaṁsadi:
hitakṛn na mamāi 'ko 'pi bahuçruta bhavān iva;
bhadrabuddhyāi 'va bhavatā brahmadroho nivāritaḥ,
rājyarakṣāvidhāu dakṣaḥ kumāraḥ kuçalīkṛtaḥ;
asya prāṇopakārasya pratīkāro na vidyate;
adyaprabhṛti çakṣyāmi jetuṁ lokatrayaṁ tvayā.
ācāryaṁ çāradānandaṁ mantriṇaṁ ca bahuçrutam
mānayan nandabhūpālas tannayenā 'çiṣan mahīm.

THE BRIEF RECENSION omits the story of the Jealous King, etc., Part 2

JAINISTIC RECENSION OF VII [This, in mss. of JR, is XII, emboxt in 1

anyadā nṛpanandano vijayapālaḥ çakunāir nivāryamāṇo 'pi pāparddhyāi vanaṁ gataḥ. tatra sūkaram anuvrajan kvāpy aṭavyāṁ patitaḥ. tatra tṛṣākrāntaḥ kvāpi taṭākam āsādya jalaṁ pītvā çrāntas tattaṭasthavṛkṣādho yāvat sthitaḥ, tāvat tatrāi 'ko vyāghraḥ samāyātaḥ. kumāras tu vṛkṣam ārūḍhaḥ. tado 'paristhāikavānaras tadvṛkṣavāsivyantarādhiṣṭhito manuṣyavāco 'vāca: bho rājakumāra, tvaṁ mā bhāir ūrdhvam āgaccha. tataḥ kumāro 'py ūrdhvaṁ gataḥ. saṁdhyā ca jātā. tato rātrāu kumārasya nidrāṁ prekṣya vānareṇo 'ktam: adho vyāghro 'sti, madutsaṅge nidrāṁ kuru. tato viçvāsena supte kumāre vyāghraḥ prāha: bho vānara, manuṣyaviçvāsaṁ mā kuru; muñcāi 'nam, tava mama ca bhakṣyaṁ bhaviṣyati. tadā vānareṇo 'ktam: ahaṁ viçvāsaghātaṁ na karomi. tato vyāghro māunena sthitaḥ. kṣaṇāntare kumārotsaṅge vānaraḥ suptaḥ. punar vyāghreṇo 'ktam: bho rājakumāra, vānarasya ko viçvāsaḥ? yataḥ:

nadīnāṁ ca nakhināṁ ca çṛṅgiṇāṁ çastrapāṇinām
viçvāso nāi 'va kartavyaḥ, strīṣu rājakuleṣu ca. 1

kṣaṇe ruṣṭaḥ kṣaṇe tuṣṭo ruṣṭo hṛṣṭaḥ kṣaṇe-kṣaṇe,
avyavasthitacittānāṁ prasādo 'pi bhayaṁkaraḥ. 2

ato muñcāi 'nam; mamā 'hāro bhavati, tvaṁ ca nirbhayo bhaviṣyasi. tato bhrāntacittena kumāreṇa kapir muktaḥ. sa ca patann antarāle çākhāyāṁ lagnaḥ. tad dṛṣṭvā kumāro lajjitaḥ. tataḥ kapinā proktam: bhoḥ kumāra, mama bhayaṁ mā kṛthāḥ, svakṛtaṁ karma tvaṁ jānāsi. etāvatā prabhātaṁ jātam; gato vyāghraḥ. tato lokānāṁ svarūpajñāpanāya kumārasya vi se mi re 'ti çabdaṁ pāṭhayitvā vyantarādhiṣṭhitaḥ kapiḥ prāha: tvam avatīrya svasthānaṁ yāhī 'ti. tataḥ kumāro vi se mi re 'ti çabdena paṭhitamātreṇa grathilībhūto vanamadhye tam eva çabdam uccaran bhrāmyati.

itaç ca kumāraturaṁgamo vyāghrabhayena trastaḥ svapuraṁ gataḥ. taṁ dṛṣṭvā kumārānāgamane kāraṇaṁ vimṛçya rājā saparivāras tadanveṣaṇāya vane gataḥ. tatra taṁ kumāraṁ grathilaṁ vi se mi re 'ti çabdam uccarantaṁ dṛṣṭvā svapuram ānayat. tato 'nekamaṇimantrāuṣadhipramukhapratīkārāir ajātaguṇaṁ putraṁ prekṣya rājā prāha: adya yadi çāradānandanaḥ syāt, tadā putrasya kā cintā bhavati? paraṁ sa mayāi 'va nipātitaḥ. atra mantrī prāha: rājan, gataçocanena kiṁ bhavati? paraṁ pure paṭaho dāpyatām; yaḥ kaçcid rājakumāraṁ svasthaṁ karoti, tasya rājā 'rdharājyaṁ dadātī 'ti. tato rājñā pure paṭaho dāpitaḥ. etatsvarūpaṁ ca mantriṇā bhūmigṛhasthitaçāradānandanasyo 'ktam. tenā 'py uktam: tvaṁ yātvā rājānam iti brūhi, yan māmakīnā kanyā saptavārṣikī vartate, tasyā darçanaṁ kumārasya kāryate, sā ca kimapy upāyaṁ kariṣyati. tato mantriṇā tad rājñe kathitam. rājā ca çīghraṁ putram ādāya tadgṛhe gataḥ. tatra pūrvasthāpitayavanikāpārçve rājā saputraḥ saparikaro 'py upaviṣṭaḥ. tato yavanikāmadhyāntaritena çāradānandanena çlokaḥ paṭhitaḥ:

viçvāsapratipannānāṁ vañcane kā vidagdhatā?
aṅkam āruhya suptānāṁ hantuḥ kiṁ nāma pāuruṣam? 3

tatas taṁ çlokaṁ çrutvā prathamākṣaraṁ muktvā kumāraḥ se mi re 'ti paṭhati. tatas tena punar dvitīyaḥ çlokaḥ paṭhitaḥ:

setuṁ gatvā samudrasya gaṅgāsāgarasaṁgame
brahmahā mucyate pāpāir, mitradrohī na mucyate. 4

taṁ çrutvā mi re 'ty akṣaradvayaṁ paṭhati. punas tena tṛtīyaḥ çlokaḥ paṭhitaḥ:

mitradrohī kṛtaghnaç ca steyī viçvāsaghātakaḥ
catvāro narakaṁ yānti yāvac candradivākarāu. 5

taṁ çrutvā punaḥ sa re 'ty ekam akṣaraṁ paṭhati. punas tena caturthaḥ çlokaḥ paṭhitaḥ:

rājaṅs tvaṁ rājaputrasya yadi kalyāṇam icchasi,
dehi dānaṁ supātreṣu, gṛhī dānena çudhyati. 6

tataḥ kumāraḥ çlokacatuṣṭayaṁ çrutvā svastho jātaḥ, pūrvaṁ vanavyāghravānaravṛttāntam uvāca. tena sarveṣāṁ vismayo 'bhavat. tadā rājñā proktam:

grāme vasasi kāumāri; vanasthaṁ caritaṁ khalu
kapivyāghramanuṣyāṇāṁ kathaṁ jānāsi putrike? 7

tato yavanikāntaritaḥ sa prāha:

devaguruprasādena jihvāgre me sarasvatī;
tenā 'haṁ nṛpa jānāmi, bhānumatītilaṁ yathā. 8

anena çlokena nṛpasya saṁketaḥ pūrṇaḥ. tato rājñā yavanikām apāsya çāradānandanasya praṇāmaḥ kṛtaḥ, pramuditena mantriṇaḥ çlāghā kṛtā: dhanyo 'si tvam, yena mama brahmahatyā kumārasya ca prāṇā rakṣitāḥ.

VIII. Frame-story: Eighth Section

Bhoja's first attempt to mount the throne

SOUTHERN RECENSION OF VIII

iti mantrī bhojarājaṁ prati kathāṁ kathayitvā punar abravīt: bho rājan, yo rājā mantrivākyaṁ çṛṇoti, sa dīrghāyuḥ sukhī ca bhavati. tato bhojarājo mantriṇaṁ stutvā vastrālaṁkaraṇādibhiḥ saṁpūjya tat siṅhāsanaṁ nagarābhyantaraṁ nītvā tatra sahasrastambhāir maṇḍapaṁ kārayitvā sumuhūrte sulagne tasmin maṇḍape tat siṅhāsanaṁ pratiṣṭhāpya tataḥ puṇyatīrthodakāir divyāuṣadhiyuktāir mantrapūrvakaṁ dvijāir abhiṣiktaḥ puraṁdhrībhir nīrājito bahubhir viprāir ārādhito vandibhiḥ praçaṅsitaç cāturvarṇyaṁ dānamānābhyāṁ saṁmānya dīnāndhabadhirapañgukubjādibhyo nānāvidhadānāni dattvā chattracāmarāñkito yāvat puttalikāmastake pādapadmaṁ nidadhāti, tāvat puttalikā manuṣyavācā rājānam abravīt: bho rājan, tava tatsādṛçyaṁ çāuryāudāryasāhasasattvādikaṁ yadi vidyate, tarhy asmin siṅhāsana upaviça. rājā 'bravīt: he puttalike, mamā 'pi tvayo 'ktaṁ sarvam āudāryādikaṁ vidyate; kiṁ nyūnam asti? mayā 'pi sarveṣām arthināṁ kālocitaṁ dattam. puttalikā bhaṇati: bho rājan, etad eva tavā 'nucitam, yad ātmanā dattaṁ svamukhenāi 'va kīrtayasi. yaḥ svaguṇān paradoṣān vā kīrtayati, sa kevalaṁ durjana eva; sajjanas tu nāi 'vaṁ vakti. uktaṁ ca:

svaguṇān iva paradoṣān vaktuṁ çaknoti durjano loke;
paradoṣān svaguṇān vā vaktum açaknoti sajjanaḥ satyam. 1

anyac ca:

āyur vittaṁ gṛhachidraṁ mantram āuṣadhasaṁgamam,
dānamānāvamānaṁ ca nava gopyāni sarvadā. 2

ata ātmano guṇā ātmanā na stotavyāḥ, pareṣāṁ nindā na kartavyā. iti puttalikayo 'ktaṁ çrutvā savismayo bhojarājaḥ puttalikām avadat: satyam uktaṁ tvayā; yaḥ svaguṇān kīrtayati, sa eva mūrkhaḥ. mayā yad guṇāḥ kīrtitāḥ, tad anucitam eva. yasyāi 'tat siṅhāsanam, tasyāu 'dāryaṁ kathaya.

METRICAL RECENSION OF VIII

tasmād yasya narendrasya vidyate sacivottamaḥ,
yaḥ kuryān mantrivacanaṁ, tasya rājyaṁ vivardhate.
ittham ākarṇya sacivād bhojarājaḥ kathāṁ çubhāṁ,
saṁtuṣya prayayāu dhārāṁ purīṁ siṅhāsanānvitaḥ.

iti nandopākhyānaṁ nāma ṣaṣṭhī lāpanikā

atha bhojanṛpaḥ sāudhe sahasrastambhasaṁvṛte
sthāpayām āsa tad divyam āsanaṁ maṇimaṇḍape.
çubhadravyāṇi yāny āhur abhiṣekāya bhūbhujām,
ānayām āsa vegena tāni sarvāṇi bhūpatiḥ: —
gorocanāṁ haridrāṁ ca siddhārthaṁ haricandanam,
dūrvāpuṣpapravālāni, praçastānī 'tarāṇy api;
saptadvīpavatīṁ pṛthvīṁ vyāghracarmopari sthitām
vidhāya, tatpuraç chattraṁ sthāpitaṁ candrapāṇḍaram;
ratnadaṇḍe çubhe, çubhre cāmare viniveçite,
nānāvidhāni khaḍgādīny āyudhāny api pārçvataḥ;
caturvedavido viprāḥ samāyātāḥ samantataḥ,
vaṅçāvalivido vandimāgadhāç ca mahotsave;
putriṇīnāṁ purandhrīṇāṁ hasteṣu svarṇabhājane
nīrājanāya bhojasya *maṅgalārātrikāḥ kṛtāḥ;
nānāvidhāni vādyāni tāḍitāni sahasraçaḥ,
pāurāç cā 'laṁkṛtāḥ sarve tadā bhojamahotsave;
dhātuṁ muhūrtaṁ dāivajñāḥ prāptās triskandhavedinaḥ;
bhojarājo 'pi vegena vyadhād abhyaṅgamajjanam,
paryadhād atiçubhrāṇi vāsāṅsy, atimanoharam
kareṇa khaḍgam ādāya, dhyātvā ca kuladāivatam,
spṛṣṭvā ca maṅgaladravyaṁ, lagne māuhūrtikodite
siṅhāsanaṁ samāroḍhuṁ cacāla jagatīpatiḥ.
athā 'gre sarvatonyastaputrikāmastakopari
vinyasya pādam, ārohed āsanaṁ sarvatomukham;
tathāi 'vā 'roḍhum udyuktaṁ bhojaṁ rājanyaçekharam
pādanikṣepasamaye vyācaṣṭe sālabhañjikā:
bhojarāja, mahāudāryam asti cet tādṛçaṁ tvayi,
siṅhāsanaṁ samāroḍhuṁ samartho 'si, na cā 'nyathā.
tatas tām avadat so'pi: kīdṛg āudāryalakṣaṇam ?
sapādalakṣam āucitye dadmahe kevalaṁ vayam!
punar jagāda rājānaṁ sahāsaṁ sālabhañjikā:
ayaṁ te prathamo doṣaḥ, svadattaparikīrtanam.
sa pumān durlabho bhūmāv, udāraṁ yasya mānasam,
yanmukhaṁ kīrtituṁ ne 'ṣṭe svakṛtāu dānavikramāu.
praçaṅseta pumān yo vāi, so 'dhamaḥ parikīrtitaḥ;
sarveṣāṁ nītiçāstrāṇāṁ sāram uddhṛtya sarvataḥ,
lokānām upakārāya vadanti sma purātanāḥ:
āyur vittaṁ gṛhachidraṁ rahasyaṁ mantram āuṣadham,
dānamānāvamānāni gopyāni prayatāir iti.
tasmād etāni viduṣā na vaktavyāni sarvathā,
yaduccāraṇamātreṇa laghur bhavati pūruṣaḥ.
guṇān vā yasya doṣān vā varṇayanty apare janāḥ,
tat tasyāi 'va phalaṁ vidyāt puṇyasyā 'pi parasya ca.
punaḥ papraccha pāñcālīṁ tām evam avanīpatiḥ:
kasye 'dam āsanaṁ, tasya kīdṛg āudāryam ucyatām!

BRIEF RECENSION OF VIII [This, in mss. of BR, immediately follows V

evaṁ mantrivacanaṁ niçamya saṁtuṣṭo rājā siṅhāsanam ādāya nagaraṁ praviṣṭaḥ. ato 'pūrvasahasrastambhabhavanaṁ racayitvā tatra siṅhāsanaṁ pratiṣṭhāpitam. tato ramyaṁ muhūrtam avalokya siṅhāsana upaveṣṭum abhiṣekāya saṁbhṛtiḥ kāritā, dūrvācandanagorocanādīni çubhadravyāṇi saṁgamitāni, nānāvidhāni phalāny ānītāni, vyāghracarmaṇi saptadvīpāvatī pṛthivy ākṛtā, samīpe khaḍgachattracāmarāṇi sthāpitāni, vedavido viprā vaṅçāvalīvido vandinaç cā 'kāritāḥ, ullāsadāyakāni vāditrāṇi sajjīkṛtāni, pativratāḥ putravatyaḥ puṇyastriya ujjvalamaṅgalārātrikapāṇaya āyātāḥ. tāvan muhūrtikeno 'ktam: rājan, muhūrtavelā 'tikrāmati, vegaḥ kriyatām. evaṁ çrutvā rājā siṅhāsanam ārodhuṁ calitaḥ. yāvat siṅhāsana upaviçati, tāvad ekasyāḥ puttalikāyā vācā jātā: rājan, asmin siṅhāsane no 'paveṣṭavyam. yasya vikramārkasya sadṛçam āudāryaṁ bhavati, teno 'paveṣṭavyam. rājño 'ktam:

> āucityamātrato lakṣaṁ sāgraṁ yacchāmy ahaṁ vasu;
> vadānyo 'smi; vadānyo 'sti mattaḥ kaḥ puruṣaḥ paraḥ? 1

aham ucite sāgraṁ lakṣaṁ dadāmi, mattaḥ ko 'para udāro 'sti? kathaya! tāvat puttalikayo 'ktam:

> kadaryam etad āudāryaṁ, svakīyaṁ svayam eva yat
> bhavān vadati; ko nindyo vidyate tvādṛçaḥ paraḥ? 2

rājan, ātmadattaṁ svamukhena yaḥ kathayati, sa nindyo bhavati. tasmād yadi tvam ātmānaṁ dātāraṁ khyāpayasi, ātmadattam anuvadasi, tarhi tvam *evā 'praçaṅsanīyo 'si. tato rājñā bhaṇitam: kathaya vikramārkasya kīdṛçam āudāryam.

JAINISTIC RECENSION OF VIII [This, in mss. of JR, is III

yāvad dhārāpuryām ānītam, tataḥ kṛtasahasrastambhaçobhāyāṁ rājasabhāyāṁ sthāpitam. tato bhavyamuhūrte vividhatīrthodakāny aṣṭottaraçatam oṣadhayo dadhidūrvācandanagorocanāsarṣapaharidrādisāubhāgyadravyāṇy anekasadāphalakṣīravṛkṣaphalāni chattracāmarakhaḍgādīni rājacihnāni pativratāputravatīstrīkarasthāpitamāṅgalikārātrikāṇī 'tyādirājyābhiṣekasāmagrīṁ kārayitvā, saptadvīpavatīṁ pṛthvīṁ vyāghracarmaṇy ālikhya, svayaṁ mantrimahāmantrisāmantasenāpatibandivṛndādiparivāraparivṛtaḥ çrībhojaḥ sumuhūrte samaye yāvat siṅhāsanam ārohati, tāvat siṅhāsanasthā prathamaputrikā divyānubhāvato manuṣyabhāṣayā 'bhāṣata: rājann asya siṅhāsanasya yogyam āudāryaṁ yasya bhavati, so 'sminn ārohati, nā 'nyaḥ sāmānyaḥ. etadākarṇanamātrasacitracitraputrikāyitaparijanaḥ çrībhojaḥ prāha:

> āucityamātrato lakṣaṁ sāgraṁ putri dadāmy aham;
> vadānyo 'sti vadānyo 'sti mattaḥ kaḥ puruṣo 'paraḥ? 1

punaḥ putrikā prāha:

> kadaryam etad āudāryaṁ svakīyaṁ svayam eva yat
> bhavān vadati; ko nindyo vidyate tvādṛço 'paraḥ? 2
> paraproktaguṇaḥ prāyo nirguṇo 'pi guṇī bhavet;
> indro 'pi laghutāṁ yāti svayaṁ prakhyāpitāir guṇāiḥ. 3

ity ākarṇya lajjāçcaryabhayākulitaḥ çrībhojaḥ prāha: bhadre, kasye 'daṁ siṅhāsanam, kiṁ ca tasyāu 'dāryam iti. tataḥ putrikā prāha: rājann ākarṇyatām; tarhi prathamaṁ siṅhāsanotpattiḥ. tathā hi:

[*Here ends the Frame-story. Now follow the Statuette-stories*]

[*For titles and places of Sections added by the Jain Recension, see the table, above, page xii, and also page 228, below.*]

1. Story of the First Statuette

Vikrama's rule for giving in alms

Southern Recension of 1

puttalikā bhaṇati: bho rājan, etat sin̄hāsanaṁ vikramārkasya. sa tu saṁtuṣṭo 'rthijane koṭisuvarṇaṁ prayacchati.

nirīkṣite sahasraṁ tu, niyutaṁ tu prajalpite,
hasane lakṣam āpnoti; saṁtuṣṭaḥ koṭido nṛpaḥ. 1

etad āudāryaṁ tvayi vidyate cet, tarhy asmin sin̄hāsana upaviça.

iti vikramārkacarite sin̄hāsanopākhyāne prathamopākhyānam

Metrical Recension of 1

tataḥ sā sarvaṁ vṛttāntam ācakhyāu bhojabhūbhuje:
idaṁ tu vikramārkasya sin̄hāsanam abhūt purā.
saṁtuṣyā 'pi bhavān datte sapādaṁ lakṣam arthine;
tāvat tvaṁ vikramādityasahajodāratāṁ çṛṇu.
dṛṣṭe sahasraṁ svarṇānām, ayutaṁ ca prajalpane,
hāsye lakṣaṁ dadāmy eva, koṭiṁ saṁtuṣṭamānasaḥ!
evam eva vidhehī 'ti pūrvam eva nirūpitaḥ,
koçādhyakṣas tathā sarvaṁ vidhatte samayocitam.
āudāryaṁ vikramārkasya sarvabhāumasya varṇitam;
evaṁ kartuṁ samarthaç ced, adhitiṣṭhe 'dam āsanam.
iti pāñcālikāvākyaçravaṇādbhutanirbharaḥ
samavatasthe bhūpālo, velābhan̄gaṁ ca lakṣayan.

iti sin̄hāsanadvātrin̄çikāyāṁ prathamī kathā

Brief Recension of 1

puttalikayo 'ktam:

ārte darçanam āgate daçaçataṁ, saṁbhāṣaṇe cā 'yutaṁ,
yadvācā *vihased, dadāti nṛpatis tasmāi ca lakṣaṁ punaḥ;
niṣkāṇāṁ paritoṣake kila punaḥ koṭiṁ pradadyād iti
koçeçasya sade 'ti vikramanṛpaç cakre kilā 'jñāṁ ciram. 1

rājann evaṁ cet tavāu 'dāryaṁ bhavati, tarhy upaveṣṭavyam.

iti sin̄hāsanadvātrin̄çatkathāyāṁ prathamā kathā

Jainistic Recension of 1

atha rājan̄s tasya ca rājñaḥ sahajāudāryaṁ tāvat prathamaṁ çrūyatām; yathā:

purā 'vantīpuryāṁ çrīvikramaḥ sāmrājyaṁ karoti. anyadā tasya sabhāyāṁ ko'pi dīnarūpaḥ puruṣaḥ samāgatya puraḥ sthitaḥ; sa ca kiṁcid vakti na. tatas taṁ tathā dṛṣṭvā rājñā cintitam, yathā:

gatibhan̄gaḥ svaro dīno gātrasvedo mahābhayam,
maraṇe yāni cihnāni tāni cihnāni yācake. 1

tato rājñā tasya dīnārasahasraṁ dāpitam. tato 'pi sa yāvan na yāti, tāvan nṛpeṇa vāditaḥ: bhoḥ kasmān na vadasī 'ti? sa cā 'ha: rājan,

lajjā vārei mahaṁ; asaṁpayā bhaṇaī maggi re maggi,
dinnaṁ māṇakavāḍaṁ, dehi tti na niggayā vāṇī. 2

iti bruvatas tasya rājñā dīnārāyutaṁ dāpitam. tataḥ punaḥ pṛṣṭam: brūhi kimapy āçcaryam. so 'py avadat: deva,

aniḥsarantīm api gehagarbhāt
kīrtiṁ pareṣām asatīṁ vadanti;
svāiraṁ bhramantīm api ca trilokyāṁ
tvatkīrtim āhuḥ kavayaḥ satīṁ tu. 3

tato rājñā pramuditena tasya dīnāralakṣaṁ dāpitam. tatas tena punaḥ proktam:

saṁgraheṇa kulīnānāṁ rājyaṁ kurvanti pārthivāḥ,
ādimadhyāvasāneṣu na te yāsyanti vikriyām. 4

rājann etadarthe çrūyatāṁ bahuçrutamantriṇaḥ kathānakam. tathā hi:

[*In the manuscripts, here follows the story of the Jealous King and the Ungrateful Prince, Frame-story, Sections XI and XII, transferred by us to p. 34 and p. 42.*]

iti kathāṁ çrutvā çrīvikrameṇa punar dīnārakoṭir dāpitā. tasya ca pramuditena —

ārte darçanam āgate daçaçatī, saṁbhāṣite cā 'yutaṁ,
yadvācā ca haseyam, āçu bhavatā lakṣo 'sya viçrāṇyatām;
niṣkāṇāṁ paritoṣake mama punaḥ koṭir madājñāparā,
koçādhīça sade 'ti vikramanṛpaç cakre vadānyasthitim. 5

ayaṁ koçādhīçasya nirantaram ādeço datto nā 'tra punaḥ pṛcchā.

etat sahajāudāryaṁ çrīvikramanṛpasya tavā 'gre kathitam. evaṁvidham āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tiṣṭha.

iti siṅhāsanadvātriṅçakāyāṁ prathamakathā

2. Story of the Second Statuette

The brahman's unsuccessful sacrifice

Southern Recension of 2

punar api bhojarājo yāvat siṅhāsana upaveṣṭuṁ samāgataḥ, tāvad anyā puttalikā bhaṇati: bho rājan, vikramasyāu 'dāryaṁ tvayi vidyate cet, tarhy asmin siṅhāsana upaviça. bhojarājo vadati sma: bhoḥ puttalike, kathaya tasya vikramasyāu 'dāryavṛttāntam. sā kathayati: bho rājan, çrūyatām.

vikramādityo rājyaṁ kurvann ekadā cārān āhūyā 'bravīt: bho dūtāḥ, bhavantaḥ pṛthivīparibhramaṇaṁ kurvantaḥ pṛthivīmadhye yatra-yatra kāutukaṁ tīrthaviçeṣaṁ ca vilokayanti, tan mama nivedayantu; ahaṁ tatra gamiṣyāmi. evaṁ kāle gata ekadā deçāntaraṁ paribhramyā 'gataḥ kaçcid dūto rājānam abravīt: bho rājan, citrakūṭaparvatanikaṭe tapovanamadhye 'timanoharaṁ devālayam asti. tatra parvatoccasthānād vimalā jaladhārā patati. tatra yadi snānaṁ kriyate, tarhi sarveṣāṁ mahāpātakādīnām api kṣayo bhavati.

kiṁ ca: yas tu mahāpātakī snānaṁ karoti, tasyā 'ñgād atīvakṛṣṇam udakaṁ niḥsarati. yas tatra snānaṁ karoti, sa puṇyapuruṣaḥ. anyac ca: tatra kaçcid brāhmaṇo mahati homakuṇḍe homaṁ karoti, na jñāyate kiyanti varṣāṇi jātāni. pratidinaṁ kuṇḍād bahiḥsthāpitaṁ bhasma parvatākāram asti. sa brāhmaṇaḥ kenāpi saha na bhāṣate. evam ativicitrataraṁ sthānaṁ dṛṣṭaṁ mayā.

tac chrutvā rājā svayam ekākī tena saha tat sthānaṁ gatvā paramānandaṁ prāpya bhaṇati: aho atipavitram etat sthānam. atra sākṣāj jagadambikā nivasati. etat sthānaṁ dṛṣṭvā mano me 'tivimalaṁ bhavati; ity uktvā tatrā 'ntarikṣodake snānaṁ vidhāya devatāṁ praṇamya yatra brāhmaṇo homaṁ karoti tatra gatvā brāhmaṇam avādīt: bho brāhmaṇa, tava havanam ārabhya kati varṣāṇi jātāni? brāhmaṇeno 'ktam: yadā saptarṣimaṇḍalaṁ revatīnakṣatre prathamacaraṇe sthitam, tadā mayā havanaṁ prārabdham. idānīm açvinīnakṣatre tiṣṭhati; homaṁ kurvato me varṣaçatam abhūt. tathā 'pi devatā prasannā nā 'bhūt. tac chrutvā rājā devatāṁ smṛtvā svayaṁ homakuṇḍa āhutiṁ cikṣepa. tathā 'pi devatā prasannā nā 'bhūt. tadanantaraṁ rājā svaçiraḥkamalam āhutiṁ dāsyāmī 'ti yāvat kaṇṭhe khaḍgaṁ karoti, tāvad devatā 'ntarāle khaḍgaṁ dhṛtvā 'bravīt: bho rājan, prasannā 'smi, varaṁ vṛṇīṣva. rājñā bhaṇitam: ayaṁ brāhmaṇo bahukālaṁ havanaṁ karoti; asmāi kimarthaṁ prasannā na bhavasi? mama kimarthaṁ tvaritaṁ prasannā 'si? devatayo 'ktam: bho rājan, ayaṁ havanaṁ karoti, param asya cetasi svāsthyaṁ nā 'sti. ataḥ prasannā na bhavāmi. uktaṁ ca:

aṅgulyagreṇa yaj japtaṁ, yaj japtaṁ merulaṅghane,
vyagracittena yaj japtaṁ, trividhaṁ niṣphalaṁ bhavet. 1

tathā ca:

na kāṣṭhe vidyate devo, na pāṣāṇe na mṛnmaye;
bhāve hi vidyate devas, tasmād bhāvo hi kāraṇam. 2

kiṁ ca:

mantre tīrthe dvije deve dāivajñe bheṣaje gurāu,
yādṛçī bhāvanā yatra, siddhir bhavati tādṛçī. 3

rājā 'bravīt: he devi, yadi mama prasannā jātā 'si, tarhy asya brāhmaṇasya manorathaṁ pūraya. devatayo 'ktam: bho rājan, bhavān paropakārī mahādruma iva; svadehakaṣṭaṁ sahitvā paraçramachedaṁ karoṣi. uktaṁ ca:

chāyām anyasya kurvanti svayaṁ tiṣṭhanti cā 'tape;
phalanti ca parārtheṣu nā 'tmahetor mahādrumāḥ. 4

tathā ca:

paropakārāya vahanti nimnagāḥ,

paropakārāya duhanti dhenavaḥ;
paropakārāya phalanti bhūruhaḥ,
paropakārāya satāṁ vibhūtayaḥ.

iti rājānaṁ stutvā brāhmaṇasya manoratham apūrayat. tato rājā svanagaram agamat.

3 imāṁ kathāṁ kathayitvā puttalikā bhojarājam abravīt: bho rājan, tvayy evaṁvidham āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça.

iti dvitīyopākhyānam

Metrical Recension of 2

pūrṇe muhūrte saṁprāpte punar āroḍhum āgatam
jagāda bhojabhūpālaṁ dvitīyā sālabhañjikā:
asti cet sāhasāudāryaṁ vikramādityavat tvayi,
tadā siṅhāsanaṁ rājann idam āroḍhum arhasi.
kiṁrūpaṁ sāhasāudāryaṁ vikramādityabhūpateḥ ?
vade 'ti pṛṣṭā vyācaṣṭe sā sabhāsaṁnidhāu nṛpam:
vikramādityabhūpālaḥ pālayann akhilāḥ prajāḥ
āçāsti vasudhām ekām eko ratnākarāvadhim.
āupavartanavṛttāntasamākarṇanakāutukī
cārebhyaḥ sakalaṁ vṛttaṁ vetti nityam atandritaḥ.
ekaḥ kadācid abhyetya cāraḥ parisaraṁ nṛpam
vyajijñapad açeṣeṇa yac ca locanagocaram:
citrakūṭācale deva devatāyatanaṁ mahat
vidyate, viçrutānekānokahaṁ ca tapovanam.
asti tatra mahāmerumahārhamaṇinirmitaḥ
prāsādaḥ paramo, bhāti bhavānī 'va samunnataḥ.
svardhunījaladhārāi 'kā tanmahīdharamūrdhani,
yatrā 'vagāhamānānāṁ jñāyete puṇyapāpake.
kaṇaṁ kṣīranibhaṁ gātre kṣarati kṣīṇapāpmanaḥ,
majjato durjanasyā 'pi taj jalaṁ kajjalopamam.
tatrāi 'ko brāhmaṇo homaṁ kurute 'dyā 'pi niçcalaḥ,
kālaḥ kiyān atīto 'sya na jāne tatra kāraṇam.
tatkuṇḍād bahir utsṛṣṭo bhasmarāçiḥ samunnataḥ
tundinācalasaṁkāças tuṅgaçṛṅgo 'vatiṣṭhati.
vācaṁyamatvāt kenāpi na saṁbhāṣitum īhate;
īdṛg ālokitaṁ deva tīrthaṁ tatra girāv iti.
tato jagāda taṁ rājā: draṣṭuṁ kāutukino vayam;
agrato gaccha, gacchāvo yatra sa dvijapuṅgavaḥ.
iti tenāi 'va sahasā saha cāreṇa pārthivaḥ
taṁ tāpasaṁ tapaḥpuṇyaparipākād giriṁ yayāu.
devatāyatanaṁ tatra mahāprāsādaçobhitam
dadarça ca caturdvāraprākāravalayānvitam.
tataḥ prasannās tatrā 'sann antaḥkaraṇavṛttayaḥ;
pāpino 'pi manaḥçuddhyāi tīrthaṁ, kiṁ punar īdṛçaḥ ?
sa cāradarçite puṇye snātvā dhārāsarijjale,

pūjayitvā mahādevaṁ, jagāma brāhmaṇāntikam.
taṁ dvijaṁ homaçālāyāṁ çrīphalāir madhumiçritāiḥ
papraccha vikramādityo juhvataṁ jātavedasi:
bhagavann atra bhavatā juhvatā kati hāyanāḥ
yāpitāḥ ? sarvam ācakṣve 'ty avocat pārthivo dvijam.
çṛṇu sādho! prayatnena mayāi 'taj juhvatā 'niçam
tiṣṭhatā niyamenāi 'va saṁjātaṁ çaradāṁ çatam.
nā 'haṁ tyakṣyāmi havanaṁ samyag ā phaladarçanāt,
iti saṁkalpitaṁ vyarthaṁ, devatā na prasīdati.
iti çrutvā svayaṁ rājā çrīphalaṁ madhumiçritam
ahāuṣīn niyato bhūtvā samiddhe havyavāhane.
aprasannāṁ tato devīṁ vijñāya jagatīpatiḥ
çiraç chittvāi 'va hotavyam iti niçcitavān abhūt.
kaṇṭhe kāukṣeyakaṁ kṣiptvā yāvac chettuṁ samudyataḥ,
tāvad enaṁ kare ruddhvā devatā vākyam abravīt:
varaṁ vṛṇīṣva bhadraṁ te, putra, mā sāhasaṁ kṛthāḥ;
varadā 'smy, āgatā 'bhīṣṭaṁ dāsyāmy api sudurlabham.
ity ādiṣṭas tayā rājā babhāṣe vinayānvitaḥ:
etāvatsamayaṁ kleçāt tava toṣāya juhvate
kimarthaṁ na prasannā 'si devi tasmāi dvijanmane,
mama dṛkpatham āyātā kṣaṇena, vada kāraṇam!
evaṁ mahībhujā pṛṣṭā devatā 'caṣṭa tattvataḥ:
dharmasāhasikotsāha, samākarṇaya kāraṇam.
madekabhāvanā nā 'sti juhvato 'py asya cetasi,
phalasiddhir ato nā 'sti; tad uktaṁ japalakṣaṇe:
aṅgulyagreṇa yaj japtaṁ, yaj japtaṁ merulaṅghanāt,
anyacittena yaj japtaṁ, tat sarvaṁ niṣphalaṁ bhavet.
cetaso bhāvahīnatvam asya nāma dvijanmanaḥ:
na kāṣṭhe vidyate devo, na pāṣāṇe na kāñcane;
bhāve tu vidyate çuddhe; tasmād bhāvo hi kāraṇam.
iti devīvacaḥ çrutvā vyājahāra nareçvaraḥ:
devi jānātu loko 'yaṁ tvatprasādocitaṁ phalam.
uktam eva purā: rājan vāñchitaṁ vriyatām iti,
dviruktir nā 'sti niyataṁ devānāṁ hi kadācana;
sakṛj jalpanti rājānaḥ, sakṛj jalpanti devatāḥ,
sakṛt kanyāpradānaṁ tu, trīṇy etāni sakṛt-sakṛt.
tarhi devi varaṁ dehi mamāi 'tad vāñchitaṁ; purā
pariklіṣṭasya viprasyā 'muṣya kāmābhipūraṇam.
tathe 'ti devatā dattvā viprābhīṣṭaṁ yathocitam
kṣaṇād antaradhāt; so'pi saṁtuṣṭaḥ svagṛhaṁ yayāu;
rājā ca vikramādityo jagāma svapurīṁ punaḥ.
etāvat sāhasāudāryaṁ bhojarāja bhavaty api
asti ced, adhitiṣṭhe 'dam iti pāñcālikā 'vadat.

iti dvitīyā kathā

Brief Recension of 2

athā 'nyasmin muhūrte rājā sinhāsane yāvad upaviçati, tāvad dvitīyaputrikayo 'ktam: rājann asmin sinhāsane teno 'paveṣṭavyam, yasya vikramārkasye 'va sattvam āudāryaṁ ca bhavati. tāvad rājñā proktam: vṛttāntaṁ kathaya. putrikayo 'ktam: ākarṇaya bhojarāja!

yaḥ kaçcid apūrvām āçcaryakāutūhalamayīṁ vārttāṁ kathayati, tasmāi rājā vikramārko niṣkasahasraṁ dadāti. etasminn avasare ko'pi deçāntarād āgataḥ kathayati: rājann ahaṁ deçāntarād āgato 'smi. tatra citrakūṭācalo 'sti; tatra ramyaṁ tapovanam asti. tasminn āçāpurā devatā 'sti. tatrāi 'ko brāhmaṇo havanaṁ kurvann asti, na jñāyate kiyān kālo jātaḥ, araṇya eka eva, ukto 'pi na bhāṣate. tatra parvatamadhyād udakaṁ vahati. tatra dhārāyāṁ yadi snānaṁ kriyate, tadā puṇyapāpayoḥ pravibhāgo dṛçyate. tato vārttām ākarṇya rājā tasmin sthāne gataḥ. rājā kare karavālaṁ kṛtvo 'nnaddhapādaḥ san devatāyatanaṁ prāptaḥ. tīrthe susnāto bhūtvā devatādarçanaṁ kṛtavān. tato homaçālāyāṁ gataḥ. tatra vipro havanaṁ karoti. tato bahis tyaktā vibhūtisamuccayāḥ parvataprāyā dṛṣṭāḥ. tato rājñā bhaṇitam: bho vipra, havanaṁ kurvato bhavataḥ kiyān kālo jātaḥ? vipreṇo 'ktam: rājan, varṣaçataṁ jātam; tathā 'pi devatā na prasīdati. tato rājñā nijakareṇā 'hutir agnimukhe hutā; tathā 'pi sā devatā na prasīdati. tato rājā khaḍgena nijamastakaṁ chittvā yāvaj juhoti, tāvad devatā prasannā jātā prāha: rājan, varaṁ varaya. rājño 'ktam: iyaddinaṁ kliçyato brāhmaṇasya katham iti na prasannā 'si? devyo 'ktam: asya viprasya cittaṁ niçcalaṁ na hi. uktaṁ ca:

> añgulyagreṇa yaj japtaṁ, yaj japtaṁ merulañghane,
> vyagracittena yaj japtaṁ, tat sarvaṁ niṣphalaṁ bhavet. 1
> na devo vidyate kāṣṭhe, na pāṣāṇe na mṛnmaye;
> bhāveṣu vidyate devas, tasmād bhāvo hi kāraṇam. 2

rājño 'ktam: yadi devi prasannā 'si, tarhy asya viprasya manorathaṁ pūraya. tato devyā brāhmaṇasya kāmanā pūritā. rājā svanagaraṁ gataḥ; lokāir jayajayakāraḥ kṛtaḥ.

īdṛçī kathā puttalikayā kathitā. rājann īdṛçam āudāryaṁ yadi tava bhavati, tarhy asmin sinhāsana upaveṣṭavyam.

iti dvitīyā kathā

Jainistic Recension of 2

atha bhojarājo 'nyasmin muhūrte rājyābhiṣekasāmagrīṁ kārayitvā yāvat sinhāsanam adhirohati, tāvad dvitīyā putrikā divyānubhāvān manuṣyabhāṣayā 'bhāṣata: rājan yadi vikramādityasadṛçam āudāryaṁ tvayi syāt, tadā 'smin sinhāsane tvaṁ tiṣṭha. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: uktaṁ ca,

> kasmāicin mukhajāya vatsaraçataṁ devyāḥ purastāj japaṁ
> homaṁ cā 'dadhate 'pi toṣam agaman nā 'sāu, nṛpas tatkṛpaḥ
> tatrāi 'tya svaçiro juhūṣur, amuyā saṁtuṣṭayā vāritas,
> tuṣṭā 'smī 'ti; tadā 'py adāpayad asāu çrīvikramo 'smāi varam. 1

avantīpuryāṁ çrīvikramanṛpaḥ. tenā 'nyadā pṛthvyām āçcaryavilokanāya nijapuruṣāḥ preṣitāḥ. teṣv ekaḥ samāgatya rājānam avadat: deva, citrakūṭaparvate devagṛham ekam asti. tatparitas tapovanam asti, purataç cāi 'kā nadī vartate. tasyāṁ yadi kaçcit puṇyavān niṣkalañkaḥ snānaṁ karoti, tadā taccharīre gokṣīragāuraṁ nīraṁ dṛçyate. yadi kaçcit pāpī sakalañkaḥ snānaṁ karoti, tadā taccharīre

jalaṁ kajjalasadṛçaṁ dṛçyate. tatra cāi 'ko vidyāsādhako japahomādikaṁ kurvann asti, paraṁ devatā tasya prasannā na bhavati.

tad ākarṇya vikramanṛpaḥ kāutukāt tatra gataḥ. tasyāṁ nadyāṁ snānaṁ kṛtvā niṣkalañkatvapratyayaṁ jñātvā devatāṁ namaskṛtya sādhakapārçve gataḥ. tatra rājñā pṛṣṭam: bhos tava sādhanāṁ kurvataḥ kiyān kālo 'bhūt? teno 'ktam: mame 'tthaṁ varṣaçataṁ jātam; paraṁ devatā prasattiṁ na yāti. etad ākarṇya rājñā cintitam:

avaçyagatvarāiḥ prāṇāir mṛtyukāle mahātmanām
paropakāraç cet kaçcit sidhyet, tad amṛtaṁ mṛtam. 2

tato rājñā devatāṁ manasi kṛtvā svakaṇṭhe khaḍgaṁ dhṛtam; yāvac chiraç chinatti, tāvat pratyakṣībhūya tayā kare dhṛtaḥ, proktaṁ ca: tuṣṭā 'smi, yācasva varam. tadā rājñā proktam: kathaya prathamaṁ tvaṁ mama kathaṁ çīghraṁ prasannā jātā 'si, asya tu subahukālād api na prasannā 'si. tayo 'ktam: asya tathābhāvo nā 'sti; yathā:

añgulyagreṇa yaj japtaṁ, yaj japtaṁ merulañghane,
vyagracittena yaj japtaṁ, tat sarvaṁ niṣphalaṁ bhavet. 3
mantre tīrthe gurāu deve dāivajñe svapnabheṣaje,
yādṛçī bhāvanā yasya, siddhir bhavati tādṛçī. 4

iti devatāvacanam ākarṇya rājñā cintitam:

na kāṣṭhe vidyate devo, na pāṣāṇe, na mṛṇmaye;
bhāveṣu vidyate devas, tasmād bhāvo hi kāraṇam. 5

tato rājā sadbhāvabhāvitasvāntaḥ paropakārasāramatiḥ punar devatāṁ prati prāha: bhadre yadi mayi prasannā 'si, tarhi bahukālakhinnasyā 'sya viprasya kāmitaṁ prayaccha. pratipannaṁ tad devatayā. evaṁvidhaṁ labdhaṁ devatāvaraṁ tasmāi viprāya dattvā rājā nijaṁ rājyam ayāsīt. nagare praveçamahotsavo 'bhūt.

ato bhojadeve 'dṛg āudāryaṁ yadi tavā 'sti, tarhi tvam asmin siṅhāsane sukheno 'paviça.

iti siṅhāsanadvātriṅçakāyāṁ dvitīyā kathā

3. Story of the Third Statuette

The sea-god's gift of four magic jewels

Southern Recension of 3

punar api rājā yāvat siṅhāsana upaviçati, tato 'nyā puttalikā 'vadat: bho rājan, etat siṅhāsanaṁ tenā 'dhyāsitavyaṁ yasya vikramasyāu 'dāryaṁ vidyate. bhojeno 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā vadati: çrūyatāṁ rājan.

vikramārkasadṛço rājā bhūmaṇḍale nā 'sti. tasya cetasy ayaṁ paro 'yaṁ madīya iti vikalpo nā 'sti; sakalam api viçvaṁ paripālayati. uktaṁ ca:

ayaṁ nijaḥ paro ve 'ti vikalpo laghucetasām;
punas tū 'dāracittānāṁ vasudhāi 'va kuṭumbakam. 1

anyac ca: sāhasa udyame dhāirye ca tatsamo nā 'sti. yata indrādayo devā asya sahāyaṁ kurvanti. uktaṁ ca:

udyamaḥ sāhasaṁ dhāiryaṁ buddhiçaktiparākramāḥ,
ṣaḍ ete yasya tiṣṭhanti, tasya devo 'pi çaṅkate. 2

anyac ca: bho rājan, yas tv arthinām manorathaṁ pūrayati, tasye 'psitaṁ devaḥ saṁpādayati. tathā co 'ktam:

kṛte viniçcaye puṅsāṁ devaḥ pūrayatī 'psitam;
viṣṇuç cakraṁ garutmāṅç ca kāulikasya yathā 'have. 3

utsāhasaṁpannam adīrghasūtraṁ
kriyāvidhijñaṁ vyasaneṣv asaktam,
çūraṁ kṛtajñaṁ dṛḍhaniçcayaṁ ca
lakṣmīḥ svayaṁ vāñchati vāsahetoḥ. 4

evaṁ sakalaguṇādhivāso vikramārko rājā sarvasaṁpadā paripūrṇa ekadā svamanasy acintayat: aho asāro 'yaṁ saṁsāraḥ; na jñāyate kadā kasya kiṁ bhaviṣyatī 'ti. ata upārjitaṁ dravyaṁ dānabhogāir vinā saphalaṁ na bhavati. tasmād vittasya satpātre dānam eva phalam. anyathā nāçam eva prāpnoti. uktaṁ ca:

dānaṁ bhogo nāças tisro gatayo bhavanti vittasya;
yo na dadāti na bhuṅkte, tasya tṛtīyā gatir bhavati. 5

tathā ca:

dātavyaṁ bhoktavyaṁ sati vibhave, saṁgraho na kartavyaḥ;
paçye 'ha madhukarāṇāṁ saṁcitam arthaṁ haranty anye. 6

anubhavata dadata vittaṁ mānyān mānayata sajjanān bhajata;
atiparuṣapavanavilulitadīpaçikhe 'va capalā lakṣmīḥ. 7

upārjitānāṁ vittānāṁ tyāga eva hi rakṣaṇam;
taṭākodarasaṁsthānāṁ parīvāha ivā 'mbhasām. 8

ity evaṁ vicārya sarvasvadakṣiṇaṁ yajñaṁ kartum upakrāntavān. tataḥ çilpibhir atimanoharaṁ maṇḍapaṁ kāritam. sarvā 'pi yajñasāmagrī saṁpāditā; devarṣigandharvayakṣasiddhādayaḥ samāhūtāḥ; brāhmaṇāç ca samāgatāḥ; sarve rājāno bāndhavāç cā 'kāritāḥ. tasmin samaye samudrākaraṇārthaṁ kaçcid brāhmaṇaḥ samudratīraṁ preṣitaḥ. so 'pi samudratīraṁ gatvā gandhapuṣpādiṣoḍaçopacāraṁ kṛtvā 'bravīt: bhoḥ samudra, vikramārko rājā yajñaṁ karoti; tena preṣito 'haṁ tvām āhvātuṁ samāgata iti jalamadhye puṣpāñjaliṁ dattvā kṣaṇaṁ sthitaḥ. tasya na ko 'pi pratyuttaraṁ dadāu. tadā vyāghuṭya grāmaṁ prati yāvad āgacchati, tāvad dedīpyamānaçarīraḥ kaçcid brāhmaṇarūpī saṅs tam āgatyā 'vadat: bho brāhmaṇa, tvaṁ vikrameṇā 'smān āhvātuṁ preṣitaḥ; tarhi tena yā saṁbhāvanā kṛtā, sā 'smān prāptā. etad eva suhṛdo lakṣaṇam, yat samaye dānamānādi. uktaṁ ca:

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati,
bhuñkte bhojayate cāi 'va ṣaḍvidhaṁ mitralakṣaṇam. 9

anyac ca: dūrasthitānāṁ māitrī naçyati, samīpasthānāṁ vardhata iti na vācyam. atra sneha eva pramāṇam. uktaṁ ca:

dūrastho 'pi samīpastho yo vāi manasi vartate;
yo vāi cittena dūrasthaḥ, samīpastho 'pi dūrataḥ. 10

tathā ca:

girāu mayūro gagane ca megho,
    lakṣāntare 'rkaḥ salile ca padmam;
lakṣadvaye glāuḥ kumudāni bhūmāu;
    yo yasya mitraṁ na kadāpi dūram. 11

tasmāt sarvathā mayā 'gantavyam eva. tarhi mamā 'pi prayojanam asti. tasmāi rājñe 'mūlyāni catvāri ratnāni dāsyāmi. eteṣāṁ māhātmyam: ekaṁ ratnaṁ yad vastu smaryate tad vastu dadāti. dvitīyaratnena bhakṣyabhojyādikam amṛtakalpam utpādyate. tṛtīyaratnād dhastyaçvarathapadātiyuktaṁ caturañgabalaṁ prabhavati. caturthād ratnād divyavastrābharaṇāni jāyante. tad etāni ratnāni gṛhītvā rājño haste prayaccha; samudreṇā 'tipriyapūrvakaṁ dattāni. tadanantaraṁ brāhmaṇas tāni ratnāni gṛhītvo 'jjayinīm agamat. evaṁ sati bahukālo gataḥ; atrāntare yajñasamāptir jātā. rājā 'vabhṛthasnānaṁ kṛtvā sarvāṅl lokān paripūrṇamanorathān akarot. brāhmaṇo rājānaṁ dṛṣṭvā ratnāny arpayitvā pratyekaṁ teṣāṁ guṇān akathayat. tato rājā 'vadat: bho brāhmaṇa, bhavān yajñadakṣiṇākālaṁ vyatikramya samāgataḥ. mayā sarvo 'pi brāhmaṇasamūho dakṣiṇayā toṣitaḥ. tarhi tvam evāi 'teṣāṁ caturṇāṁ ratnānāṁ madhye yad ratnam ekaṁ tubhyaṁ rocate, tad gṛhāṇa. brāhmaṇeno 'ktam: bho rājan, ahaṁ gṛhaṁ gatvā gṛhiṇīṁ putraṁ snuṣāṁ ca pṛṣṭvā sarvebhyo yad rocate tad grahīṣyāmi. rājño 'ktam: tathā kuru. brāhmaṇo 'pi svabhavanam āgatya sarvaṁ vṛttāntaṁ teṣām agre samakathayat. tac chrutvā putreṇo 'ktam: yad ratnaṁ caturañgabalaṁ dadāti, tad grahīṣyāmaḥ; sukhena rājyaṁ kartum āyāti. pitro 'ktam: rājyaṁ buddhimatā na prārthanīyam. yataḥ:

rāmapravrajanaṁ, baler niyamanaṁ, pāṇḍoḥ sutānāṁ vanaṁ,
    vṛṣṇīnāṁ nidhanaṁ, nalasya vipadaṁ, bhīṣmasya çastrasthitim;
viṣṇor vāmanatāṁ, tadā 'rjunavadhaṁ saṁcintya, lañkeçvaraṁ
    dṛṣṭvā rājyakṛte viḍambanagataṁ, tasmān na tad vāñchayet. 12

tato yasmād dhanaṁ labhyate, tad gṛhṇīmaḥ. dhanena sarvam api labhyate. uktaṁ ca:

na tad asti jagaty asmin na yad arthena sidhyati;
niçcitya matimāṅs tasmād artham ekaṁ prasādhayet. 13

bhāryayo 'ktam: yad ratnaṁ ṣaḍrasānnaṁ sūte, tad gṛhyatām. sarveṣāṁ prāṇinām annam eva jīvadhāraṇam. uktaṁ ca:

annaṁ vidhātrā vihitaṁ martyānāṁ jīvadhāraṇam;
tad anādṛtya matimān prārthayen na tu kiṁcana. 14

snuṣayo 'ktam: yad ratnaṁ vastrābharaṇādikaṁ prasūte, tad grāhyam.

bhūṣaṇāir bhūṣayed aṅgaṁ yathāvibhavasārataḥ,
çucisāubhāgyasiddhyartham āyurlakṣmyabhivṛddhaye. 15
suhṛtsu çubhadaṁ nityam utsaveṣu vibhūṣaṇam
ratnādi; devatātuṣṭir bhūṣaṇasyā 'pi dhāraṇāt. 16

evaṁ caturṇāṁ parasparaṁ vivādo lagnaḥ. tato brāhmaṇo rājñaḥ sakāçam āgatya caturṇāṁ vṛttāntam akathayat. rājā 'pi tac chrutvā tasmāi brāhmaṇāya catvāry api ratnāni dadāu.

iti kathāṁ kathayitvā puttalikā rājānam abravīt: bho rājan, āudāryaṁ nāma sahajo guṇaḥ, na tv āupādhikaḥ. tathā hi:

campakeṣu yathā gandhaḥ kāntir muktāphaleṣu ca,
yathe 'kṣudaṇḍe mādhuryam, āudāryaṁ sahajaṁ tathā. 17

tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça.

iti tṛtīyākhyānam

Metrical Recension of 3

punar muhūrtam ālokya samāroḍhuṁ mahāsanam,
bhojarājas tṛtīyāyāḥ pāñcālyāḥ saṁnidhiṁ yayāu.
tayā 'bhidhāyi: bhūpāla, vikramādityavat tvayi
asti cet tādṛg āudāryam, adhitiṣṭhe 'dam āsanam.
evam uktas tadā rājā papraccha prītayā girā:
bhadre, citrapadaṁ brūhi tvanmukhena praçaṅsanam.
iti tatpreritā bhūyo babhāṣe sālabhañjikā:
vikramādityabhūpālo rakṣann avanimaṇḍalam,
dharmāikasāhasī dhīro nityaṁ parahite rataḥ,
ne 'daṁ sādhayituṁ çakyam açakyaṁ ve 'ty amanyata.
udyamaḥ sāhasaṁ dhāiryaṁ balaṁ buddhiḥ parākramaḥ,
ṣaḍ ete yatra tiṣṭhanti, tasmād devo 'pi çaṅkate.
kṛte viniçcaye puṅsāṁ devā yānti sahāyatām,
viṣṇucakragarutmantaḥ kāulikasya yathā 'have.
katham etad? vade 'ty uktā sā kathāṁ kāutukāçrayām
kathayām āsa, cetāṅsi harṣayantī sabhāsadām.

Emboxt story: Kāulika (The Weaver) as Viṣṇu

asti pratāpaviṣamaṁ nāma vindhyagirāu puram;
tatra rājā bṛhatsenas, tatsutā 'sīt sulocanā.

tasyām āsaktahṛdayo dhūrtaḥ kāulikanāmakaḥ:
sāudhasthāyāḥ kathaṁ saṅgo mama syād? ity acintayat.
asti kaçcid upāyajño, dāruṇā viṣṇuvāhanam
cakraṁ ca sūtrayantreṇa cakāra kṣipram eva saḥ.
tathā ca kāulikaç cā 'sāu tena yāti vihāyasā,
sāudhasthitāṁ samāsādya smarasmerāṁ sulocanām.
viddhi māṁ viṣṇum āyāntaṁ tvatkṛte cārudarçane!
iti pralobhya tāṁ bālāṁ pratyahaṁ ca vihāyasā
bṛhatsenānumatayā tayā reme ciraṁ sukhī.
rājā jāmātaraṁ dhūrtaṁ viṣṇuṁ matvā vilobhitaḥ
vyadhād virodhaṁ bahudhā rājabhir bhūrivikramāiḥ.
te 'pi viṣṇubhayād eva soḍhvā tasya vyatikramam,
kadācin militāḥ sarve te 'nyonyaṁ samacintayan:
jāmātā viṣṇur asyā 'bhūd bṛhatsenasya durmateḥ;
karaṁ dattam api prītyā duṣṭo ne 'cchati sāmpratam,
prāṇebhyo druhyati paraṁ, tena yuddhe mṛtir varam.
iti niçcitya sahasā rurudhus tatpuraṁ balāiḥ.
bṛhatseno 'pi darpeṇa durgān nirgatya nirbhayaḥ
yuyudhe bahubhiḥ sākam eko bahulasāinikāiḥ.
hateṣu nijasāinyeṣu çūrāiḥ svayam api kṣataḥ,
pratyāvṛtya bṛhatsenaḥ kṛcchreṇa prāviçat puram.
putryāi nivedayām āsa sa svīyaṁ vyasanaṁ svayam;
sā 'pi bhartāram āsādya prārthayām āsa duḥkhitā:
tvaṁ viṣṇur asi me bhartā, pitur me duḥkham īdṛçam
nivāraye 'ti praṇatā mugdhā dhūrtam ayācata.
so 'py upāyāntarālābhān mṛtyum evā 'tmanaḥ smaran,
yantratārkṣyam athā 'ruhya dāravaṁ cakram ādade,
yantrasūtragṛhītena tena gacchan vihāyasā,
palāyadhvaṁ palāyadhvaṁ viṣṇur asmī 'ty abhāṣata.
tato yuddhāya saṁnaddhe paripanthibale kṣaṇam,
viṣṇur vicārayām āsa, çeṣaçāyī jagatpatiḥ:
ayaṁ madrūpam āsthāya, svayaṁ viṣṇur iti bruvan,
yadi hanyeta ripubhis, tarhi viṣṇuprathā vṛthā.
iti saṁcintya tārkṣyeṇa samabhyetya sa cakrabhṛt
nirmathya parasāinyāni pratyagāt punar āsanam.
ālokyā 'kasmikaṁ dhūrtaḥ paripanthiparābhavam,
punar āgatya vijayaṁ çvaçurāya nyavedayat.
tasmān niçcitya kāryāṇi yaḥ kaçcit kartum icchati,
devaḥ sahāyatāṁ yāti tasya, sādhos tu kiṁ punaḥ?

End of emboxt story: Kāulika (The Weaver) as Viṣṇu

nityam evā 'pramattasya vikramādityabhūpateḥ
samṛddham abhavad rājyaṁ *dharmye vartmani tiṣṭhataḥ.
tato vicintitaṁ tena: gatvaryaḥ khalu sampadaḥ,
paropakāraçastreṇa *khaṇḍitāç ciram āsate.
paropakāraçīlasya nā 'sti sampadviparyayaḥ;
asti cet kvāpi, niyataṁ bhūyase çreyase bhavet.

kuta āgatya ghaṭate, vīghaṭya kva nu yāti ca,
na lakṣyate gatiḥ samyag dhanasya ca ghanasya ca.
iti niçcitya manasā hayamedhena bhūpatiḥ
devānāṁ tṛptim ārebhe samāvarjya ca bhūpatīn.
saṁbhṛtānekasaṁbhāraṁ kalpitānekamandiram
suparvādyāḥ samāyātā dīkṣamāṇaṁ tam īkṣitum.
saṁbhārāḥ saṁbhṛtāḥ sarve samāhūtāç ca bhūmipāḥ,
devagandharvayakṣādyāḥ sarvataḥ samupāgaman.
kenacid dvijamukhyena nṛpaçāsanahāriṇā
āhūto 'pi saridbhartā tūṣṇīṁbhūto vyatiṣṭhata.
tato vipro 'tinirviṇṇo ninindā 'tmānam ātmanā:
bhrānto grahagṛhīto vā ko 'nyo 'smin *nihitaḥ pathi ?
kam āhvātum iha prāptaḥ, ko dāsyaty uttaraṁ mama ?
udakaṁ kena vā pūrvam uktaṁ pratyuttaraṁ dadāu ?
nā 'bhyutthānakriyā yatra, nā 'lāpo madhurākṣaraḥ,
guṇadoṣakathā nāi 'va, sa svargo 'pi na gamyatām.
sthānam evaṁvidhaṁ gacchan mūrkho bhavati pūruṣaḥ;
bhūpater ājñayā prāptaḥ, kartavyaṁ ca kṛtaṁ mayā.
ity uktvo 'ccāistarāṁ vipraḥ sa nyavartata duḥkhitaḥ;
prādur babhūva divyena vapuṣā 'smāi tato 'mbudhiḥ,
āmantrya dvijamukhyaṁ taṁ babhāṣe praṇayocitam:
etad asmākam āhvānaṁ kṛtaṁ mitreṇa bhūbhujā;
tad yuktam eva snigdheṣu, snihyanti khalu tādṛçāḥ.
yad iṣṭaṁ kṛtyam asmākam etasya ca mahīpateḥ,
nā 'nye jānanti tat sarvaṁ, vayaṁ yadi vadāmahe.
dūre 'pi vartamānānāṁ sāṁnidhyaṁ sarvadā 'sti naḥ;
tato 'ntaḥkaraṇaṁ nityam anuraktaṁ parasparam.
dūrastho 'pi samīpastho yaç citte vartate 'niçam;
samīpastho 'pi dūrastho yas tu citte na vartate.
girāu kalāpī gagane ca megho,
    lakṣāntare 'rkaḥ salileṣu padmam,
somo dvilakṣe kumudaṁ sarasyāṁ;
    yo yasya mitraṁ na hi tasya dūram.
tasmāt samāgatā eva vayaṁ tvāṁ sumate 'dhunā;
gṛhītvā gaccha rājānam idaṁ ratnacatuṣṭayam.
asminn ekataraṁ sūte svarṇarāçim aharniçam;
caturaṅgabalaṁ cā 'nyat sarvaçatrujayāvaham;
pakvānnarāçim aparaṁ vividhaṁ rasavattaram;
mahārhāṇi ca vastrāṇi bhūṣaṇāni yathepsitam
dadāti param, ity uktvā dattvā ratnacatuṣṭayam
taṁ prati preṣayām āsa vipram apratimo 'rṇavaḥ.
sa yayāu vikramādityaṁ kṛtādhvaramahotsavam;
ratnākarasya pūjārthaṁ jñāpayitvā sa bhūbhuje,
niveditaprabhāvaṁ tad dadāu ratnacatuṣṭayam.
tataḥ prīto 'vadad rājā taṁ dvijanmānam ādarāt:
caturṇām api ratnānāṁ tvayāi 'kaṁ gṛhyatām iti.
tac chrutvā çrotriyo hṛṣṭo yajamānaṁ samabhyadhāt:

vicāryāi 'va gṛhīṣyāmi patnīputrasnuṣā iti.
tathe 'ty ūrīkṛte rājñā sa gatvā nijamandiram,
avadad ratnavṛttāntaṁ. tato vyācaṣṭa tatsutaḥ:
tad abhīṣṭatamaṁ, tasmād ratnād āvirbhaved balam;
evaṁ sati sukhenāi 'va rājaçrīr anubhūyate.
vyājahārā 'tha janako: rājyam ādriyate tvayā;
arthamūlam idaṁ sarvam, ato 'rthapradam astu naḥ.
tataḥ patnī lalāpāi 'naṁ: kiṁ rājyene 'tareṇa vā ?
annaṁ prāṇā manuṣyāṇām, ataḥ pakvānnadaṁ varam.
snuṣā babhāṣe: vastrāṇi viçiṣṭamaṇibhūṣaṇam
yathābhilāṣaṁ yad datte, tad evā 'stu, vṛthā 'nyathā.
itthaṁ vivadamānānām anyonyam abhavat kaliḥ;
tena nirviṇṇahṛdayo yayāu rājāntikaṁ dvijaḥ,
hayamedhakṛto haste dattvā ratnacatuṣṭayam,
pṛcchate vyājahārāi 'vaṁ gṛhāntaḥkalahakramam.
tad ākarṇya nṛpas tasmāi dadāu ratnacatuṣṭayam:
evaṁ kṛte muhur gehe kalir mā 'bhūd iti bruvan.
etādṛg asti ced rājann āudāryam anupadravam
kāle kasmiṅçcid, ārodhum idaṁ so 'rhati, ne 'taraḥ.
kathayantī kathām evaṁ bhojabhūmimarutpateḥ,
cakāra caturaṁ velābhañjanaṁ sālabhañjikā.

iti tṛtīyā kathā

Brief Recension of 3

atha rājā punar api muhūrtam ālokya yāvat siṅhāsana upaveṣṭum āgataḥ, tāvat tṛtīyaputrikayo 'ktam: rājann asmin siṅhāsane no 'paveṣṭavyam. yasya vikramārkasye 'vāu 'dāryaṁ bhavati, tenā 'tro 'paveṣṭavyam. rājño 'ktam: tasya vṛttāntaṁ kathaya. puttalikayo 'ktam: rājann ākarṇaya.

tasya vikramasya rājye ko'pi padārtho nyūno nā 'sti. rājñā vicāritam: mame 'dṛçaṁ rājyaṁ paratrahetu nā 'sti. tarhi parameçvaraḥ sevyate; teno 'bhayalokaḥ sidhyati. upārjitā saṁpattir devagurubrāhmaṇebhyaḥ saṁpāditā 'yuḥkarī bhavati. anyathā saṁpatter gatiṁ ko'pi na vetti. uktaṁ ca:

kuta āgatya ghaṭate, vighaṭya kvā 'pi gacchati,
na lakṣyate gatiḥ samyag ghanasya ca dhanasya ca. 1

evaṁ vicārya rājñā yajñaḥ prārabdhaḥ. sarvā 'pi yajñasaṁbhṛtiḥ kṛtā; homadravyāṇy ānītāni, devarṣigaṇagandharvacaturvedajñaviprartvija ākāritāḥ. tataḥ samudram ākārayitum eko 'pi vipraḥ preṣitaḥ. tatas tena vipreṇa samudratīre gatvo 'dakamadhye gandhākṣatā vikṣiptāḥ; vipreṇa kathitam: rājño vikramārkasya yajñe tvayā sakuṭambenā 'gantavyam. tāvat samudro brāhmaṇasamīpam āyayāu: vipra, rājñā vayam ākāritāḥ, tena mānena vayam ānanditāḥ; kiṁ tu nā 'smākam avakāçaḥ. etāni catvāri ratnāni rājñe nivedaya. ratnaguṇāñ chṛṇu. ekaṁ cintitārthaṁ saṁpādayati; dvitīyam abhīpsitam annaṁ datte; tṛtīyaṁ caturañgasāinyaṁ prasūte, çatrūn saṁharate ca: caturthaṁ ratnāni dadāti. evaṁ kathayitvā dattāni. tāni gṛhītvā vipro rājagṛham āgataḥ, tāni rājahaste dattāni, ratnaguṇā rājñe niveditāḥ. rājño 'ktam: vipra, eteṣāṁ madhye yad rocate, tad ekaṁ gṛhāṇa. teno 'ktam: deva, gṛhe saṁpradhārayāmi. iti kathayitvā vipro gṛhaṁ gataḥ. tatra tasya bhāryāyāç ca putrasya ca snuṣāyāç ca vivādo jātaḥ: etad grāhyam etad grāhyam iti. tena

vipra udvegaṁ gataḥ. tato ratnāni rājño haste punar api samarpitāni, vṛttāntaṁ kathitam: asmākaṁ caturṇām api vivādo jātaḥ, tarhi yūyam eva catvāri ratnāni gṛhṇīdhvam. rājñā vicāritam, tāni catvāry api ratnāni brāhmaṇāya dattāni. vipro harṣasahito gṛhaṁ gataḥ.

iti kathāṁ kathayitvā puttalikayo 'ktam: bhojarāja, īdṛçam āudāryaṁ yadi tava bhavati, tarhy asmin siṅhāsana upaveṣṭavyam.

iti tṛtīyā kathā

Jainistic Recension of 3

punar aparamuhūrte bhojarājaḥ sakalābhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvat tṛtīyā putrikā manuṣyabhāṣayā 'bhāṣata: bho rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

rājñā puṇyamahotsave dvijamukhenā 'kāri ratnākaras,
tuṣṭo 'sāu kanakānnaratnapṛtanāsiddhipradaṁ prāhiṇot
tasmāi ratnacatuṣkam; īpsitam amīṣv ekaṁ gṛhāṇe 'ty asāv
āha smā, 'dita tatkuṭambakalahe tv anyāni sarvāṇy api. 1

avantīpuryāṁ çrīvikramanṛpaḥ. sa cā 'tyantaṁ sattvāudāryavān, yataḥ:

udyamaḥ sāhasaṁ dhāiryaṁ balaṁ buddhiḥ parākramaḥ,
ṣaḍ ete yasya tiṣṭhanti tasya devo 'pi çaṅkate. 2
kṛte viniçcaye puṅsāṁ devā yānti sahāyatām;
viṣṇuç cakraṁ garutmāṅç ca kāulikasya yathā 'have. 3

anyadā rājñā cintitam: sāṁprataṁ mama mahatī rājyasaṁpad asti, paraṁ lakṣmyā gatyāgatisvarūpaṁ na jñāyate, yataḥ:

kuta āgatya ghaṭate, vighaṭya kva nu yāti ca,
na lakṣyate gatiḥ samyag dhanasya ca ghanasya ca. 4

ayaṁ ca lakṣmyāḥ sthirīkaraṇopāyaḥ, yataḥ:

prāgdāridryalipiṁ bhanakti likhitāṁ dāivena bhāle 'rthināṁ,
pratyakṣān iva darçayaty atigatān prācyān udārān narān,
dhatte duṣṭayuge 'pi çiṣṭayugatāṁ, lakṣmīṁ prakṛtyā calām
ācandraṁ sthiratāṁ nayaty ayam aho dānena siddhaḥ kṛtī. 5

iti vimṛçya rājñā dānapuṇyamahotsavaḥ prārabdhaḥ. tatra jñānapātrakriyāpātratapaḥpātrakalāpātrapūjā 'nāthadīnadurbalādīnāṁ yathāyācitadānam aṣṭādaçaprajārājakaramuktiḥ svargadevatāpātāladevatājalasthaladevatānagaragrāmadevatākṣetrapāladevatādikpālalokapālādīnām āhvānaṁ saṁkalpaç ca balipūjāvidhānādikaṁ sarvaṁ kriyamāṇam asti. sarvatra sarvadevānām āhvānasaṁkalpārthaṁ svapuruṣāḥ preṣitāḥ santi. teṣv eko vipro jaladevatāsaṁkalpārthaṁ samudraṁ prati preṣitaḥ. sa ca samudrataṭe gatvā gandhākṣatāni samudramadhye nikṣipya tuṣṭāva:

kiṁ brūmo jaladheḥ çriyaṁ ? sa hi khalu çrījanmabhūmiḥ svayaṁ;
vācyaḥ kiṁ mahimā 'pi ? yasya hi kila dvīpaṁ mahī 'ti çrutiḥ;
tyāgaḥ ko 'pi sa tasya ? bibhrati jagad yasyā 'rthino 'py ambudāḥ;
çakteḥ kāi 'va kathā 'pi ? yasya bhavati kṣobheṇa kalpāntaram. 6

iti stutiṁ kṛtvā 'rthaṁ dattvā yāvat sthitas tāvat samudradevaḥ pratyakṣībhūya jagāda: bhoḥ, çrīvikramasya saṁkalpena tuṣṭo 'smi; so 'smākaṁ dūrastho 'pi priyaḥ, yataḥ:

na ca bhavati viyogaḥ snehavichedahetur
jagati guṇanidhīnāṁ sajjanānāṁ kadācit;

ghanapaṭalaniruddho dūrasaṁstho 'pi candraḥ
kim u kumudavanānāṁ premabhañgaṁ karoti ? 7

gṛhāṇe 'daṁ ratnacatuṣkaṁ tasyā 'smatpriyasya vikramasyā 'rpaṇīyam. eṣāṁ prabhāvaç cā 'yam: ekena manaçcintitaṁ dravyam, dvitīyena manaçcintitaṁ bhojyam, tṛtīyena caturañgasāinyam, caturthena manaçcintitābharaṇānī 'ti. tāni ratnāni gṛhītvā sa paçcād āyātaḥ. tāvan mahotsavaḥ saṁpūrṇo 'bhūt. tāni ratnāni rājñe 'rpitāni, prabhāvaç ca kathitaḥ. tato rājñā 'sya dakṣiṇā nā 'bhūd ity ekaṁ ratnaṁ tvaṁ gṛhāṇe 'ti proktam. teno 'ktam: matpatnīputraputrapatnīkuṭambapratyaye yat sameṣyati tad gṛhīṣyāmī 'ty uktvā svagṛhaṁ gataḥ. pṛṣṭaṁ tena kuṭambam; tatra putraḥ prāha: caturañgasāinyadāyi ratnaṁ gṛhyate; vipro dravyadāyi tatpatnī bhojyadāyi putrapatnī tv ābharaṇadāyi ratnaṁ gṛhyata iti parasparakalahe khinnena vipreṇa sarvāṇy api ratnāni rājñe 'rpitāni, teṣāṁ pṛthagabhiprāyaç ca kathitaḥ. tato rājñā tuṣṭena caturṇām api manorathapūraṇāya catvāry api ratnāni teṣāṁ samarpitāni. pramudito vipro gataḥ svasthānam.

ato bhojadeve 'dṛg āudāryaṁ yadi tvayy asti, tarhi tvam asmin siṅhāsane sukheno 'paviça.

iti siṅhāsanadvātriṅçakāyāṁ tṛtīyā kathā

4. Story of the Fourth Statuette

Vikrama's gratitude tested by Devadatta

Southern Recension of 4

punar api rājā siṅhāsane yāvad upaviçati, tāvad anyayā puttalikayo 'ktam: yasya vikramasyāu 'dāryam asti, tenāi 'va siṅhāsanam adhyāsitavyam. rājño 'ktam: kathaya tasyāu 'dāryavṛttāntam. puttalikayo 'ktam: bho rājan, çrūyatām.

vikramāditye rājyaṁ kurvati tasmin nagare brāhmaṇaḥ kaçcit sakalavidyāvicakṣaṇaḥ samastaguṇālaṁkṛtaḥ param aputraḥ samabhavat. ekadā svabhāryayo 'ktaḥ: bhoḥ prāṇeçvara, putraṁ vinā gṛhasthasya gatir nā 'stī 'ti smṛtivido vadanti. tathā ca:

aputrasya gatir nā 'sti svargo nāi 'va ca nāi 'va ca;
tasmāt putramukhaṁ dṛṣṭvā bhavet paçcād dhi tāpasaḥ. 1
çarvarīdīpakaç candraḥ, prabhāte dīpako raviḥ;
trāilokyadīpako dharmaḥ, suputraḥ kuladīpakaḥ. 2

tathā ca:

nāgo bhāti madena, kaṁ jalaruhāiḥ, pūrṇendunā çarvarī,
çīlena pramadā, javena turago, nityotsavāir mandiram;
vāṇī vyākaraṇena, haṅsamithunāir nadyaḥ, sabhā paṇḍitāiḥ,
satputreṇa kulaṁ, nṛpeṇa vasudhā, lokatrayaṁ bhānunā. 3

brāhmaṇeno 'ktam: bhoḥ priye, satyam uktaṁ tvayā; param udyamena dravyaṁ labdhuṁ çakyate, guruçuçrūṣayā vidyā labhyate, yaçaḥ saṁtatiç ca parameçvarārādhanaṁ vinā na sidhyati. uktaṁ ca:

nirantarasukhāpekṣā hṛdaye yadi vidyate,
kṛtvā bhāvaṁ dṛḍhaṁ nityaṁ bhavānīvallabhaṁ bhajet. 4

bhāryayo 'ktam: bhoḥ svāmin, tvatto 'pi kaçcij jñātā nā 'sti; bhavān sarvajñaḥ. ataḥ parameçvaraprasādārthaṁ kimapi vratādikam anuṣṭheyam. teno 'ktam: bhoḥ priye, yuktam uktaṁ tvayā; mayā 'py aṅgīkṛtam eva tvadvacanam. kutaḥ:

yuktiyuktam upādeyaṁ vacanaṁ bālakād api;
viduṣā 'pi sadā grāhyaṁ vṛddhād api na durvacaḥ. 5

ity uktvā brāhmaṇaḥ parameçvaraprītyarthaṁ rudrānuṣṭhānaṁ kṛtavān. tata ekadā rātrāu taṁ brāhmaṇaṁ svapne jaṭāmakuṭadhārī vṛṣabhavāhano vāmāṅkasthitapriyaḥ parameçvaraḥ samavadat: bho brāhmaṇa, tvaṁ pradoṣavratam ācara; tena vratācaraṇena tava putro bhaviṣyati. prabhāte brāhmaṇena vṛddhānāṁ purataḥ svapnavṛttāntaḥ kathitaḥ. tāir uktam: bho brāhmaṇa, yathārtho 'yaṁ svapnaḥ. uktaṁ ca svapnādhyāye:

devo dvijo gurur gāvaḥ pitaro liṅginas tathā
yad vadanti vacaḥ svapne, tat tathāi 'va vinirdiçet. 6

asmin vrate 'nuṣṭhite tava putro bhaviṣyati. teṣāṁ vacanaṁ çrutvā brāhmaṇo mārgaçīrṣaçuddhatrayodaçyāṁ çanivāsare kalpoktavidhipūrvakaṁ pradoṣavratam anuṣṭhitavān. tena vratācaraṇena parameçvaraḥ prasanno bhūtvā putram asmāi prāyacchat. tadanantaraṁ brāhmaṇas tasya putrasya jātakarma vidhāya dvādaçe divase tasya devadatta iti nāma ca kṛtvā viçiṣṭānnaprāçanādyupanayanāntāni karmāṇy akārṣīt. tata upanītaṁ vedaçāstrādi sakalakalā açikṣayat. tataḥ ṣoḍaçe varṣe godānaṁ vidhāya vivāhayitvā jīvikāṁ parikalpya svayaṁ tīrthayātrāṁ kartukāmaḥ putrāya buddhim upadiçati: bhoḥ putra, çrūyatām; upadeço 'yam iha paratra ca sukhakārī mayā kathyate. teno 'ktam: nirūpyatām iti. — bhoḥ putra: atikaṣṭadaçāṁ prāpto 'pi svadharmācāraṁ na parityaja; parāiḥ saha vivādaṁ mā kuru; sarvabhūteṣu dayā kāryā; parameçvare bhaktir vidheyā; parastriyo nā 'valokanīyāḥ; balavadvirodhaṁ mā kuru; marmajñeṣv anuvṛttir vidheyā; prastāvasadṛçaṁ vaktavyam; svavittānusāreṇa vyayaḥ karaṇīyaḥ; sajjanāḥ sevanīyāḥ; durjanāḥ pariharaṇīyāḥ; strīṇāṁ guhyaṁ na vaktavyam. evam anekadhā putrāya nītim upadiçya svayaṁ vārāṇasīṁ jagāma.

devadatto 'pi pitur upadeçaṁ paripālayaṅs tatrāi 'va nagare sthitaḥ. ekadā homāya samidāharaṇārthaṁ mahāraṇyaṁ praviṣṭo yāvat samidhaç chinatti, tāvad vikramādityo rājā mṛgayārthaṁ vanaṁ gataḥ sūkaram anudhāvan mahāraṇyaṁ praviṣṭaḥ puramārgam ajānan devadattaṁ dṛṣṭvā nagaramārgam apṛcchat. tena pṛṣṭo devadattaḥ

svayam agre gacchan rājānaṁ nagaram agamayat. tato rājā devadattaṁ bahudhā saṁmānya kasminnapi vyāpāre niyuktavān. tadanantaraṁ bahukālo gataḥ. ekadā rājñā bhaṇitam: katham ahaṁ devadattakṛtopakārād uttīrṇo bhavāmi? yad anena mahato 'raṇyamadhyān nagaram ānītaḥ. tasminn avasare kenacid uktam: aho ayaṁ satpuruṣaḥ; kṛtam upakāraṁ na vismarati. tathā co 'ktam:

prathamavayasi pītaṁ toyam alpaṁ smarantaḥ,
çirasi nihitabhārā, nārikelā narāṇām
salilam amṛtakalpaṁ dadyur ājīvitāntaṁ;
na hi kṛtam upakāraṁ sādhavo vismaranti. 7

brāhmaṇenāi 'tad rājavacanaṁ çrutvā svamanasi vicāritam: aho rājāi 'vaṁ vadati; etat satyaṁ vā mithyā vā? asya pratyayo draṣṭavya iti bhaṇitvā rājakumāraṁ kenāpy aviditaṁ svamandire saṁgopya tasyā 'laṁkaraṇaṁ bhṛtyahaste dattvā nagaramadhye vikrayārthaṁ preṣitam. tasminn avasare rājamandire rājakumāraḥ kenāpi coreṇa mārita iti mahān kolāhalo jātaḥ. rājñā 'pi svaputramārgaṇāya sarvatrā 'dhikāriṇaḥ preṣitāḥ. tadā te vipaṇimadhye yāvad vilokayanti, tāvad ābharaṇahasto devadattabhṛtyo dṛṣṭaḥ. tatas tad ābharaṇaṁ rājakumārasye 'ti jñātvā taṁ baddhvā rājasamīpaṁ ninyuḥ; pṛṣṭaç ca: re pāpiṣṭha, katham etad ābharaṇaṁ tava haste samāgatam? teno 'ktam: mama haste devadattabrāhmaṇena dattam. ahaṁ tasya bhṛtyaḥ; etad ābharaṇaṁ vipaṇimadhye vikrīya dhanam ānaye 'ti preṣitaḥ. tato rājñā devadatto 'py ākārito bhaṇitaç ca: bho devadatta, etad ābharaṇaṁ tava kena dattam? devadatteno 'ktam: na kenāpi dattam; aham eva dhanalolupas tava kumāraṁ hatvā tadābharaṇāni gṛhītvā tanmadhya idam ekam ābharaṇaṁ vikretum asya haste dattavān. idānīṁ yad rocate, tat kuru. mama karmavaçād evaṁvidhā buddhir utpanne 'ti bhaṇitvā 'dhomukho babhūva. tad vacanaṁ çrutvā rājā tūṣṇīṁ sthitaḥ. tadā sabhāmadhye kāiçcid uktam: aho ayaṁ sarvadharmaçāstravettā dharmajño 'pi katham īdṛçe pāpe karmaṇi buddhim akarot? anyeno 'ktam: kiṁ citram? svakarmaṇā preritasyāi 'vaṁ buddhir jātā. uktaṁ ca:

kiṁ karoti naraḥ prājñaḥ preryamāṇaḥ svakarmabhiḥ?
prāyeṇa hi manuṣyāṇāṁ buddhiḥ karmānusāriṇī. 8

tatra sabhyāir bhaṇitam: bho rājan, ayaṁ bālaghātī punaḥ svarṇasteyī ca; ataḥ khādireṇa çūlena hantavyaḥ. anyāir mantribhir uktam: imaṁ çatakhaṇḍaṁ kṛtvā tanmāṅsena gṛdhrebhyo balir dātavyaḥ. teṣāṁ vacanaṁ çrutvā rājñā bhaṇitam: bhoḥ sabhyāḥ, ayaṁ mamā 'çritaḥ, puramārgapradarçanād upakārī ca; ataḥ satpuruṣeṇā 'çritānāṁ guṇadoṣacintā na kartavyā. tathā co 'ktam:

candraḥ kṣayī prakṛtivakratanur kalaṅkī
doṣākaraḥ sphurati mitravipattikāle;
mūrdhnā tathā 'pi satataṁ dhriyate hareṇa;
nāi 'vā 'çriteṣu mahatāṁ guṇadoṣacintā. 9

anyac ca:

upakāriṣu yaḥ sādhuḥ sādhutve tasya ko guṇaḥ ?
apakāriṣu yaḥ sādhuḥ sa sādhuḥ sadbhir ucyate. 10

iti bhaṇitvā devadattaṁ prati bhaṇati: bho devadatta, tvaṁ cetasi kimapi bhayaṁ mā kārṣīḥ. mama putro balīyasā prākṛtena karmaṇā hataḥ; tvayā kiṁ kṛtam ? ataḥ prākṛtaṁ karma ko'pi laṅghayituṁ na kṣamaḥ. tathā hi:

mātā lakṣmīḥ pitā viṣṇuḥ svayaṁ ca viṣamāyudhaḥ,
tathā 'pi çambhunā dagdhaḥ; prākṛtaṁ kena laṅghyate ? 11

anyac ca: mahāraṇye patitaṁ māṁ nagaraṁ nītavato mahopakāriṇas tava pratyupakārasahasrāir apy anṛṇo na bhavāmī 'ti samāçvāsya vastrābharaṇādinā devadattaṁ saṁbhāvya visasarja. devadatto 'pi taṁ kumāram ānīya rājñe dadāu. tataḥ savismayena rājñā bhaṇitam: bho devadatta, kim evaṁ kṛtam ? teno 'ktam: bho rājan, çrūyatām. tvayā sabhāmadhye bahutaraṁ bhaṇitam: kim iti, devadattakṛtopakārāt katham aham uttīrṇo bhavāmi ? iti tarhi tava cittanirīkṣaṇārthaṁ mayāi 'vaṁ kṛtam; tvayi pratyayo dṛṣṭaḥ. rājño 'ktam: yaḥ kṛtam upakāraṁ vismarati, sa puruṣādhama eva. devadatteno 'ktam: bho rājan, kāraṇaṁ vinā 'pi sakalajagadupakārī bhavān; atas tvam eva sujano loke. tathā co 'ktam:

te sujanās te dhanyās te kṛtinas te 'pi sukṛtinaḥ satatam,
ye kāraṇaṁ vinā 'pi ca parahitakaraṇāya hanta jīvanti. 12

iti kathāṁ kathayitvā puttalikā rājānam avadat: evaṁ paropakārāudāryadhāiryāṇi tvayi vidyante cet, tarhy asmin siṅhāsana upaviça. tato bhojarājas tūṣṇīm āsit.

iti caturthopākhyānam

Metrical Recension of 4

punar muhūrtam ālokya puṇyaṁ puṇyatarāgraṇīḥ
āroḍhum āsanaṁ prāyāt tadanantaraputrikām.
sā babhāṣe punar bhūpam: āroḍhavyaṁ tad āsanam,
yadi pratyupakartṛtve vikramādityavat kṣamaḥ.
ākarṇaya, mahīpāla. vikramādityapālite
kaçcid vipaçcitāṁ çreṣṭhas tiṣṭhaty ujjayinīpure.
tasya patnī guṇavatī putrālābhāt suduḥkhitā,
bhartāram avadad vipraṁ vinayena kṛtāñjaliḥ:
bhagavan bhavatā sarvaṁ vijñātaṁ jñānacakṣuṣā;
putro na labhyate yasmān mayā, tad vada kāraṇam.

iti patnīvacaḥ çrutvā babhāṣe brāhmaṇaḥ punaḥ:
çṛṇu bhadre, vadiṣyāmi, viçvāso yadi te hṛdi.
udyamenā 'rjituṁ çakyaṁ dhanaṁ buddhimatā satā;
yaçaç ca vaṅçavṛddhiç ca dvayam eva mahītale
na çakyam anyathā prāptum ṛte çaṁkaratoṣaṇāt.
nirantaraṁ sutāpekṣā hṛdaye yadi vartate,
tyaktvā bhavabhavān bhāvān bhavānīvallabhaṁ bhaja.
ayaṁ sādhur iti khyātiḥ *pūrvapuṇyaphalodayā,
nāi 'vā 'nyathe 'ti jānīhi, tatrāi 'vāi 'tan nidarçanam:
pañca kāmayate kuntī, pañca tasyā api snuṣā;
satīṁ vadanti tām eva; yaçaḥ puṇyāir avāpyate.
iti bruvāṇaṁ bhartāraṁ sā sādhvī punar abhyadhāt:
maheçvarānusmaraṇād vāñchito 'rtho bhaved yadi,
tarhi devaṁ tam īçānaṁ pūjayāmo vidhānataḥ;
tatprasādo nidānaṁ me bhūyāt satputrajanmanaḥ.
iti patnīgirā so 'tha cakāra çivapūjanam.
strīvākyam iti no 'pekṣām akārṣīd vākyasāravit;
viduṣo na viṣaṁ grāhyaṁ, vṛddhād api ca durvacaḥ,
gopād apy amṛtaṁ grāhyaṁ, bālād api subhāṣitam:
iti vṛddhavacaḥ çrutvā dvijaḥ patnīsamanvitaḥ
çivaṁ sampūjayām āsa pārvatīskandasaṁyutam.
tataḥ svapne mahādevaḥ prādur bhūtaḥ samabhyadhāt:
vrataṁ çanitrayodaçyāṁ kṛtvā putram avāpsyasi.
ity ādiṣṭo 'tha devena vidhāya vidhivad vratam,
brāhmaṇas tatprabhāvena labdhvā putram amodata.
vidhāya devadattetināmasaṁskārasaṁskṛtam,
kālena vedaçāstrāṇi vidyāç cā 'dhyāpayat sudhīḥ.
sarvaçāstravidaṁ çāntaṁ dhīro dharmaparāyaṇam
vārāṇasīṁ jigamiṣuḥ putraṁ buddhyā yuyoja saḥ.
çṛṇu putra mahābuddhe madīyaṁ vacanaṁ hitam!
āpady apy atikaṣṭāyāṁ nā 'tmavṛttaṁ parityajeḥ;
parāpavādaṁ no kuryāḥ, na paçyeḥ parayoṣitaḥ;
samartho na samaṁ kvāpi na mānamadam uddhareḥ;
ātmasattvam avekṣyāi 'va, sakhyaṁ vigraham ācareḥ;
deçakālāu tu vijñāya pravartethā yathocitam;
svāminaṁ satkulotpannaṁ saṁçrayethāḥ kṣamāparam.
sa dvijanmā 'tmajanmānaṁ çikṣitvāi 'naṁ suçikṣitam,
saṁsāranāçinīṁ kāçīṁ prayayāu saha bhāryayā.
tataḥ kadācit tatputro devadattābhidho dvijaḥ
homārthaṁ parvatāraṇye chindann edhāṅsy avasthitaḥ.
etasminn eva samaye vikramādityabhūpatiḥ
icchann ākheṭakakrīḍāṁ sabalo hy aṭavīṁ yayāu.
tatra potriṇam āsādya javena sa mahābalam
açvenā 'nusasārāi 'ko hantum udyatakārmukaḥ.
vanād vanāntaraṁ gatvā, nipātya sa mahābalam,
mārgamāṇaḥ purīmārgaṁ babhrāma tyaktasāinikaḥ.
devadattābhidhaṁ tatra samidbhāravahaṁ dvijam

dṛṣṭvā papraccha: bho vipra, puramārgaṁ nivedaya.
tatas taddarçitenāi 'va pathā prāpya nijāṁ purīm,
60 kaṁcin niyogaṁ prāyacchad devadattāya toṣitaḥ.
tataḥ kadācid āsthāne prasañgenā 'vadat punaḥ:
devadattopakārasya kathaṁ pratyupakurmahe ?
63 ityākarṇitavākyena devadattena ceṣṭitam:
etat satyam utā 'nyad vā parīkṣiṣye 'sya mānasam.
iti niçcitya manasā kasmiṅçcid divase punaḥ
66 apahṛtya sa tatputram ānināya svamandiram.
tatas tasya kumārasya bhūṣaṇaṁ maṇikuṇḍalam
kretuṁ vipaṇyāṁ prakaṭaṁ prāhiṇot sevakaṁ dvijam.
69 atrāntare nṛpagṛhe mahān kolāhalo 'bhavat:
kva vā rājasuto yātaḥ, kenāpy apahṛto 'thavā ?
evaṁ samākule loke tatrā 'ntaḥpuravartini,
72 rājā na bhoktuṁ kṣamate duḥkhena paripīḍitaḥ.
atha paṇyāpaṇe kretuṁ maṇibhūṣaṇam udyatam
devadattasyā 'nucaraṁ jagṛhe rājakiṁkaraḥ.
75 nītaḥ kva rājaputro 'dya ? kuta etad vibhūṣaṇam ?
iti pṛṣṭo 'bravīd vipro bhartāraṁ devadattakam.
tataḥ çīghraṁ samāhūya devadattaṁ mahīpatiḥ
78 aprākṣīd akhilaṁ vṛttaṁ bhītye 'vā 'vanatānanam.
ayaṁ *khala iti prāyo gamyate sma yathā janāiḥ,
tathā 'vartiṣṭa *sadasi kṣaṇaṁ, nāi 'vā 'bhyabhāṣata.
81 tato babhāṣe çanakāir: bālas tava dhanāçayā
mayā 'pahṛtya nihataḥ, çāsanaṁ tad vidhehi me.
nidhāya karṇaṁ tatratyās tataḥ procuḥ sabhāsadaḥ:
84 navadhā khaṇḍyatāṁ pāpas, tāilayantreṇa pīḍyatām,
dahyatāṁ rājamārge vā saṁveṣṭya tṛṇarajjubhiḥ;
yena kenāpy upāyena pīḍayā vadham arhati.
87 evaṁ çrutvā 'pi bhūpālaḥ smṛtvā pūrvopakāritām,
na nananda sabhāvākyaṁ, babhāṣe taṁ svayaṁ nṛpaḥ:
ekākī bhavatā 'raṇye samyak saṁdarçitādhvanā
90 jīvito 'smi; na cet, tarhi kva rājyaṁ, kva ca saṁtatiḥ ?
tasya pratyupakārārtham etat kiṁ nu bhaviṣyati;
ṛṇavān asmi çeṣasya, nā 'çañkiṣṭhās tvam anyathā.
93 ity uktvā pūjayām āsa devadattaṁ kṣamāparaḥ;
so 'pi bālaṁ samānīya tadā rājñe samarpayat.
putram ālokya bhūbhartrā vismitena dvijāgraṇīḥ,
96 kimartham etat kṛtavān ? iti pṛṣṭas tam abhyadhāt:
anena devadattena vihito 'pakṛtir mama,
samyak pratyupakartavyam ity evaṁ vyāhṛtaṁ purā;
99 satyam etad asatyaṁ vā bhavadvākyaṁ parīkṣitum
vyājenā 'pahṛtaṁ rājaṅs, tathā 'pi kṣamyatāṁ tvayā.
asminn etādṛçaṁ dhāiryaṁ vidyate ced bhavaty api,
102 siṅhāsanaṁ tad ārodhuṁ tarhi bhūyaḥ samudyatām.

iti caturthī kathā

BRIEF RECENSION OF 4

tataḥ punar api muhūrtam avalokya rājā yāvat siṅhāsana upaviçati, tāvac caturthyā putrikayo 'ktam: rājann ākarṇaya.

ekadā rājā vikramārko mṛgayārasena kāutūhalāviṣṭo vanāntaraṁ gataḥ. tatra ko'pi sūkaro nirgataḥ. rājā 'pi tam anugataḥ. sūkaro vanāt kutrāpi gataḥ. rājā mārgaṁ na vetti, evaṁ bhraman paryaṭati. tāvat ko'pi vipraḥ samidāharaṇāya tatrāi 'vā 'gataḥ; rājā tena saha saṁgato nagaram. tasya brāhmaṇasya bahu vasu dattam, kathitaṁ ca: bho vipra, tava kenāpy anṛṇo na bhavāmi, yat tvayā mamo 'pakṛtam. tato vipreṇā 'sya manaḥ satyam asatyam iti chalam ārabdham; ekasmin divase rājaputraç corayitvā 'nītaḥ. tataḥ kumārārthaṁ rājā ciraṁ duḥkhitaḥ. tatas tasya putrasya sarvatra çuddhiḥ kāritā, putras tu kutrāpi na labdhaḥ. tāvad rājaputrasyā 'laṁkāraṁ gṛhītvā vipro vikrayaṇāya haṭṭaṁ gataḥ. tāvat koṭṭapālena dṛṣṭaḥ; tena vipro dhṛtvā rājñaḥ samīpe nītaḥ. tāvad rājñā bhaṇitam: bhagavan, kiṁ kṛtam idam? vipreṇo 'ktam: rājann īdṛçī vināçinī matir utpannā; yad ucitaṁ tat kuruṣva. tāvan mahārājeno 'ktam: asya bālaghātakasya yathocito daṇḍaḥ kartavyaḥ. evaṁ kathayitvā lokāiḥ sa mārayitum ārabdhaḥ. tato rājñā vicāritam: kim anena māritene 'ti vimocitaḥ. tvayā mama mārgo darçitaḥ; tasyāi 'kakramasyo 'ttīrṇo jāto 'smi, anyeṣāṁ pādānām ṛṇavān asmi. evaṁ kathayitvā vipraḥ preṣitaḥ. vipreṇa tataḥ putra ānītaḥ: rājan, tava satyaṁ nirīkṣituṁ chalaṁ kṛtam. rājño 'ktam: yaḥ kṛtopakāraṁ vismārayati, sa uttamo na jñeyaḥ.

evaṁ kathāṁ kathayitvā putrikayo 'ktam: bho rājan, īdṛçaṁ sāhasaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti caturthī kathā

JAINISTIC RECENSION OF 4

punar aparamuhūrte bhojarājaḥ sakalābhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam adhirohati, tāvac caturthaputrikā prāha: bhoja rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçī kṛtajñatā syāt. kīdṛçī sā kṛtajñate 'ti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

vibhrāmyan gahaneṣv adṛṣṭasaraṇir vipreṇa kenāpi pūr-
mārgaṁ drāg gamitas; tavā 'ham anṛṇī kenā 'smi? tad vīkṣitum
hṛtvā putram alaṁkṛtikrayakaraṁ vipraṁ dhṛtaṁ svāir bhaṭāi
rājā 'mocayad eṣa, tad vanakṛtaṁ smṛtvā 'dbhutaṁ vikramaḥ. 1

avantīpuryāṁ çrīvikramanṛpaḥ. tatra caturdaçavidyāviçārada eko vipro vasati. sa cā 'putrakaḥ. anyadā tatpatnyā proktam: tvaṁ kimapy ārādhanādikaṁ kuru, yena mama putraḥ syāt. teno 'ktam: priye, kadācid dravyam upakramaṇena syāt, guruçuçrūṣayā vidyā bhavati, paraṁ yaçaḥ putraç ca puṇyena bhavati, yataḥ:

pañcabhiḥ kāmyate kuntī, tadvadhūr api pañcabhiḥ;
satīṁ vadati loko 'yaṁ; yaçaḥ puṇyāir avāpyate. 2

tathā 'pi gotradevatārādhanaṁ priyoparodhena tena kṛtam. tataḥ puṇyayogāt tasya putro jātaḥ. tasya devadattanāma kṛtam. krameṇa jātakarmanāmakarmasūryadarçanānnaprāçanacūḍākarmavratabandhavratavisargavivāhādikaṁ kṛtvā, tasya sakalakalādikāṁ kuçalatāṁ cā 'dhigamya, tatpitā tīrthadidṛkṣayā deçāntaram agāt. sa ca devadatto gṛhakarma kurvann anyadā homārthaṁ svayam edhāṅsy āhartuṁ vanaṁ gataḥ. tatra cā 'çvāpahṛto mārgabhraṣṭaḥ çrīvikramaḥ samāyātaḥ. tena ca rājñaḥ phalajalādinā 'titheyaṁ kṛtam; panthāç ca darçitaḥ. tato rājñā svapuram āyātena tasya satkāraḥ kṛtaḥ. anyadā rājñā sabhāsthitena tasyo 'pakāro

varṇitaḥ. devadattena ca tad ākarṇya cintitam: kim idaṁ satyaṁ mṛṣā ve 'ti parīkṣārtham anyadā rājñaḥ putro 'pahṛtya saṁgopitaḥ, kvāpi vilokyamāno 'pi na labhyate. rājavargaḥ sarvo 'py ākulībhūtaḥ. tato devadattena rājaputrasyā 'bharaṇam ekaṁ nijapuruṣahaste vikrayāya haṭṭe preṣitam; tannāmāñkitaṁ dṛṣṭvā rājapuruṣāiḥ sa dhṛtaḥ. teno 'ce: mama kare devadattena dattam. tato rājapuruṣāir devadatto nṛpapārçve nītaḥ. tato rājñā pṛṣṭam: bho devadatta, kim idaṁ tvayā kṛtam? teno 'ce: deva, mama tava putropari drohabuddhir jātā; ataḥ sa mayā vyāpāditaḥ. tvaṁ tu yaj jānāsi tan me sāṁprataṁ kuru. tato rājñā sabhyamukham avalokitam, tāiç cā 'nekadhā daṇḍaḥ proktaḥ. tato rājā jagāda: bho lokā aham asyo 'pakārasya nā 'nṛṇī bhavāmī 'ti tasya satkāram akarot. tadā vismitā sabhā prāha:

do purise dharaü dharā, ahavā dohiṁ pi dhāriyā dharaṇī;
uvayāre jassa maī, uvayāraṁ jo na vissaraī. 3

tatas tenā 'nīya putro rājñaḥ samarpitaḥ, svavṛttāntaḥ kathitaḥ. tad ākarṇya rājā 'pi vismitaḥ.

ato rājann īdṛçī kṛtajñatā yadi tvayi syāt, tadā tvam asmin siṅhāsane sukheno 'paviça.

iti siṅhāsanadvātriṅçakāyāṁ caturthakathā

5. Story of the Fifth Statuette

The jewel-carrier's dilemma

Southern Recension of 5

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyayā puttalikayā bhaṇitam: tenāi 'va tat siṅhāsanam adhyāsitavyaṁ yasya vikramasyāu 'dāryaṁ vidyate. bhojeno 'ktam: bhoḥ puttalike, kathaya tasya vikramasyāu 'dāryavṛttāntam. puttalikā bhaṇati: bho rājan, çrūyatām.

vikramārke rājyaṁ kurvaty ekadā kaçcid ratnavaṇik samāgatya ratnam anarghyam ekaṁ rājahaste samarpitavān. rājā 'pi dedīpyamānaṁ ratnaṁ dṛṣṭvā parīkṣakān ākāryā 'bhaṇat: bhoḥ! parīkṣakāḥ kīdṛçam etad ratnam, samīcīnam asamīcīnaṁ vā niçcityā 'sya māulyaṁ kurvantu. tāis tad ratnaṁ nirīkṣya bhaṇitam: bho rājan, amāulyam etad ratnam. asya māulyam aviditvā 'pi krīyate cet, tarhi mahāpratyavāyo 'smākaṁ bhaviṣyati. teṣāṁ vacanaṁ çrutvā rājā bhūridravyaṁ dattvā 'bravīt: bho vaṇig īdṛçam anyad ratnam asti kim? teno 'ktam: deva, tatsadṛçāni ratnānī 'hā 'nītāni na santi, paraṁ tu grāma evaṁvidhāny eva daçaratnāni vidyante. yadi cet prayojanam asti, tarhi teṣāṁ māulyaṁ kṛtvā gṛhyatām. tato rājñā ratnaparīkṣakāir ekāikasya ṣaṭkoṭisuvarṇaṁ māulyaṁ kāritam, tāvat suvarṇaṁ tasmāi vaṇije dattam, tena saha kaçcid viçvāsī bhṛtyaḥ preṣitaḥ, uktaṁ ca: bho maṇihāra, aṣṭānāṁ

vāsarāṇāṁ madhye ratnāni gṛhītvā 'yāsi cet, ucitaṁ tava dāsyāmi. teno 'ktam: devā 'ṣṭānāṁ divasānāṁ madhya eva caraṇāu drakṣyāmi; anyathā ced daṇḍyo 'ham. evam uktvā sa maṇihāras tena vaṇijā saha tannagaraṁ gataḥ; tena tāni daçaratnāni dattāni. tāni ratnāni gṛhītvā mārge yāvad āgacchati, tāvan mahatī vṛṣṭir āsīt. tayā vṛṣṭyo 'bhayataṭaparipūrṇā nady ekā pravahati sma. tata uttaratīraṁ gantum açaknuvaṅs tatra taṭe sthitaṁ nāvikam avadat: bhoḥ karṇadhāra, mām imāṁ nadīṁ uttāraya. teno 'ktam: bhoḥ pathika, adyāi 'ṣā nadī velām atikramya vartate, katham uttāryate? anyac ca: mahānadyuttaraṇaṁ buddhimatā varjanīyam. tathā co 'ktam:

mahānadīprataraṇaṁ mahāpuruṣavigraham,
mahājanavirodhaṁ ca dūrataḥ parivarjayet. 1 tathā ca:
caritre yoṣitāṁ pūrṇe sarittāre nṛpādare
*sarpamāitre vaṇiksnehe viçvāsaṁ nāi 'va kārayet. 2

maṇihāreṇo 'ktam: bhoḥ karṇadhāra, tvayā yad uktaṁ tat satyam eva; mama mahat kāryam asti; sāmānyakāryād viçeṣakāryaṁ prabalam. tathā co 'ktam:

sāmānyaçāstrato nūnaṁ viçeṣo balavān bhavet;
pareṇa pūrvabādho vā prāyaço dṛçyatām iha. 3

ato mama nadyuttaraṇaṁ kāryaṁ sāmānyam; rājakāryaṁ balavat. karṇadhāreṇo 'ktam: mahat tad rājakāryaṁ kim? maṇihāreṇa bhaṇitam: aham adyāi 'va daçaratnāni gṛhītvā rājasamīpaṁ nā 'gamiṣyāmi ced ājñābhaṅgād rājā mama nigrahaṁ kariṣyati. nāvikeno 'ktam: tarhi teṣāṁ ratnānāṁ madhye mama pañca ratnāni dāsyasi yadi, tarhi tvāṁ nadīm uttārayiṣyāmi. tato maṇihāras tasya nāvikasya tanmadhye pañca ratnāni dattvā nadīm uttīrya rājasamīpam āgatya tasya haste pañca ratnāni dadāu. rājā 'bravīt: bho maṇihāra, kiṁ pañcāi 'va ratnāni samānītāni? avaçiṣṭāni pañca ratnāni kiṁ kṛtāni? maṇihāreṇo 'ktam: deva, çrūyatām; vijñāpyate. asmān nagarān nirgatya tena vaṇijā saha tannagaraṁ gataḥ; tena daçaratnāni dattāni. tāni gṛhītvā tasmān nagarān nirgatya yāvad āgacchāmi, tāvan mārge vṛṣṭir atiprabalā samabhūt. tayā nady eko 'bhayataṭam atilaṅghya navodakā pravahati. mayā 'py aṣṭānāṁ divasānāṁ madhye svāmicaraṇāu draṣṭavyāv iti vicārya nadyuttāraṇāya nāvikasya pañca ratnāni dattāni, pañca samānītāni. yady aṣṭadivasānāṁ madhye nā 'gamyate cet, ājñābhaṅgāt svāminaç cetasi khedaḥ syāt. uktaṁ ca:

ājñābhaṅgo narendrāṇāṁ viprāṇāṁ mānakhaṇḍanam,
pṛthakçayyā ca nārīṇām açastravadha ucyate. 4

iti vicārya dattāni. rājā 'pi tadvacanaṁ çrutvā 'tisaṁtuṣṭaḥ sann avaçiṣṭāni pañca ratnāni tasmāi maṇihārāya dadāu. iti kathāṁ kathayitvā puttalikā bhojarājaṁ bhaṇati: bho rājan, āudāryaguṇagariṣṭho vikramādityaḥ. tvayy evaṁvidham āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. etac chrutvā rājā tūṣṇīṁ sthitaḥ.

iti pañcamākhyānam

Metrical Recension of 5

bhūyaḥ kadācid bhojānām adhirājo jagāma saḥ
siṅhāsanopaveçāya pāñcālīm api pañcamīm.
vyājahāra tato bhojaṁ sā saṁbodhya mahīpatim:
arhaty āsanam etāvadgāmbhīryāudāryavān pumān.
çṛṇu! rājanyarājānaṁ vikramādityam ekadā
vyavahārī mahān kaçcid ratnāny ānīya dṛṣṭavān.
atho 'citena mūlyena teṣu ratneṣu bhūbhujā
vikrīteṣu, sa bhūyo 'nyad ratnaṁ tasmāi nyadarçayat.
tadguptaratnasaṁbhūtaprabhāpaṭalapāṭalam
tadā tad āsthānam abhūd apūrvāçcaryaniçcalam.
mānayitvā sa vaṇijaṁ prīṇayitvā viçeṣataḥ
aprākṣīd: anyad īdṛkṣam asti kiṁ yat tvadantike?
itaḥ çreṣṭhāni rājendra grāme tiṣṭhanti māmake
daça ratnāni; yady asti prītiḥ, preṣaya kaṁcana.
çrutvā 'tha rājā saṁtuṣya mūlyaṁ *çreṣṭhijanāiḥ saha
daçānām api ratnānāṁ daça koṭīr akalpayat.
gṛhītvā tāni ratnāni pratyāgatavatā tvayā
aṣṭame divase bhūyo draṣṭavyāḥ sarvathā vayam;
evaṁ viçvaṁbharābhartur bhṛtyo 'py avadhidurvaham
samādeçaṁ samādāya çirasā, tarasā yayāu.
ādāya tāni ratnāni bhūyaḥ pratyāgataḥ purīm,
aṣṭame divase prāpte prāyacchad ratnapañcakam.
tad gṛhītvā bhaṭaṁ prāha: kutra pañca punar? vada.
iti pṛṣṭo 'ñjaliṁ baddhvā vinayena vyajijñapat:
deva, tvadājñayā 'dāya daça ratnāni vegataḥ
varṣam āgacchato madhyemārgam āvirabhūn mama.
tataḥ kūlaṁkaṣāsārakallolakaluṣodakā
srotasvinī mamā 'rundhan mārgam āvṛtya bhīṣaṇā.
tataç cintāparo 'bhūvaṁ: sravantī 'yaṁ sudustarā,
no 'ttārakaḥ kaçcid āste, kathaṁ vā 'dyāi 'va gamyate?
atrāntare samāyātaṁ puruṣaṁ puṇyayogataḥ
avocam: āpagām enāṁ sakhe saṁtāraye 'ti mām!
athā 'karṇya sa madvākyaṁ, dṛṣṭvā kūlācitāṁ nadīm,
ūce viçvāsayan: vatsa, tat-tad asmadabhīpsitam;
vāsarāṇi vilambasva dvitrīṇi, kim iyaṁ tvarā?
akṣo veçyā jalaṁ vahnir dhūrto nāḍiṁdhamaḥ prabhuḥ
vānaro vaṭur otuç ca daçā 'tmīyā na sarvathā.

cāritre yoṣitāṁ vā 'pi nadītīre nṛpādare
sarpamāitryāṁ vaṇiksnehe viçvasto hi vinaçyati.
iti nītyā niṣiddho 'pi pratyavocam ahaṁ punaḥ:
sarvam evam apī 'hā 'sat, kāryagāuravam īdṛçam;
draṣṭavyam adyāi 'va mayā rājapādāmbujadvayam.
vilañghayati ko nāma naro narapater vacaḥ ?
ity uktavantaṁ dṛṣṭvā mām ity ūce sa pumān punaḥ:
nadyāḥ pāraṁ tu neṣye tvāṁ, dadyāç ced ratnapañcakam.
ity ākarṇya vicāro 'bhūn mamā 'ntaḥkaraṇe mahān:
kiṁ deyam apy adeyaṁ vā tarapaṇyaṁ maye 'dṛçam ?
yadi dadyāṁ nṛpadhanaṁ, prajñāhānir bhaviṣyati;
no dadyām api, rājājñābhañgāj jātaṁ mahad bhayam.
kiṁ kṛtvā sukham eṣyāmi, syād upāyo 'tra ko mama ?
evaṁ citte dvidhābhūte buddhiḥ kācin mahaty abhūt:
mṛduramyāṇi citrāṇi vastrāṇi, bahulaṁ dhanam,
bhūṣaṇāni sphuratkāntiramaṇīyamaṇīni ca,
atimānuṣalāvaṇyā ramaṇyo guṇabhūṣaṇāḥ,
sarvaṁ sādhāraṇaṁ hy etad atisaṁpattiçālinām;
eteṣām api sarveṣāṁ viṣayānubhavaḥ phalam;
kiṁ tu rājñāṁ viçeṣo 'yaṁ, yad ājñā kramate bhuvi.
evaṁ vicārayuktasya tadānīm api me punaḥ
purātanoditāu çlokāu jātāu ca smṛtigocarāu:
ājñāmātraphalaṁ rājyaṁ, brahmacaryaphalaṁ tapaḥ,
parijñānaphalā vidyā, dattabhuktaphalaṁ dhanam.
ājñābhañgo narendrāṇāṁ, viduṣāṁ mānakhaṇḍanam,
pṛthakçayyā ca nārīṇām açastravadha ucyate.
evaṁ niçcitya hṛdaye, tavā 'jñābhañgabhīrukaḥ,
ataraṁ pañca ratnāni dattvā, tvatpādam āgamam.
iti bhṛtyavacaḥ çrutvā vikramādityabhūpatiḥ
saṁtuṣya tasmāi ratnāni pañco 'citam adāt prabhuḥ.
īdṛg āudāryam āucityaṁ vidyate ced bhavaty api,
tadā 'roha mahārāja siṅhāsanam idaṁ mahat.

iti pañcamī kathā

Brief Recension of 5 [This, in mss. of BR, is 7

punaḥ putrikayo 'ktam: rājann ākarṇaya.

kadācid vikramārkasamīpe ratnaparīkṣako ratnāni gṛhītvā 'gataḥ. rājñā ratnāni krītāni. tato 'nyadā 'pūrvaṁ ratnaṁ rājñe niveditam. rājño 'ktam: īdṛçāny anyāni santi ? teno 'ktam: mama grāme daça santi. tasyāi 'kāikasya sāgrakoṭimūlyam. tato rājñā sārdhadvādaçakoṭir dattā; rājñā tena saha janaḥ preṣitaḥ: çīghraṁ ratnāny ānayā 'nena saha gaccha. bhṛtyeno 'ktam: caturthe dina āgamiṣyāmi, devacaraṇāu sprakṣyāmī 'ti niṣkrāntaḥ. tataç caturthe divase ratnāni gṛhītvā yāvad rājasamīpa āgacchati, tāvan mārge nagarasaṁnidhāu nadī pūreṇā 'gatā, ko'pi no 'ttārayitā 'sti. tāvad eko janaḥ samāyātaḥ; bho mām uttāraya. teno 'ktam: evaṁvidhaḥ ko vegaḥ ? tatas tena dūtena tasmāi vṛttāntaṁ kathitam. tatas tārakeṇo 'ktam: yadi tvaṁ mama pañca ratnāni dadāsi, tarhy uttārayāmi. tataḥ pañca

ratnāni tasmāi dattvā nadīm uttīrya çeṣāṇi gṛhītvā vṛttāntaṁ ca kathayitvā rājñe dattāni. rājan, ājñāṁ na lopayāmi. uktaṁ ca:

ājñā kīrtiḥ pālanaṁ brāhmaṇānāṁ,
dānaṁ bhogo mitrasaṁrakṣaṇaṁ ca,
yeṣām ete ṣaḍguṇā na pravṛttāḥ,
ko 'rthas teṣāṁ pārthivopāçrayeṇa ? 1
ājñābhaṅgo narendrāṇāṁ, viprāṇāṁ mānakhaṇḍanā,
pṛthakçayyā ca nārīṇām, açastravadha ucyate. 2

tato rājā saṁtuṣṭaḥ: tvayā mamā 'jñā pālitā, etāni pañca ratnāni tubhyam eva dattāni.

putrikayo 'ktam: rājan, yasye 'dṛçam āudāryaṁ bhavati, tenā 'tro 'paveṣṭavyam.

iti saptamī kathā

Jainistic Recension of 5

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvat pañcamī putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçaṁ gāmbhīryaṁ syāt. kīdṛçaṁ tad gāmbhīryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

sāmānyāsu maṇīṣu bhūmipatinā krītāsu, ratnottame
kasmiṅçcid vaṇijā 'rpite, kim aparāṇī 'ty āçu pṛṣṭe sati,
svāmin, santi daçe 'ti mūlyavidhinā koṭyas tathā 'smāi daça
niṣkāṇāṁ prahitā janena, divase turye samāgamyatām— 1
ity ājñāpya sa āvrajann atijavād ādāya tāni drutaṁ
sindhūttārakṛte daçārdhavidhinā tacchāsanaṁ pālayan;
çiṣṭaṁ bhūmipater yathākṛtakathāpūrvaṁ prayacchan mahodāreṇe 'dam api tvam eva naya re trātā yad ājñā mama. 2

avantīpuryāṁ çrīvikramanṛpaḥ. anyadā kenāpi vaṇijā ratnāni yathāmūlyaṁ rājñe dattāni. tataḥ punas tena bhavyaṁ ratnam ekaṁ dattam, yatkāntyā 'ndhakāreṣū 'ddyoto bhavati. tad api koṭimūlyaṁ gṛhītam. tataḥ punaḥ pṛṣṭam: kim evaṁvidhāni ratnāni tavā 'nyāny api santi ? teno 'ktam: daça ratnāni madgṛhe santi. tato rājñā mūlyaṁ kārayitvā daçakoṭimitaṁ dravyaṁ dattam. tena vaṇijā saha kṛtacaturdināgamanapratijñaḥ svapuruṣaḥ preṣitaḥ. sa ca vaṇijā saha tadgrāmaṁ gataḥ, vaṇijā dattāni ratnāny ādāya paçcād āgacchann avantīpratyāsannanadīpūraṁ dṛṣṭvā tattaṭe sthitaḥ. tatra cāi 'ko naraḥ samāyātaḥ; tasya teno 'ktam: māṁ avatāraya. tatas teno 'ktam: kim āutsukyam asti ? kṣaṇaṁ pratīkṣasva, jalaviçvāso na vidhīyate, yataḥ:

mahānadīprataraṇaṁ, mahāpuruṣavigraham,
mahājanavirodhaṁ ca dūrataḥ parivarjayet. 3

teno 'ktam: satyam etat, param ekasmād ekaṁ balavattaram; yataḥ:

sāmānyaçāstrato nūnaṁ viçeṣo balavān bhavet;
pareṇa pūrvabādho vā prāyaço dṛçyatām iha. 4

teno 'ktam: tarhi svakāryaṁ kathaya. tato rājñaḥ puruṣeṇa caturdināgamanapratijñāratnavṛttāntaḥ kathitaḥ. tadā teno 'ktam: yadi pañca ratnāni mama dadāsi, tarhi tvām avatārayāmi. tatas tena pañca ratnāni tasmāi dattāni, nadīm uttīrya nṛpasamīpe gataḥ, pañca ratnāni dattāni. rājño 'ktam: anyāni pañca kva santi ? teno 'ktam: rājan, rājājñā mṛṣā mā 'bhūd iti mayā nadyuttāraṇe pañca ratnāni dattāni; yataḥ:

āGñāmātraphalaṁ rājyaṁ, brahmacaryaphalaṁ tapaḥ,
parijñānaphalā vidyā, dattabhuktaphalaṁ dhanam. 5
ājñābhañgo narendrāṇāṁ, mahatāṁ mānakhaṇḍanam,
marmavākyaṁ ca lokānām açastravadha ucyate. 6

rājan, lakṣmīḥ prāyo bahūnāṁ dṛçyate, param ājñā durlabhā. etad ākarṇya tuṣṭo nṛpaḥ; çeṣāṇi pañca ratnāni tasmāi dattāni.

ato rājann īdṛçaṁ gāmbhīryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvaṁ sukheno 'paviça.

iti siṅhāsanadvātriṅçakāyāṁ pañcamī kathā

6. Story of the Sixth Statuette

Vikrama gratifies a lying ascetic

Southern Recension of 6

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, yas tu vikramasyāu 'dāryavān, sa evāi 'tat siṅhāsanam adhiroḍhuṁ kṣamaḥ. bhojeno 'ktam: tasyāu 'dāryavṛttāntaṁ kathaya. sā 'bravīt: çrūyatāṁ rājan.

vikramādityo rājyaṁ kurvann ekadā cāitramāse vasantotsave sakalāntaḥpuravadhūsametaḥ krīḍārthaṁ çṛñgāravanam agamat. tatra vane:

mākandā makarandasaṁtatajharīpuñkhānupuñkhā yataç
cañcatsaṁcitacañcarīkavanitākreñkārasaṁvādinaḥ,
sāhaṁkāravihārakokilakuhūkāropakārapradā,
vyāptaç cāitramahotsavas tata iti vyākurvate sarvataḥ. 1

tathā ca:

mandena candanamahīruhamārutena
nītā nabho nibiḍayanti paraṁ parāgāḥ;
rolambapakṣahatalolamṛdupravālo
mugdho rasālaviṭapo mudam ātanoti. 2

ityādinānāvidhatarukusumopaçobhite tasmiñ chṛñgāravana indranīlakhacitabhittiramaṇīyacandrakāntaçilānirmitāñgaṇe nānāvidhadhūpavāsite krīḍāgṛhe padminīprabhṛticaturvidhavanitābhir vastratāmbūlapuṣpābharaṇālaṁkṛtābhiḥ saha rājā ciraṁ krīḍām akārṣīt. tadvanasamīpe caṇḍikāyatanam ekam āsīt. tatra kaçcid brahmacārī sthitaḥ. rājānaṁ tatrā 'gataṁ vilokya svamanasy acintayat: aho tapaḥ kurvatā mayā janma vṛthāi 'va nīyate; svapne 'pi kiṁcit sukhaṁ nā 'nubhūtam; yāvajjīvaṁ kaṣṭena kālaṁ nītvā mṛtas tapaḥphalaṁ bhuñkta iti ko vicāraḥ? anyāir ucyate, yad viṣayasukhaṁ tad duḥkhānuviddhaṁ buddhimatā pariharaṇīyam iti; tad eṣā mūrkhavicāraṇā. uktaṁ ca:

tyājyaṁ sukhaṁ viṣayasaṁgamajanma puṅsāṁ
duḥkhopasṛṣṭam iti mūrkhavicāraṇāi 'ṣā;
vrīhīn apāsyati sitottamataṇḍulāḍhyān
ko nāma tattuṣakaṇopahitān hitārthī ? 3

tan mahat kaṣṭaṁ kṛtvā 'pi saṁsārasārabhūtaṁ strīsukham eva bhoktavyam. uktaṁ ca:

asārabhūte saṁsāre sāraṁ sārañgalocanā;
tadarthaṁ dhanam icchanti; tattyāge ca dhanena kim ? 4
asārabhūte saṁsāre sārabhūtā nitambinī;
iti saṁcintya vāi çambhur ardhāñge kāminīṁ dadhāu. 5

tad vikramārko rājā 'tra samāgataḥ; tam ekam agrahāraṁ yācayitvā kāṁcana kanyakāṁ vivāhya saṁsārasukham anubhaviṣyāmī 'ti vicārya rājasamīpam āgatya:

*jyākṛṣṭibaddhakhaṭakāmukhapāṇipṛṣṭha-
preñkhannakhāñçucayasaṁvalito mṛḍānyāḥ
tvāṁ pātu mañjaritapallavakarṇapūra-
lobhabhramadbhramaravibhramabhṛt kaṭākṣaḥ. 6

ity āçīrvādaṁ dadāu. tato rājā tam āsana upaveçayitvā 'bravīt: bho brāhmaṇa, kutaḥ samāgataḥ ? teno 'ktam: aham atrāi 'va jagadambikāparicaryāṁ kurvaṅs tiṣṭhāmi. nityam asyāḥ sevāṁ kurvato me pañcāçadvarṣāṇi jātāni. ahaṁ brahmacārī. adya niçāvasāne devatā māṁ svapne samāgatyā 'bhaṇat: bho brāhmaṇa, tvam etāvantaṁ kālaṁ mama paricaryayā kaṣṭaṁ gato 'si; tavā 'haṁ prasannā jātā 'smi. tarhi tvam idānīṁ gṛhasthāçramaṁ svīkuru, putram utpādya, paçcān mokṣe mano nidhehi. anyathā tava gatir nā 'sti. uktaṁ ca:

ṛṇāni trīṇy apākṛtya mano mokṣe niveçayet;
anapākṛtya mokṣaṁ tu sevamānaḥ pataty adhaḥ. 7

tathā ca: brahmacārī bhūtvā gṛhī bhavet, gṛhī bhūtvā vanī bhavet, tato vanī bhūtvā pravrajet. anyac ca: mayā vikramarājāya svapne kathitam; sa tava manorathaṁ pūrayiṣyatī 'ty evaṁ devyā svapne bhaṇitam. ahaṁ tava samīpam āgato 'smī 'ty evaṁ rājñaḥ purataḥ kapaṭavacanam uktavān. tac chrutvā rājā svamanasy acintayat: devatā svapne nā 'kathayat; asāv evā 'nṛtaṁ vadati. astu; tathā 'py ārto vartate, sarvathā 'sya manorathaḥ pūraṇīyaḥ. uktaṁ ca:

dattvā 'rtasya nṛpo dānaṁ çūnyaliñgaṁ prapūjya ca,
paripālyā 'çritān nityam açvamedhaphalaṁ labhet. 8

iti vicārya tatra nagaram ekaṁ kārayitvā tam abhiṣicya tasmin nagare saṁsthāpya vilāsinīnāṁ çatam adāt, pañcāçad gajāṅç ca dadāu, turaṁgāṇāṁ pañcāçatir dattā, catvāriṅçad rathā dattāḥ, bhaṭānāṁ pañcasa-

hasrī dattā tasmāi brāhmaṇāya; caṇḍikāpuram iti nāmadheyaṁ kṛtam. tataḥ paripūrṇamanoratho brāhmaṇas taṁ rājānam āçīrbhir edhayām āsa. rājā 'pi nijanagaram agamat.

iti kathāṁ kathayitvā puttalikā rājānam abravīt: bho rājan, tvayy evaṁvidham āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīm āsīt.

iti ṣaṣṭhākhyānam

Metrical Recension of 6

punar āsādya puṇyāham ārurukṣuṁ tam āsanam
kadācid bhojabhūnāthaṁ babhāṣe sālabhañjikā:
vikramādityavad bhūpa mahodāro bhaved yadā,
arho bhavān samāroḍhuṁ tarhī 'ty ākarṇya so 'bravīt:
kīdṛg asya tad āudāryaṁ ? vade 'ty atha jagāda sā:
kadācit kāñcanodāratoraṇastambhaçobhitam
krīḍituṁ vikramādityo viveçā 'ntaḥpuraṁ mahat;
padmarāgamaṇistambhāç candrakāntavitardikāḥ
yatre 'ndranīlasopānā gṛhāḥ çakrapuropamāḥ;
yatro 'dyānaṁ lasac cūtacampakāçokaçobhitam,
ullasatkākalīkaṇṭhakalakaṇṭhākulaṁ babhāu;
dalatkamalakiñjalkarajaḥpiñjaritodakāḥ
vāiḍūryopalasopānā vāpikāç ca virejire;
krīḍāgṛhāṇi vidyante vālukāchādanāni ca,
samyakkalpitabhittīni lāmajjakalatādibhiḥ.
kumārāir madhurālāpāir avarodhāir manoharāiḥ
katicid vāsarāṇy atra sukhenāi 'vā 'tyavāhayat.
bālāç ca mugdhāḥ prāuḍhāç ca pragalbhāç ca caturvidhāḥ
tān pradeçān alaṁcakrur nāyikā bhūṣaṇojjvalāḥ;
kāçcit kuṅkumavastrāḍhyāḥ, kāçcit kṣīropamāmbarāḥ,
kāçcic citrapaṭāḥ kāmam āvahantya ivā 'babhuḥ;
sphuranmūrtim ivā 'nandaṁ, çṛṅgāram iva rūpiṇam,
pratyakṣam iva kandarpaṁ pramadās taṁ siṣevire;
āçliṣṭāmbarasuspṛṣṭāvayavadyutipeçalāḥ
abhyaṣiñcanta vanitāḥ kāuṅkumāiḥ çṛṅgakodakāiḥ.
sa tanmadhyagato rājā reje 'nukṛtamanmathaḥ;
nūnaṁ manmatha evā 'tra nā 'rthavādaprakalpanam.
atha svīyāṁ çriyaṁ dṛṣṭvā padam ānandasampadām,
janaḥsvargopabhogāḍhyaṁ kṣullakaṁ manyate sukham.
itthaṁ smaraçarādhīne vikramādityabhūpatāu,
mākandakānanād eva vipaçcit kaçcid āgataḥ;
evaṁ saṁcintayām āsa, dāridryakliṣṭamānasaḥ:
dhig astu jīvitam idaṁ mama duḥkhāikabhājanam;
na gṛhadvāram adrākṣaṁ, çītātapanipīḍitaḥ;
kutaḥ kāntājanamukhāmodam āghrātukāmatā ?
ato 'dya dṛṣṭvā yāce 'haṁ vikramādityabhūpatim,
yenā 'niçaṁ sukhataro bhaveyaṁ, prāpya sampadam.

itthaṁ vicintayann eva bhūnātham avalokya saḥ
tadādeçād upāvikṣat, prayujya paramāçiṣaḥ.
kimartham āgato 'sī 'ti pṛṣṭaḥ priyapuraḥsaram,
avadac chaṭhmanā rājñe sa vipraḥ pratibhānavān:
rājann atyantadāridryaduḥkhasaṁtaptamānasaḥ
saṁpadarthe tapas taptuṁ tapovanam upāgamam.
tataç caṇḍīsakāçe 'haṁ tapas tīvram acāriṣam;
evaṁ tapasyatas tatra mama yātaṁ çaracchatam.
gatārdharātre devī 'tthaṁ prasannā mām avocata:
bho gaccha vikramādityaṁ, sa dāsyaty abhivāñchitam.
iti devīvacaḥ çrutvā bhavadantikam āgamam;
yathecchaṁ rājaçārdūla kuru kāryam anantaram.
iti tadvacanaṁ çrutvā cintayām āsa bhūpatiḥ:
devī kim avadat ? kiṁ hi dvijo 'yaṁ vipralambhakaḥ?
yathā tathā vā bhavatu, dāsye tasyā 'bhivāñchitam.
iti niçcitya manasā rājā dvijam abhāṣata:
satyaṁ devīvacaḥ kāryam, anullaṅghyo bhavān api;
tapovanatapolabhyaṁ vāñchitaṁ vriyatām iti.
tataḥ sa vipro: bhūnātha, yatrā 'haṁ taptavāṅs tapaḥ,
caṇḍikāyatanaṁ nāma puraṁ bhavatu tan mama.
iti tadvacasā rājā puraṁ tatra cakāra saḥ;
tisraḥ *koṭīḥ suvarṇānāṁ dāpayām āsa koçataḥ,
açvānām ayutaṁ prādād vetaṇḍānāṁ ca ṣacchatam,
parivārasya niyutaṁ sa bhūmer ekavallabhaḥ.
itthaṁ sa bhūbhujaḥ prāpya saṁpadaṁ sa mahīsuraḥ
nyavātsīn nagare ramye caṇḍikāyatanābhidhe.
evaṁ sa vikramādityo mahodāro 'bhavad bhuvi;
yady evam akariṣyas tvaṁ, samāroha tadāsanam.
iti pāñcālikāvākyāt sa nyavartiṣṭa bhūpatiḥ,
cirakālānurodhinyā tadguṇaçravaṇecchayā.

iti ṣaṣṭhī kathā

Brief Recension of 6

punaḥ putrikayo 'ktam: rājann ākarṇaya.

rājāi 'kasminn avasare digvijayāya gacchann ekasminn āmravane caṇḍīprāsādasamīpe niveçaṁ cakāra. tatra devībhakteno 'ktam: rājann ahaṁ pañcāçadvarṣaparyantaṁ brahmacaryeṇa devīṁ bhajāmi; saṁprati devī tuṣṭā, devyo 'ktam: tvaṁ vikramārkapārçve yāhi, sa tava manorathaṁ pūrayiṣyati, mayā tasmā anujñā dattā 'sti. tarhi tena tvāṁ prāpto 'smi. rājñā vicāritam: devī nideçaṁ na dattavatī; ayam ārtas tāvad iti vicārya tatrāi 'va nagaraṁ kṛtam, tasyā 'bhiṣekaḥ kṛtaḥ, caturaṅgasāinyaṁ dhanakanakaṁ ṣoḍaçavarṣīyaṁ kanyāçataṁ tasmāi mithyāvādine viprāya dattam.

putrikayo 'ktam: rājan, yasye 'dṛçam āudāryaṁ bhavati, tenā 'tro 'paveṣṭavyam.

iti ṣaṣṭhī kathā

JAINISTIC RECENSION OF 6

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvat ṣaṣṭhī putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ syāt. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

udvignena tapasvinā bhagavatībhakter miṣāt svapnatas
    tvatpārçve prahito 'smi bhūmiramaṇe 'ty ukte, vicāryāi 'va tat,
vāñchāṁ pūrayituṁ puraṁ viracitaṁ, cāturyabhṛtstrīçataṁ
    rājyaṁ prājyasamṛddhi dattam amunā, tuṣṭe 'ti te devatā. 1

avantīpuryāṁ çrīvikramanṛpaḥ sabhāyāṁ sthitaḥ. anyadā vasantasamaye pratīhāraniveditena lalāṭapaṭṭaghaṭitakarasaṁpuṭeno 'dyānavanapālakena vijñaptaḥ: deva, yuṣmatkrīḍāvane 'nekasahakāranālikerajambīrabījapūranāraṅgapuṁnāgacampakāçokatālatamālakadalīkaṅkolīlavaṅgalavalīketakīkundamucakundadamanakapramukhā vanaspatayaḥ pallavitāḥ puṣpitāḥ phalitāḥ santi. tad adya vasantakrīḍāsamayo 'sti. etad ākarṇya rājā paṭṭarājñīvārāṅganānartakīprabhṛtiparivṛtaḥ krīḍāvanam agāt. tatra kṛtodārasphāraçṛṅgārābhir anyoktiçleṣoktichekoktivakroktikuçalābhir lāsyahāsyahāvabhāvavilāsavibhramākāreṅgitādicaturābhiḥ padminīhastinīçaṅkhinīcitriṇīticatuḥprakārābhir nitambinībhiḥ saha kvāpi puṣpāvacayaṁ kvāpi jalakrīḍāṁ kvāpi saṁgītakaṁ kvāpy āndolanakrīḍāṁ kvāpi kadalīgṛhādikrīḍāṁ kṛtvā nārīkuñjara iva niḥpuruṣanāṭakāvatāra iva rājā saṁsārodārasārasukhamayaḥ samajani.

taṁ rājānaṁ tathāvidhaṁ dṛṣṭvā ko'pi subahoḥ kālāt tatra vanasthas tapasā kṣāmadehas tapasvī pranaṣṭavāirāgyaç cintitavān:

vaktraṁ candravilāsi, paṅkajaparīhāsakṣame locane,
    varṇaḥ svarṇam apākariṣṇur, alinījiṣṇuḥ kacānāṁ cayaḥ,
vakṣojāv ibhakumbhavibhramaharāu, gurvī nitambasthalī,
    vācāṁ hāri ca mārdavaṁ yuvatiṣu svābhāvikaṁ maṇḍanam. 2

tan mayā labdhaṁ saṁsārasukhaṁ māugdhyena muktam. ihakaṣṭakāriṇā saṁdigdhapretyaphalaprāptidūṣitena kim anena tapasā ? yataḥ:

priyādarçanam evā 'stu, kim anyāir darçanāntarāiḥ ?
nivṛttiḥ prāpyate yena sarāgeṇā 'pi cetasā. 3

ato nṛpasamīpe yāsyāmī 'ti saṁpradhārya samāyāto nṛpasamīpe. rājñā 'gamanakāraṇaṁ pṛṣṭaḥ prāha: deva, mamā 'dya devatā tuṣṭā, tayā 'haṁ tvadantike preṣito 'smi: yāhi tvam, rājā madādeçena tavā 'bhīpsitaṁ dāsyatī 'ti. tad ākarṇya rājñā cintitam: aho bhagnapariṇāmo 'yam, yataḥ:

dṛṣṭāç citre 'pi cetāṅsi haranti hariṇīdṛçaḥ;
kiṁ punas tāḥ smarasmeravibhramabhramitekṣaṇāḥ! 4

āgame 'py uktam:

hatthapāyapaḍichinnaṁ, kannanāsavigappiyaṁ,
avi vāsasayaṁ nāriṁ bambhayārī vivajjae. 5

aho viṣayāṇāṁ vilasitam! yataḥ:

asārāḥ santv ete virativirasāç cā 'tha viṣayā,
    jugupsyantāṁ yad vā nanu sakaladoṣāspadam iti;
tathā 'py antastattvapraṇihitadhiyām apy atibalas
    tadīyo 'nākhyeyaḥ sphurati hṛdaye ko'pi mahimā. 6

devatayā ca mama kimapi jñāpitaṁ nā 'sti, param ayaṁ bhogārthī mṛṣā bhāṣate. tad asyā 'rtasya manorathaḥ pūraṇīyaḥ, yataḥ:

tṛṣārtāiḥ sārañgāiḥ prati jaladharaṁ bhūri ruditaṁ,
ghanāir muktā dhārāḥ sapadi payasas tān prati muhuḥ;
khagānāṁ ke meghāḥ ? ka iha vihagā vā jalamucām ?
ayācyo nā 'rtānām, anupakaraṇīyo na mahatām. 7

tato rājñā tatra navīnaṁ puraṁ kāritam, tasya rājyābhiṣekaḥ kṛtaḥ, vārāñganānāṁ ca çataṁ dattam. tato rājā svapurīm agāt.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ ṣaṣṭhī kathā

7. Story of the Seventh Statuette

Two headless bodies brought to life by Vikrama

Southern Recension of 7

punar api rājā çubhe muhūrte siṅhāsana upaveṣṭuṁ yāvat pravartate, tāvad anyā puttalikā vadati: bho rājan, yasya vikramasyāu 'dāryaṁ dhāiryaṁ bhavati, so 'smin siṅhāsana upaveṣṭuṁ yogyo bhavati. bhojeno 'ktam: tasyāu 'dāryavṛttāntaṁ kathaya. sā 'bravīt: rājan, çṛṇu.

vikramāditye rājyaṁ kurvati sati sarve 'pi janāḥ sukhenā 'san; loke durjanakaṇṭako nā 'sti. sadācāravantaḥ sarve janāḥ; brāhmaṇā vedaçāstrābhyāsasvadharmacaryāparāḥ ṣaṭkarmaniratā babhūvuḥ. sarvasyā 'pi varṇasya pāpād bhayaṁ yaçasi cā 'bhiratiḥ paropakāre vāsanā satye praṇayo lobhe dveṣaḥ parāpavāde 'nādaro jīvadayāyām anurāgaḥ parameçvare bhaktir dehe nirmalatā nityānityavastuvicāraḥ paratraviṣaye buddhir vāci satyam uktiparipālane dārḍhyaṁ hṛdaya āudāryaguṇaḥ. evaṁ sarvo 'pi lokaḥ sadvāsanāvāsitaḥ pavitrībhūtāntaḥkaraṇo rājaprasādāt sukhena vartate. tasmin nagare dhanado nāma kaçcid vaṇik. tasya saṁpadāṁ maryādā nā 'sti. yena yad vastu mṛgyate tad vastu tatrāi 'va labhyate. evaṁ sakalasaṁpadām āçrayasya tasya cetasi sarvavastuṣv anityabuddhir utpannā: kim iti, saṁsāro 'yam asāraḥ; sarvam api vastujātam anityam.

gagananagarakalpaṁ saṁgamaṁ vallabhānāṁ,
jaladapaṭalatulyaṁ yāuvanaṁ vā dhanaṁ vā;
svajanasutaçarīrādīni vidyuccalāni,
kṣaṇikam iti samastaṁ viddhi saṁsāravṛttam. 1

tathā ca:

çaraṇam açaraṇaṁ vā bandhamūlaṁ narāṇāṁ,
kṣaṇaparicitadārā dvāram āpadgaṇānām;
viparimṛçata putrāḥ çatravaḥ; sarvam etat
tyajata, bhajata dharmaṁ nirmalaṁ çarmakāmāḥ. 2

ataḥ saṁsāriṇāṁ dharma eva çaraṇam. tathā co 'ktam:

dharmo rakṣati rakṣito nanu hato hanti dhruvaṁ prāṇino;
hantavyo na tataḥ sa eva çaraṇaṁ saṁsāriṇāṁ sarvathā;
dharmaḥ prāpayatī 'ha tat padam api dhyāyanti *yad yogino;
no dharmāt suhṛd asti nāi 'va sukhino no paṇḍitā dhārmikāt. 3

dharmaḥ çarma bhujaṁgapuñgavapurīsāraṁ vidhātuṁ kṣamo,
dharmaḥ prāpitamartyalokavipulaprītis tadāçaṅsinām;
dharmaḥ svarnagarīnirantarasukhāsvādodayasyā 'spadaṁ,
dharmaḥ kiṁ na karoti muktivanitāsaṁbhogayogyāntaram ? 4

ato dharmasaṁgrahārtham upārjitaṁ dravyaṁ satpātre dātavyaṁ buddhimatā. tasminn arpitaṁ tad bahuguṇaṁ bhavati. tathā hi:

pātraviçeṣe nyastaṁ guṇāntaraṁ bhajati vittam ādātuḥ,
jalam iva samudraçuktāu muktāphalatāṁ payodasya. 5

tathā ca:

nyagrodhasya yathā bījaṁ stokaṁ sukṣetrabhūmigam,
bahuvistīrṇatāṁ yāti tadvad dānaṁ supātragam. 6

iti bahudhā vicārya çrotriyān brāhmaṇān āhūya tebhyaḥ sakāçād dhemādripratipāditadānakhaṇḍoktagodānabhūdānakanyādānavidyādānānnadānodakadānādidānāni çrutvā tāni dānāni satpātre samarpya pavitrāntaḥkaraṇaḥ san punar api vicārayati: mayāi 'tad anuṣṭhitaṁ dānavratādikaṁ tadā saphalaṁ bhavati yadā dvāravatīṁ gatvā kṛṣṇaṁ drakṣyāmī 'ti vicārya dvāravatīṁ prati nirgataḥ. samudratīraṁ gatvā nāvikam āhūya tasya bhūridravyaṁ dattvā bhikṣukayogivideçasthajanānāthādīn nāvam āropya tāiḥ saha priyavacanāni dharmagoṣṭhīṁ kurvan yāvad gacchati, tāvat samudramadhye kaçcit kṣudraparvato dṛṣṭaḥ. tatra parvate mahad ekaṁ devālayam āsīt. tato devālayaṁ gatvā devatāṁ bhuvaneçvarīṁ gandhapuṣpādiṣoḍaçopacārāir abhyarcya namaskṛtya yāvat tasyā vāmabhāge dṛṣṭiṁ nidadhāti, tāvac chinnamastakastrīpuruṣayor yugalaṁ dṛṣṭvā puraḥsthitabhittibhāge likhitāny akṣarāṇy apaçyat: yaḥ ko'pi paropakārī mahādhāiryasaṁpannaḥ svakaṇṭharudhireṇa bhuvaneçvarīm arcayiṣyati tade 'daṁ strīpuruṣayugalaṁ sajīvaṁ bhaviṣyati. evaṁ likhitaṁ paṭhitvā savismayo dhanadaḥ punar api nāvam āruhya dvāravatīṁ gatvā kṛṣṇaṁ dṛṣṭvā praṇamya stāuti:

eko 'pi kṛṣṇasya sakṛtpraṇāmo
daçāçvamedhāvabhṛthena tulyaḥ;
daçāçvamedhī punar eti janma,
kṛṣṇapraṇāmī na punarbhavāya. 7

iti stutvā çrīkṛṣṇasya ṣoḍaçopacārapūjāṁ kṛtvā yad-yad apūrvavastu samānītaṁ tat kṛṣṇāya samarpya dinatrayaṁ tatra nītvā nijanagaram āgataḥ. sarvān bandhūn kṛṣṇaprasādena saṁbhāvya prabhāte kimapy apūrvavastu gṛhītvā rājadarçanārthaṁ gataḥ. uktaṁ ca:

riktapāṇir na paçyeta rājānaṁ dāivataṁ gurum,
nāimittikaṁ viçeṣeṇa; phalena phalam ādiçet. 8

tathā ca:

iṣṭāṁ bhāryāṁ priyaṁ mitraṁ putraṁ cā 'pi kanīyasam
riktapāṇir na paçyeta tathā nāimittikaṁ prabhum. 9

tato rājño haste kṛṣṇaprasādaṁ dattvo 'paviṣṭaḥ. tato rājā kṣemayātrāṁ pṛṣṭvā kamapy apūrvavṛttāntam apṛcchat. so 'pi samudramadhye sthitabhuvaneçvarīdevālayavṛttāntam avādīt. tac chrutvā savismayo rājā tena dhanadena saha tat sthānaṁ gataḥ; devālaye devatāvāmabhāge sthitaṁ kabandhayugalam apaçyat. tadanantaraṁ devatāṁ manasi smṛtvā khaḍgaṁ kaṇṭhe yāvat karoti, tāvat kabandhadvayaṁ saçiraskaṁ sajīvam abhūt; devatā 'pi rājño hastāt khaḍgam ākṛṣyā 'bravīt: bho rājan, prasannā 'smi, varaṁ vṛṇīṣva. rājā 'bravīt: bho devi, yadi prasannā 'si, tarhy asya mithunasya rājyaṁ dehi. tato devyā tasya mithunasya rājyaṁ dattam. rājā 'pi dhanadena saha nijanagaram āgataḥ.

iti kathāṁ kathayitvā puttalikā bhaṇati: bho rājan, tvayy evaṁ parākramo vidyate yadi, tarhy asmin siṁhāsana upaviça. tac chrutvā rājā tūṣṇīṁ sthitaḥ.

iti saptamākhyānam

Metrical Recension of 7

punar ālokya puṇyāham āruruksuṁ tam āsanam
vacovilāsāir arudhat saptamī sālabhañjikā.
tām āha sa mahīpālaḥ: kimarthaṁ niruṇatsi mām ?
iti rājño vacaḥ çrutvā pratyabhāṣata sā punaḥ:
mahārāja çṛṇuṣve 'daṁ mayā yat tvaṁ nirudhyase;
vikramādityacaritaṁ mahīyas tasya kāraṇam.
yasmin pālayati kṣoṇīṁ janatā sukhitā 'bhavat;
tadā tu puruṣaḥ kaçcin nā 'bhūd dāurgatyabhājanam;
saptānāṁ vyasanānām apy ekaṁ jāgarti na kvacit;
varṇāḥ savarṇato 'nyatra nā 'nubadhnanti mānasam;
brahmadhyānavidhāu samyak çāstracarcāvidhāu vacaḥ
prāvartanaṁ brāhmaṇānām evaṁ caryā dine-dine;
paropakāre vyasanaṁ, satye prītir aharniçam,
yaçaḥsaṁpādane rāgo, virāgo dambhasaṁbhrame;
parāpavāde vāimukhyam, ābhimukhyaṁ parastutāu,
sarvabhūtānukampāyāṁ manasaḥ sāvadhānatā;
atyantasādhvasasphūrtiḥ kṣullakād api duṣkṛtāt;

18 dehānityatvabuddhyāi 'va dharmakarmamatiḥ sadā;
sarvasya vāci satyatvaṁ, pāṇāv āudāryavibhramaḥ,
subuddhir eva hṛdaye, prasādas tu nirīkṣaṇe.
21 evaṁvidhajane sāumyasaṁpannakulasaṁkule
nagare tasya nṛpater vidyate dhaniko vaṇik.
tasyā 'san dhanadasye 'va dhanadākhyasya saṁpadaḥ.
24 sthūlalakṣaḥ çucir dakṣo viçeṣād rājavallabhaḥ.
nirantaraṁ sukhenāi 'va vartamānasya mandire
kadācit tasya samabhūd evaṁ citte vicāraṇā:
27 āihikaṁ mama sarvatra saṁpadā 'padyate sukham,
pāralāukikasaṁsiddhisādhanaṁ tu na kiṁcana;
tasmād vidvajjanāiḥ sañgaḥ kāryaḥ çreyo 'bhivāñchatā.
30 iti sarvaṁ tadā cakre, tenā 'bhūd dharmavāsanā;
rajastamoguṇāu kṣīṇāu, saṁbhūtaḥ sāttviko guṇaḥ.
tadā dānāni vidadhe yathā 'bhūn nirmalaṁ manaḥ;
33 evaṁ viçuddhasattvasya viraktir abhavat tadā,
yayā saṁmohinīṁ māyāṁ tarante nāradādayaḥ.
gate bahutithe kāle sasārtho dvārakām agāt;
36 tatra kṛṣṇo jagannāthaḥ pālayaty akhilāṁ mahīm.
anāthabālavṛddhādir yo vā lokaḥ samāgataḥ,
taṁ sarvam api bhūtātmā saritpatim atārayat.
39 dhanadaḥ so'pi sārthena saha saṁtārito 'rṇavam,
kaṁcid dvīpaṁ samāsādya dhanaṁ tatra vyavāharat.
kadācit saṁcaran dāivāt taṁ deçam agamat svayam,
42 yatra vidyotate svarṇaprāsādo bhāiravālayaḥ.
tatrāi 'kaṁ kiṁcid āçcaryaṁ drumaṣaṇḍamanoramam
saraḥ sphaṭikasopānapānīyapathabandhuram.
45 āste so 'yaṁ vaṇik çreṣṭhaḥ samabhyetya tadantikam,
puṇye tatsalile snātvā, vidhivad dhutavahnikaḥ,
pūjayām āsa puṣpādyāir balibhir bhāiraveçvaram,
48 praṇamya daṇḍavad bhūmāv; uttiṣṭhann eva tatpuraḥ
paṭṭikālikhitaṁ padyam adrākṣīd vipulekṣaṇaḥ:
yadi kaçcid ihā 'bhyetya svaçiraç chetsyati svayam,
51 daṁpatī chinnamūrdhānāv etāu jīviṣyataḥ kṣaṇāt,
tato yathābhilaṣitā *siddhiḥ syād bhāiravājñayā.
tato 'tisaṁbhramād dṛṣṭiṁ sa sarvatra prasārayan
54 apaçyad devapārçvasthaṁ sastrīkaṁ chinnaçīrṣakam.
sādhvasasvedapulakāir vyāptam añgaṁ vaṇikpateḥ;
vidīrṇamānasaḥ sadyaç cakampe mīlitekṣaṇaḥ.
57 tataḥ kathaṁcid ātmānaṁ samādhāya sa buddhimān
devālayād viniṣkramya svāvāsam agamat punaḥ.
prabhātasamaye bhūyaḥ sārthena sahito vaṇik
60 nāvam āruhya vegena dvārakāṁ pratyapadyata.
tatra nārāyaṇaṁ devaṁ viṣṇuṁ çrīkṛṣṇanāmakam
praṇamya daṇḍavad bhaktyā tuṣṭāvā 'viṣṭayā girā:
63 jaya sarvajagannātha, jaya sarvajanapriya,
jaya yogijanāyatta, jaya svaṁjaya nāyaka!

namas trāilokyanirmātre, namas trāilokyarakṣiṇe,
namas trāilokyasaṁhartre, namas trāilokyarūpiṇe.
iti stutvā samānītaṁ dattvā 'sāu viṣṇave dhanam,
sa nirgatya dvārakāyāḥ prāyād ujjayinīṁ purīm.
vaṇijaṁ vikramādityo dhanadaṁ dharaṇīpatiḥ
sa saṁdarçanasaṁtuṣṭo madhyesabham abhāṣata:
atithe svāgato bhadra; çrānto 'si mahatā pathā ?
brūhi kiṁ-kiṁ samānītam apūrvāçcaryakāutukam.
iti rājñā samājñapto vāiçyaḥ sarvaṁ nyavedayat:
mahārāja mayā dṛṣṭaṁ sāvadhāno 'vadhāraya!
ito dvāravatīṁ gantuṁ pravṛttasya mamā 'bhavat
kaçcin madhye'rṇavadvīpo, yatrā 'ste bhāiraveçvaraḥ.
tasya devasya purataḥ kabandhaṁ çirasā pṛthak
sthitaṁ strīpuṅsayor, evaṁ padyaṁ ca likhitaṁ sphuṭam:
yadi kaçcid ihā 'bhyetya svaçiraç chindati svayam,
daṁpatī chinnamūrdhānāv etāu jīviṣyataḥ kṣaṇāt.
ittham atyadbhutaṁ deva dṛṣṭam adbhutavikrama;
asya saṁsmaraṇād eva kāyo bhūyo 'pi vepate.
evam āçcaryam ākarṇya rājā 'py utkaṇṭhitāntaraḥ
prayayāu tena vaṇijā sākaṁ tad bhāiravālayam.
tatra sarvaṁ samālokya, padyārthaṁ ca vicārya saḥ,
svasya cikṣepa bhūpālaḥ kāukṣeyam adhi kandharam.
tataḥ saṁjīvitaṁ sadyo mithunaṁ samapadyata;
karaṁ dhṛtvāi 'va bhūpālam abhākṣīd bhāiraveçvaraḥ:
mahārāja prasanno 'smi, varaṁ varaya vāñchitam,
sattvasāhasasaṁpatteḥ phalaṁ yena bhaviṣyati.
varāya preṣito rājā varayām āsa vāñchitam:
amuṣya mithunasyāi 'va rājyaçrīr dīyatām iti.
tat tathe 'ty abhidhāyāi 'vaṁ sa devo 'ntaradhīyata;
pratyājagāma bhūpālo nagaraṁ vaṇijā samam.
itthaṁ kathām akathayat pāñcālī bhojabhūbhuje;
īdṛksāhasavāṅs tvaṁ ced, adhitiṣṭhe 'dam āsanam.

iti saptamī kathā

Brief Recension of 7 [This, in mss. of BR, is 5

atha pañcamyā putrikayo 'ktam: rājann ākarṇaya.

ekasmin samaye vikramārkasya samīpe ko'pi deçāntarād vrātī samāgato vārttāṁ cakāra: rājan, samudramadhye dvīpam asti. tatra mahātapovanam asti. tatra caṇḍīprāsādaḥ; tatra ramyaṁ strīpuruṣayugmam, kiṁ tu nirjīvam asti. tatra bhittāu likhitam asti: ko'pi jana uttamāñgam iha devyāi nivedayati, tadā sajīvaṁ bhavati. etac chrutvā rājā tasmin sthāne gatavān, devyā āyatanaṁ prāptaḥ. tatra nirjīvaṁ yugmaṁ dṛṣṭam. tad dṛṣṭvā rājñā nijakaṇṭhe çastraṁ dhṛtam. tāvad devī prādur abhūt, rājā kare dhṛtaḥ: rājan, prasannā varaṁ dadāmi; yatheṣṭaṁ vṛṇu. rājño 'ktam: devīprasādād etad yugmaṁ sajīvaṁ bhavatu. tatas tat sajīvaṁ jātam. rājā svapuraṁ jagāma.

putrikayo 'ktam: rājann īdṛçaṁ sattvaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti pañcamī kathā

JAINISTIC RECENSION OF 7

punar aparamuhūrte sakalāṁ abhiṣekasāmagrīṁ kṛtvā bhojarājo yāvat siṅhāsanam ārohati, tāvat saptamaputrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

devyāḥ saṁnihitaṁ manoharataraṁ strīpūruṣaṁ cetanā-
hīnaṁ rājaçiro'rpaṇān *narapateḥ prāṇyāt; tad evaṁ çrutam,
gatvā tatra tathā vidhitsur, amuyā pāṇāu dhṛto; vāñchitaṁ
brūhī 'ty, āha sa: jīvatām idam aho, vāñchā ca saṁpūryatām. 1

avantīpuryāṁ çrīvikramanṛpaḥ. tasya rājye lokānāṁ saptavyasananiṣedhaḥ svasvavarṇācārānullaṅghanaṁ çāstravicāraṇā tattvacarcā dharmātṛptiḥ pāpabhayaṁ kīrtivāñchā paropakāravyasanaṁ satyā vāṇī lobhe 'lobhatā parāpavāde māunaṁ paramātmacintā svaçarīrajugupsā saṁpattyanityatākarāudāryaṁ hṛdaye subuddhiḥ. tatra dhanadanāmā vyavahārī vasati. sa ca svasaṁpattiparimāṇaṁ na jānāti. yāni vastūni yadā puryāṁ vilokyante, tāni tadā tasya gṛhe prāpyante. tenā 'nyadā cintitam: mayāi 'hikam upārjitam, paraṁ na kimapi pāralāukikam. tad vinā sarvaṁ niṣphalam etat, yataḥ:

prāptāḥ çriyaḥ sakalakāmadughās, tataḥ kiṁ ?
dattaṁ padaṁ çirasi vidviṣatāṁ, tataḥ kim ?
kalpaṁ sthitaṁ tanubhṛtāṁ tanubhis, tataḥ kiṁ ?
ced dharmasādhanavidhāu na rato 'yam ātmā. 2

tato dānakhaṇḍoktaprakāreṇa dānapuṇyaṁ svagṛhe kṛtvā tīrthadidṛkṣayā deçāntaraṁ so 'gamat. tatra kvāpi pravahaṇe caṭitaḥ, samudrāntardvīpe gataḥ. tatra devatāgṛhaṁ puraç candrakāntaçilābaddhaṁ saro dṛṣṭaṁ tena, devagṛhavāmabhāge ca satpuruṣaparīkṣārthaṁ divyarūpaṁ devatākṛtaṁ puruṣastrīyugmaṁ pṛthakçiraḥkabandhaṁ dṛṣṭam. tato manasi vismayo jātaḥ. punas tatrāi 'kaçilāyām: kaçcit sattvavān naraḥ svaçirasā 'tra baliṁ dāsyati, tadā 'nayor jīvitaṁ bhaviṣyatī 'ty akṣarāṇi dṛṣṭāni. tatra cintitam: aho vidher vāicitryam; yataḥ:

aghaṭitaṁ ghaṭanāṁ nayati dhruvaṁ,
sughaṭitaṁ kṣaṇabhaṅguratācalam,
jagad idaṁ kurute sacarācaraṁ,
vidhir aho balavān iti me matiḥ. 3

tatas tena dhanadena tīrthayātrāṁ kṛtvā svapurīm āgatya tatsvarūpaṁ rājñe niveditam. tadā rājñā vismayaprāpteno 'ktam: bho dhanada, tvam āgaccha, āvābhyāṁ tatra gatvā kāutukaṁ vilokyate. tato rājā tena saha jalādhvanā tatra dvīpe gataḥ, dṛṣṭaṁ tatra strīpuruṣayugmaṁ tad vācitāny akṣarāṇi. tato manasi kṛpā jātā, cintitaṁ ca:

uvayārasamatthenaṁ parovayāro ya no kao jeṇa,
lahiūṇa tena appā *viphuṁsio vāmapāeṇa. 4

tato rājā snānadānādikaṁ kṛtvā yāvat svakaṇṭhe khaḍgaṁ dhṛtvā çiraçchedaṁ karoti, tāvad devatayā kare dhṛtaḥ, kathitaṁ ca: bhoḥ satpuruṣa, tuṣṭā 'smi, yācasva varam. tato rājño 'ktam: yadi tuṣṭā 'si, tarhy anayor jīvitaṁ rājyaṁ ca dehi. tato devatayo 'ktam: bhoḥ satpuruṣa, parīkṣārtham ayam upakramaḥ; tvam eva jagatīçṛṅgāraḥ, satpuruṣo jagati nā 'nya iti praçaṅsitaḥ. tato rājā svapurīm agāt.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ saptamakathā

8. Story of the Eighth Statuette

Vikrama causes a water-tank to be filled

Southern Recension of 8

punar api rājā yāvat siṁhāsana upaviçati, tāvad anyayā puttalikayā bhaṇitam: bho rājan, tvayi vikramasyāu 'dāryam asti cet, tarhy asmin siṁhāsana upaviça. bhojarājo vadati: kathaya tasyāu 'dārya-vṛttāntam. sā 'bravīt: çṛṇu rājan.

vikramo rājā bhūmaṇḍale sarvatra nānāvinodāçcaryapūrvakathā-kāutukādikaṁ cāramukhena sarvaṁ jānāti. uktaṁ ca:

> gāvo gandhena paçyanti, vedenāi 'va dvijātayaḥ;
> cārāiḥ paçyanti rājānaç, cakṣurbhyām itare janāḥ. 1

çrūyatāṁ rājan! yo rājā bhavati, tena sarvā 'pi lokasthitir jñātavyā; sarvatra cittaṁ jñātavyam. prajāḥ samyak pālanīyā duṣṭā daṇḍanīyāḥ çiṣṭā rakṣaṇīyā nyāyena dhanopārjanaṁ kartavyam arthiṣu samatvena vartitavyam: etāny eva pañca mahāyajñā rājñaḥ. tathā co 'ktam:

> duṣṭasya daṇḍaḥ sujanasya pūjā,
> nyāyena koçasya ca saṁpravṛddhiḥ,
> apakṣapāto 'rthiṣu rājyarakṣā,
> pañcāi 'va yajñāḥ kathitā nṛpāṇām. 2

anyac ca:

> kiṁ devakāryeṇa narādhipasya
> kṛtvā nirodhaṁ viṣayasthitānām?
> taddevakāryaṁ japayajñahomā
> yenā 'çrupātā na bhavanti rāṣṭre. 3

evaṁ vikrame rājyaṁ kurvati saty ekadā cārā bhūmaṇḍalaṁ paribhramya rājasakāçam āgatā rājñā pṛṣṭāḥ procuḥ: bho rājan, kāçmīradeçe mahādravyasaṁpannaḥ kaçcid vaṇig āste. tena vaṇijā pañcakroçavistāraṁ taṭākam ekaṁ khānitam; tanmadhye jalaçayanasya nārāyaṇasya devālayaṁ kāritam; param udakaṁ na lagati. punas tena vaṇijā jalodgamananimittaṁ varuṇam uddiçya brāhmaṇāiç caturvidhahavanam abhiṣekādi kāritam. tathā 'py udakaṁ na lagati. tataḥ khinnaḥ san sa vaṇik taṭākapālyupary upaviṣṭaḥ pratidinaṁ niçvasiti: aho kenāpy upāyeno 'dakaṁ na lagati; vṛthā çramo jāta iti. ekadā taṭākapālyām upaviṣṭe sati gagane 'mānuṣā vāg āsīt: kim iti, bho vaṇikputra, kimarthaṁ niçvasiṣi? dvātriṅçallakṣaṇayuktasya puruṣasya kaṇṭharaktena yadā taṭākaṁ sicyate, tadā vimalodakaṁ bhaviṣyati, nā 'nyathā. tac chrutvā tena vaṇijā taṭākapālyupari mahad annasattraṁ maṇḍitam; tasmin sattre bhoktuṁ svadeça-

vāsino janāḥ sarve samāyānti; tatra sthitā adhikāriṇas teṣāṁ deçavāsināṁ purata evaṁ vadanti: yaḥ ko'pi svakaṇṭharudhireṇa taṭākaṁ secayiṣyati tasya çatabhāraṁ suvarṇaṁ dīyate. iti tadvacaḥ sarve 'pi çṛṇvanti, na ko'pi tat sāhasam aṅgīkaroti. evaṁvidhaṁ mahac citraṁ dṛṣṭam.

teṣāṁ vacanaṁ çrutvā vikramārko rājā svayaṁ tatra gato jalaçayanasya viṣṇor mahāprāsādam atimanoharam ativiçālaṁ taṭākaṁ ca dṛṣṭvā vismayaṁ gato manasi vicārayati: yadi mama kaṇṭharaktene 'daṁ taṭākaṁ secayiṣyāmi, tarhī 'daṁ jalāiḥ paripūrṇaṁ bhaviṣyati, sakalalokasyo 'pakāro bhaviṣyati. idaṁ mama çarīraṁ sarvathā varṣaçatam api sthitvā vināçam eva yāsyati; ato mahatā puruṣeṇa çarīre mamatvaṁ na kāryam; paropakārārthaṁ çarīram api dātavyam. uktaṁ ca:

çatam api çaradānāṁ jīvitaṁ dhārayitvā
    çayanam adhiçayānaḥ sarvathā nāçam eti;
sulabhavipadi dehe sarvalokāikanindye
    na vidadhati mamatvaṁ ye hi lokojjvalās te. 4

kiṁ ca:

sarvadāi 'va rujā 'krāntaṁ sarvadāi 'va çuco gṛham,
sarvadā patanaprāptaṁ dehināṁ dehapañjaram. 5
tāir eva phalam etasya gṛhītaṁ puṇyakarmabhiḥ,
virajya janmanaḥ svārthe yāiḥ çarīraṁ kadarthitam. 6

evaṁ vicārya *puraḥsthitaprāsādagarbhagato jalaçayanasya viṣṇoḥ pūjāṁ vidhāya namaskṛtya bhaṇati: bho jaladevate, tvaṁ dvātriṅçallakṣaṇayuktapuruṣasya kaṇṭharaktaṁ vāñchasi; tarhi mamā 'nena kaṇṭharaktena tṛptā satī 'daṁ taṭākaṁ jalāiḥ paripūrṇaṁ kuru. ity uktvā yāvat kaṇṭhe khaḍgaṁ karoti, tāvad devatayā khaḍgaṁ dhṛtvā bhaṇitam: bho vīra, tavā 'haṁ prasannā 'smi, varaṁ vṛṇīṣva. rājā 'vādīt: yadi mama prasannā jātā 'si, tarhī 'daṁ taṭākaṁ jalāiḥ paripūrṇaṁ kuru. punar devyā bhaṇitam: bho rājan, tvam asmāt sthānāt tvaritaṁ nirgaccha, yāvat paççāt paçyasi, tāvaj jalāiḥ paripūrṇaṁ bhaviṣyati. tac chrutvā rājā satvaraṁ taṭākapālīṁ gataḥ; taṭākaṁ ca jalāiḥ paripūrṇam abhūt. rājā vikramo 'pi svanagaram agamat.

iti kathāṁ kathayitvā puttalikā bhojarājam abravīt: bho rājan, tvayy evam āudāryaparopakārasattvasāraprabhṛtayo guṇā vidyante cet, tarhy asmin siṅhāsane samupaviça.

ity aṣṭamākhyānam

Metrical Recension of 8

tataḥ kadācid āroḍhum āsanaṁ samupāgatam
babhāṣe bhojabhūpālam aṣṭamī sālabhañjikā
punaḥ: siṅhāsanaṁ rājann āroḍhavyaṁ tadā tvayā,
asti sāhasasampattir vikramādityavat tvayi.
ity ukte kāutukākrāntacetasā bhojabhūbhujā
tasya sāhasasaṁpattiṁ pṛṣṭā, sā pratyabhāṣata:
rāṣṭre pure ca ko me 'sti hito vā 'py ahito janaḥ,
dharmyo 'dharmyas tathā nyāyī vidviṣaç ca vicāryatām;
pūrvaṁ rājñe 'ti niççitya preṣitānāṁ samantataḥ
cārāṇāṁ dvāu mahīpālaṁ prāptāu kāçmīramaṇḍalāt.
tadādeçād abhāṣiṣṭāṁ tāu carāu rājasaṁnidhāu:
tvadādeçāt tad asmākaṁ svātmadṛggocarīkṛtam.
kāçmīramaṇḍale deva vaṇig eko mahādhanaḥ;
tena khāto mahān ekas taṭāko yojanāyataḥ.
atiprayatne 'pi kṛte salilaṁ no 'papadyate;
kasyā 'dṛṣṭāvahīnasya pāuruṣaṁ kevalaṁ phalet?
tato vaṇig asāu çrāntas taṭākaṁ prativāsaram
upaviçya taṭākasya setāu niçvasya gacchati.
evaṁ duḥkhārṇave magnaṁ vāg uvācā 'çarīriṇī:
dvātriṅçallakṣaṇayujaḥ puṅsaḥ kaṇṭhāsrasecanāt
kāsāro 'sāu payaḥpūraparipūrṇo bhaviṣyati.
iti tadvacanāt sadyo vimṛçya svamanīṣayā,
abhilāṣasya saṁsiddhyāi tatro 'pāyam acintayat;
kāritāḥ svarṇapuruṣāḥ saptabhiḥ svarṇakoṭibhiḥ,
dvātriṅçallakṣaṇopetamartyakaṇṭhāsramūlyakam.
sthāpayitvā 'tha sāuvarṇān setor upari pūruṣān,
tatrāi 'va sa çilāstambhe padyam ekam alīlikhat:
yaḥ kaçcil lakṣaṇopetaḥ çoṇitāir nijakaṇṭhajāiḥ
yadi setum imaṁ siñcet, tasye 'me svarṇapūruṣāḥ.
ity ākarṇya sa cārābhyāṁ samanantarajanmanā
kāutukena samaṁ rājā yayāu yatra vaṇiksaraḥ.
tatsaromadhyam adhyāste prāsādo jalaçāyinaḥ,
yatra saṁdṛçyate viçvakarmanirmāṇacāturī.
tatprāsādāṣṭadigbhāgeṣv aṣṭabhāiravamūrtayaḥ,
lambodarādidevāç ca tatrānte viniveçitāḥ.
caṇḍatāṇḍavasaṁrambhaprotkṣiptabhujamaṇḍalaḥ
caṇḍikāramaṇas tatra sthāpitas tāṇḍaveçvaraḥ.
tatpurastād atisnigdhaḥ pañcāçatkaranirmitaḥ
sapratiṣṭhaṁ ca nihitaḥ çilāstambho 'pi dṛçyate.
tasyo 'pari varāhasya viṣṇor mūrtir manoramā,
setūpari *tataḥ sthāne sthāpitaḥ parameçvaraḥ,
caturviṅçatimūrtīnāṁ tatrāi 'va sthāpanā kṛtā.
dīyate pūpabhūyiṣṭham annadānam avāritam;
saptasāuvarṇapuruṣāḥ padyaṁ ca likhitaṁ puraḥ.
etat sarvaṁ samālokya tutoṣa vasudhāpatiḥ.
tataḥ padyārtham ālocya viniççitya manīṣayā:

çreyaḥkālo mamā 'dyāi 'va paropakaraṇakṣamaḥ.
deho 'yaṁ nāçavān eva, ko jānīte kadā katham
bhaviṣyati ? payaḥpūrṇaṁ kuryāṁ tāvad idaṁ saraḥ.
anityaṁ jīvitaṁ jantoḥ, kīrtir ācandratārakā.
iti niçcitya pāçcātyaparvatopāntasarpiṇi
dinanāthe mahīnāthaç cakāra niyamakriyām.
jalādhidevatāṁ dhyātvā kaṇṭharaktābhilāṣiṇīm,
sa cikṣepa nṛpas tasya kāukṣeyam adhi kandharam.
kare dhṛtvāi 'va bhūpālaṁ tam avocata devatā:
varaṁ varaya bhūpāla, sāhasaṁ mā kṛthā vṛthā.
iti çrutvā: taṭāko 'yaṁ payobhir abhipūryatām,
na ko'pi jānatām etan manmūlam iti devate.
tat tathe 'ti varaṁ dattvā devatā 'ntaradhāt punaḥ;
taṭāko vāripūreṇa paripūrṇo 'bhavat kṣaṇāt;
rājā 'py ujjayinīṁ yātaḥ kenāpy anupalakṣitaḥ.
itthaṁ yadi vidhātuṁ tvaṁ bhojabhūpa pragalbhase,
idam āsanam ārodhuṁ tadānīṁ bāḍham *arhasi.
itthaṁ rājā sāhasāñkavṛttaṁ çrutvā visiṣmiye.

ity aṣṭamī kathā

Brief Recension of 8 [This, in mss. of BR, is 9

navamyā putrikayo 'ktam: rājann ākarṇaya.

ekadā rājā pṛthvīṁ paryaṭan nagaragrāmadurgāṇi paçyann ekaṁ nagaram āgataḥ. tatrāi 'kena vaṇijā 'pātālaṁ saraḥ khanitam; kiṁ tu payo na lagati. tataḥ khinnena vaṇijā devīpūjanaṁ kṛtam. tāvad adṛṣṭayā vācā kathitam: atra dvātriṅçallakṣaṇaḥ puruṣo balir dīyate, tado 'dakaṁ bhavati. tad ākarṇya vaṇijā daçabhārasuvárṇasya puruṣaḥ kṛtaḥ; ya ātmānaṁ dadāti, sa enaṁ gṛhṇātu, evaṁ paṇaḥ kṛtaḥ; kiṁ tu ko'py ātmānaṁ na dadāti. tad ākarṇya rātrāu sarovaramadhye gatvā 'tmānaṁ *saṁkalpya, atratyā devatā prīyatām ity uktvā, rājā yāvad ātmānaṁ kaṇṭhe çastreṇa chinatti, tāvad devyā kare dhṛtaḥ: rājan, prasannā 'smi, varaṁ vṛṇu. rājño 'ktam: etat saraḥ payasā pūryatām. tataḥ saraḥ payaḥpūrṇaṁ kṛtvā rājā svanagaraṁ gataḥ.

putrikayo 'ktam: rājan yasye 'dṛçaṁ sattvaṁ bhavati, tenā 'tro 'paveṣṭavyam.

iti navamī kathā

Jainistic Recension of 8

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad aṣṭamaputrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

kenāpy ūce: dhaneçā sarasi suvipule khānite 'py, ambulabdhir
dvātriṅçallakṣmapuṅso balirudhiram ṛte ne 'ti devyā niyukte,
tatprāptyāi svarṇabhāreṣv api daçasu kṛteṣv āpa ne 'ti, svahantā
trāto rājñā nijāsṛgbalibhir aviditaṁ vāri cā 'kāri rājñā. 1

avantīpuryāṁ çrīvikramanṛpaḥ. anyadā tena rājñā paradeçasvarūpanirūpaṇāya nijapuruṣāḥ preṣitāḥ; yataḥ:

gāvo ghrāṇena paçyanti, çāstrāiḥ paçyanti paṇḍitāḥ,
carāiḥ paçyanti rājānaç, cakṣurbhyām itare janāḥ. 2

teṣv ekaḥ kāçmīradeçe gataḥ. tatrāi 'kene 'bhyena saraḥ kāritam asti, paraṁ tatra jalaṁ na tiṣṭhati kathamapi. anyadā tatra divyavāg abhūt, yathā: dvātriṅçallakṣaṇadharanararaktena yady atra balir vidhīyate, tadā jalaṁ sthiraṁ bhavati, nā 'nyathā. tad ākarṇya tena vyavahāriṇā daçabhārasuvarṇamayaḥ puruṣaḥ kāritaḥ; sa ca taḍāgapārçve sattrāgāre sthāpitaḥ. yaḥ kaçcit tatra bhojanārtham āyāti, tasya jñāpyate, yathā: yaḥ kaçcid dvātriṅçallakṣaṇadharo naraḥ svadehaṁ dadāti, tasyā 'yaṁ daçabhārasuvarṇamayaḥ puruṣo dīyate. paraṁ kaçcit taṁ na gṛhṇāti.

etat svarūpaṁ jñātvā sa rājapuruṣaḥ svapurīm āgatya nṛpasyo 'vāca; rājā ca tad ākarṇya kāutukāt tatra gataḥ; dṛṣṭvā ca tatratyāḥ saraḥprāsādavanakhaṇḍādiracanās tataḥ saṁdhyāsamaye snānadānādikaṁ kṛtvā taḍāgamadhye gatvo 'vāca: yā kācid devatā dvātriṅçallakṣaṇapuruṣasya rudhiram icchati, tasyās tṛptir bhavatv iti yāvat svakaṇṭhe khaḍgaṁ dhṛtvā çiraḥ pātayati, tāvad devatā kare dhṛtvā prāha: bhoḥ sattvaçālin, tubhyaṁ tuṣṭā 'smi, yācasva varam. tato rājño 'ktam: yadi tuṣṭā 'si, tarhi viçvopakārāya taḍāgam enaṁ jalapūrṇaṁ kuru, etac ca madāgamanasvarūpaṁ tvayā kasyāpy agre na vācyam. iti çrutvā devatā prāha: aho gāmbhīryam āudāryaṁ cā 'sye 'ti. tato gato rājā svapuryām; prabhāte ca lokās taḍāgaṁ jalabhṛtaṁ hemapuruṣaṁ ca tathāi 'va dṛṣṭvā mumudire: aho kathaṁ jalam āyātam? iti.

ato rājann īdṛçam āudāryaṁ gāmbhīryaṁ ca yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyām aṣṭamī kathā

9. Story of the Ninth Statuette

The fair courtezan who was visited by a demon

SOUTHERN RECENSION OF 9

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā 'bhaṇat: bho rājan, yasya vikramasyāu 'dāryaṁ dhāiryaṁ bhavati, sa tasmin siṅhāsana upaveṣṭuṁ yogyo bhavati. bhojeno 'ktam: kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt:

vikrame rājyaṁ kurvati bhaṭṭir mantrī babhūva, upamantrī govindaḥ, candraḥ senāpatiḥ, trivikramaḥ purohitaḥ. tasya trivikramasya putraḥ kamalākaraḥ. sa pituḥ prasādād ghṛtāudanaṁ bhuktvā vastrabhūṣaṇatāmbūlādinā çarīraṁ saṁskṛtya viṣayasukham anubhavaṅs tiṣṭhati. ekadā pitro 'ktam: re kamalākara, brāhmaṇajanma prāpyā 'pi tvayā katham evaṁ sthīyate svecchāvṛttyā? ayam ātmā janmaçataṁ nānāyoniṁ prāpnoti, kadācit sukṛtavaçān manuṣyayoniṁ prāpnoti, tatrā 'pi brāhmaṇakule janma mahatā puṇyena labhyate. tal labdhvā 'pi tvaṁ durvṛtto jāto 'si. sarvadā bahir eva carasi, bhojanakāle gṛhaṁ pratyāgacchasi. anucitam eva tvayā

kriyate. anyac ca: tavā 'yaṁ vidyābhyāsakālaḥ; asmin kāle vidyābhyāsaṁ na karoṣi cet, uttaratra mahān saṁtāpo bhaviṣyati. uktaṁ ca:

ye bālabhāve na paṭhanti vidyāṁ,
kāmāturā yāuvananaṣṭacittāḥ,
te vṛddhabhāve paribhūyamānā
dahyanti gātraṁ çiçire 'va padmaḥ. 1

tathā ca:

yeṣāṁ na vidyā na tapo na dānaṁ
na cā 'pi çīlaṁ na guṇo na dharmaḥ,
te martyaloke bhuvi bhārabhūtā
manuṣyarūpeṇa mṛgāç caranti. 2

asmin saṁsāre puruṣasya vidyāyāḥ parato bhūṣaṇaṁ nā 'sti. tathā co 'ktam:

vidyā nāma narasya rūpam adhikaṁ, prachannaguptaṁ dhanaṁ;
vidyā bhogakarī yaçaḥsukhakarī, vidyā gurūṇāṁ guruḥ;
vidyā bandhujano videçagamane, vidyā parā devatā;
vidyā rājasu pūjyate na hi dhanaṁ, vidyāvihīnaḥ paçuḥ. 3

tathā ca:

kiṁ kulena viçālena vidyāhīnasya dehinaḥ ?
akulīno 'pi yo vidvāṅs triṣu lokeṣu pūjyate. 4

re putra, yāvad ahaṁ jīvāmi tāvat tvayā vidyāi 'vā 'bhyasanīyā; abhyastā vidyā tava sakalam api bandhukṛtyaṁ kariṣyati. uktaṁ ca:

māte 'va rakṣati, pite 'va hite niyuṅkte,
bhārye 'va cā 'bhiramayaty apanīya khedam;
kīrtiṁ ca dikṣu vitanoti tanoti vittaṁ,
vidyā karoti nikhilaṁ khalu bandhukṛtyam. 5

etat pitṛvacanaṁ çrutvā paçcāttāpayuktaḥ kamalākaro yadā 'haṁ sarvajño bhaviṣyāmi tadā 'sya pitur mukhaṁ drakṣyāmī 'ty uktvā kāçmīradeçaṁ gataḥ. tatra candramāulibhaṭṭopādhyāyasamīpaṁ gatvā daṇḍavat praṇamyo 'ktavān: bhoḥ svāmin, ahaṁ mūrkhaḥ; bhavatāṁ nāmadheyaṁ çrutvā vidyābhyāsārtham āgataḥ. mayi kṛpāṁ vidhāya mama vidyā yathā bhavati tathā vidheyaṁ çrīmadbhir iti punar daṇḍavat praṇāmam akarot. tatas tāir aṅgīkṛto 'harniçaṁ teṣāṁ çuçrūṣām akarot. tathā co 'ktam:

guruçuçrūṣayā vidyā puṣkalena dhanena vā;
athavā vidyayā vidyā, caturthaṁ no 'palabhyate. 6

evaṁ çuçrūṣāṁ kurvato mahān kālo gataḥ. tata ekado 'pādhyāyas tasyo 'pari kṛpāṁ vidhāya siddhasārasvatamantropadeçaṁ kṛtavān. teno 'padeçena sarvajño bhūtvā sa kamalākara upādhyāyasyā 'nujñāṁ

gṛhītvā svanagaraṁ pratyāgacchat. mārgavaçāt kāñcīnagaram agamat. tatra rājā 'naṅgasenaḥ. tasyāṁ nagaryāṁ naramohinīnāmnī kācid vanitā 'sti. sā rūpeṇā 'dvitīyā; tāṁ yaḥ ko'pi paçyati, sa kāmajvarapīḍita unmādāvasthāṁ prāpnoti. yaḥ punas tayā saha saṁbhogārthaṁ nidrāṁ karoti, tasya raktaṁ vindhyācalavāsī kaçcid rākṣasaḥ pibati; sa nirjīvo bhavati. kamalākaro 'py etat kāutukaṁ dṛṣṭvā nijanagaram agamat. tam āgataṁ dṛṣṭvā mātṛpitrādīnāṁ mahān utsavo jātaḥ. dvitīyadivase svapitrā saha rājasadanaṁ gatvā:

pāṇḍupaṅkajasaṁlīnamadhupālī sa, maṅgalam
yo bibharti, vidheyāt te nākapālī sa maṅgalam. 7

iti rājña āçīrvādaṁ vadan sabhāyāṁ svakalāvāidagdhyam adarçayat. tato rājñā vastrādinā saṁbhāvya pṛṣṭaḥ: bhoḥ kamalākara, tvaṁ yatra deçe gatas tatra kiṁ-kiṁ dṛṣṭavān asi? kamalākareṇo 'ktam: bhoḥ svāmin, tatra deçe kimapi na dṛṣṭam; param āgamanasamaye kāñcīnagare 'pūrvam ekaṁ kāutukaṁ dṛṣṭam. rājño 'ktam: tat kiṁ dṛṣṭam? kathaya. kamalākareṇo 'ktam: tatra kāñcīnagare naramohinī nāma kācid vanitā 'sti. tāṁ yaḥ paçyati sa unmādāvasthāṁ prāpnoti. yas tu tayā saha nidrāṁ karoti, tasya raktaṁ vindhyācalavāsī kaçcid rākṣasaḥ samāgatya pibati; tataḥ sa nirjīvo bhavati. etat kāutukaṁ mayā dṛṣṭam. tato rājñā bhaṇitam: bhoḥ kamalākara, tarhy āgaccha, tatra gacchāvaḥ. iti tena saha rājā kāñcīnagaram āgatya naramohinyā rūpaṁ dṛṣṭvā vismayaṁ prāptaḥ; tasyā gṛhaṁ gataḥ; tayā pādaprakṣālanābhyaṅgasugandhapuṣpādinā saṁbhāvita uktaḥ: bho rājan, adyā 'haṁ dhanyā jātā 'smi; mama gṛhaṁ çlāghyam abhūt, yato bhavaccaraṇarajorañjitaṁ mamā 'ṅgaṇam.

adya me subahukālāc chlāghanīyam abhūd idam
yuṣmatpādāmbujasparçasampannānugrahaṁ gṛham. 8

svāmin, mama gṛhe bhojanaṁ kāryam. rājño 'ktam: idānīm evā 'haṁ bhojanaṁ vidhāya samāgato 'smi. tatas tayā vīṭikā dattā. evaṁ rātrāu praharo gataḥ; naramohinī nidrāṁ gatā. dvitīyaprahare rākṣasaḥ samāgatya naramohinyā mañcaṁ yāvat paçyati, tāvat sāi 'kāi 'va suptā 'ste, dvitīyaḥ kaçcin nā 'sti. nirgamanasamaye rājñā dhṛto māritaç ca. tatkolāhalaṁ çrutvā naramohinī vinidrā bhūtvā hataṁ rākṣasaṁ vilokya saṁtuṣṭā satī rājānaṁ saṁstutya bhaṇati: bho rājan, tvatprasādād ahaṁ nirbhayā jātā; adyaprabhṛti rākṣasopadravo gataḥ. tvatkṛtopakārāt katham ahaṁ uttīrṇā bhavāmi? anyac ca: tvayā yad ucyate, tad ahaṁ kariṣyāmi. rājño 'ktam: yadi mayo 'ktaṁ kariṣyasi, tarhy amuṁ kamalākaraṁ bhajasva. tataḥ sā naramohinī kamalākaram abhajata. vikramo 'py ujjayinīm āgataḥ.

imāṁ kathāṁ kathayitvā puttalikā bhojarājam avadat: bho rājan, tvayy evam āudāryaṁ dhāiryaṁ paropakāraç ca vidyate cet, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīṁ sthitaḥ.

iti navamākhyānam

METRICAL RECENSION OF 9 [This, in mss. of MR, is 10

tataḥ puṇye punar bhūpaḥ puṇyagrahanirīkṣite
siṅhāsanasya samaye samīpaṁ samayāc chanāiḥ.
*tam ākalayya pāñcālī nirundhānā tadīhitam,
ākarṇaye 'ti vyābhāṣīd daçamī daçamīṁ kathām.
sattvadhāiryāikanilayo vikramādityabhūpatiḥ
ujjayinyāṁ kilā 'vātsīd avann avanimaṇḍalam.
babhūva tasya mantrīço bhaṭṭir ity abhiviçrutaḥ,
govindacandraḥ senānīḥ, purodhās tu trivikramaḥ.
tasya trivikramākhyasya sutaḥ satatalālitaḥ
vavṛdhe satkṛtaḥ premṇā kamalākaranāmakaḥ.
taṁ kadācit sukhaparaṁ sutaṁ vidyāvivarjitam
yuvānam avadad vipro nirvedāt sadayaṁ hṛdi:
prasūtiḥ satkule putra brāhmyaṁ ca bhavato vapuḥ,
anāyāsena saṁpannam annaṁ puṇyāiḥ purākṛtāiḥ;
vidyātapodānaçīlaguṇadharmādisaṁgraham
ye na kurvanti loke 'smin, nararūpā hi te mṛgāḥ.
prārthitārthapradā putra suvidyā kāmadhenuvat,
deçāntarapravāse 'pi jananī 'va sukhapradā.
dārāiḥ sahodarāiç corāi rājabhī rājavallabhāiḥ
anyāir ahāryam agrāhyaṁ vidyākhyaṁ dhanam ārjayet.
svapitur vacanāsārāiḥ praklinnanayanāmbujaḥ
kamalākaravat kliṣṭo babhūva kamalākaraḥ.
anabhyasyā 'khilāṁ vidyām, anāsādya mahad yaçaḥ,
nā 'ham ālokayiṣyāmi gṛhe sthitvā pitur mukham.
iti niçcitya sahasā nirjagāma nijālayāt,
kāçyapīmaṇḍanaṁ bālaḥ prāyāt kāçmīramaṇḍalam.
tatrā 'grahāre kasmiṅçcic candracūḍābhidhaḥ sudhīḥ
āste samastaçāstrajño vācaspatir ivā 'paraḥ.
niveditanijodantas trivikramasutaḥ sudhīḥ,
tathe 'ty urīkṛto 'vātsīt tacchuçrūṣaṇatatparaḥ.
āttavidyo gurudeçān nijadeçāya nirgataḥ,
yathecchaṁ paryaṭann eva sa kāñcīṁ nagarīm agāt.
dīpyadviçvaṁbharādevīvāsasāubhāgyamaṇḍape,
puṣyatpurandarapurīgarvanirvāpaṇakṣame,
yatra harmyatalakrīḍannārījananirīkṣitāiḥ
indīvaradaloddāmadāmavyāptam ivā 'mbaram,
mohalakṣmīsamākṛṣṭimahāuṣadhikaraṇḍake,
jayasenamahīpālabhujadaṇḍābhirakṣite;
yatra nārāyaṇaḥ sākṣād viriñcāya varaṁ dadāu,
bhakteṣṭavaradānena lebhe sa varadābhidhām;

tatra kācit suvarṇābhā, nāmnā ca naramohinī,
42 svasāubhāgyamadamlānamuhyadyuvanirīkṣaṇā.
unmādyati ca saṁbhrāmyet sakṛd yas tāṁ vilokayet,
saṁbhogavāñchayā gacchan rātrāu hanyeta rakṣasā.
45 tatre 'tivṛttaṁ vijñāya sarvaṁ dvijakumārakaḥ
purīm ujjayinīṁ prāpya jagāma nijamandiram.
sarvaçāstravidaṁ putraṁ puṇyena praṇataṁ pitā
48 punaḥ pratyāgataṁ premakampitaḥ pariṣasvaje.
sa tatra vikramādityam adrākṣīd avanīçvaram;
tato gariṣṭhayā goṣṭhyā sa saṁtuṣṭena bhūbhujā
51 pṛṣṭo, deçāntaragato vārttām ācaṣṭa sa dvijaḥ:
itaḥ pitur nideçena deçāntaram ahaṁ gataḥ,
nānāvidhāni çāstrāṇi, sāñgaṁ vedacatuṣṭayam,
54 sarahasyādikāṁ vidyāṁ triskandhapariçobhitām,
adhyagīṣi viçeṣeṇa subodhāḥ sakalāḥ kalāḥ.
guror anumatiṁ prāpya bhūyo 'pi nagarīṁ prati
57 pratyāgacchann, ahaṁ madhyemārgam evaṁ vyacintayam:
anavadyām imāṁ vidyāṁ saṁprāpyā 'pi vṛthā 'tmanaḥ,
na lebhe vipulāṁ khyātim; upāyaḥ ko bhaviṣyati ?
60 sārvabhāuma tato rājñāṁ bhavadājñāvidhāyinām
saṁdarçanābhilāṣeṇa, tatra vidyām *apusphuram,
tattaddigantabhūpālāiḥ kṛtāṁ saṁmānapūrvikām
63 grāhaṁ-grāham ahaṁ pūjāṁ çanāiḥ kāñcīpurīm agām.
jayasenādhipo nāma tām adhyāste narādhipaḥ;
mānayām āsa māṁ, tatra māsamātraṁ mayā sthitam.
66 tatrā 'haṁ nayanānandam adrākṣaṁ kaṁcid adbhutam;
sa tādṛg iti tat satyaṁ yathājñātam avedayat.
tadā tadālokanāya prāyād āyāsavarjitaḥ
69 bhūpatir bhūnitambinyāḥ kāñcīṁ kāñcīm ivā 'ñcitām.
sa tatra naramohinyā lāvaṇyāmṛtasāgare
dṛṣṭiṁ nimagnām uddhartuṁ na çaçāka viçāṁ patiḥ.
72 tataḥ kathaṁcid ātmānaṁ samādhāya samīpagam
uvāca vikramo rājā caturaṁ kamalākaram:
sakhe paçya mahac citraṁ, na kutrāpy avalokitam
75 īdṛgvidhaṁ mayā rūpaṁ sāubhāgyam iva cetanam;
sukhākaroti puruṣaṁ kṣaṇād duḥkhākaroti ca;
kāñcanī kāntitaralā vallī 'va viṣadūṣitā.
78 ālokanīyam āvābhyām etasyāḥ çīlam āntaram;
atas tvam agrato gatvā jñāpayā 'yāsyatī 'ti mām.
sa tathe 'ti dvijaç co 'ktvā tadādeçaṁ vidhāya ca,
81 bhūyaḥ pratyāgato bhūpam anvavartiṣṭa tadvacaḥ:
evam ācaṣṭa sā bālā mayā pṛṣṭā vilāsinī:
upapannam idaṁ, kiṁ tu mayi doṣo 'sti kaçcana,
84 rakṣaso 'dhīnatā nāma; vidhehi yad iho 'citam.
iti tad vākyam ākarṇya sahasā sakumārakaḥ
yayāu sa tasyāḥ sadanaṁ madanoddīpanaṁ nṛpaḥ.
87 samāgataṁ samājñāya narendraṁ naramohinī

abhyutthāyā 'dareṇāi 'va yathocitam apūjayat.
tatra kālocitānekakathāsaṁkathanāir niçi
yāmadvayāvaçiṣṭāyāṁ nidadre naramohinī.
rākṣasāgamanākāñkṣī sa rājā bhavanāntare
tasthāu dvijanmanā sākam asvapann aviçañkitaḥ.
tato 'rdharātrasamaye bhīṣayan bhīṣaṇākṛtiḥ
āyayāu naramohinyā mandiraṁ narabhojanaḥ.
tatra svāstīrṇaparyañkasukhasuptāṁ sumadhyamām
ekākinīṁ samālokya sagarjaṁ niragād gṛhāt.
tadbhāiravāravāṭopasaṁbhrāntā naramohinī
anvagāc ca jhaṭ-ity eva cakitā 'yatalocanā.
tato narendro nilayān nirgacchantaṁ niçācaram
uccāir: aham ihā 'smī, 'ti sāsphoṭaṁ taṁ samāhvayat;
rakṣaḥ pratinivṛttaṁ *sa nyayudhyata bhujāyudhaḥ.
kṛtapratikṛtasphītaṁ samaṁ yuddham abhūt kṣaṇam;
tasya prabhūtasāras tu vikramādityabhūpatiḥ
pātitasya çiro bhūmāu cakarta krakacāyudhaḥ.
tam andhakārasaṁkāçaṁ daṅṣṭrādīpitadiñmukham,
prāptavantaṁ tato nidrāṁ dīrghāṁ *yoṣāvaçiṣṭaye,
rakṣo 'ndhakāraṁ nirbhidya vikramādityam udyatam
ālokyā-'lokya subhagaṁ mumude kamalākaraḥ.
naramohiny ahaṁ nāmnā, karmaṇā naraghātinī,
iti rūḍhāṁ mahākīrtim udabhāṣad bhavān yataḥ,
ato 'dyaprabhṛti svāmin bhavāmi tvadvaçaṁvadā;
niyojayo 'cite kārye, yad bhavān anumanyate.
iti tadvacasā tuṣṭas tām ācaṣṭa mahīpatiḥ:
yadi tvam anujānāsi, maduktaṁ kuru karma bhoḥ!
lakṣaṇāir asi yal loke padminī varavarṇinī,
sadṛçaṁ te çrayasvāi 'naṁ kalyāṇi kamalākaram.
ity uktvā tāṁ varārohāṁ prāpayitvā *dvijanmanam,
rājā jagāmo 'jjayinīm uṣṇaraçmir ivo 'ditaḥ.
bhavato bhavadāudāryaçāurye ced evam īdṛçī,
bhadra bhadrāsanaṁ divyaṁ bhojabhūpāla bhūṣaya.
ākhyād ākhyāyikām enāṁ rājñe sā sālabhañjikā;
upāramad upākrāntāt so 'pi siṅhāsanāsanāt.

iti daçamī kathā

Brief Recension of 9 [This, in mss. of BR, is 29

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājñā nijabaṭur viçvanāthasya pūjārthaṁ pāduke kṛtvā vārāṇasyāṁ prahitaḥ. atha sa pūjāṁ kṛtvā 'gacchati. athāi 'kasmin nagare naramohinī nāma rājakumārī; yaḥ paçyati sa mohito bhavati, evaṁ rūpasundarī. tāṁ yaḥ prārthayati, sa rātrāv antaḥ praviçati, rātrāu tatra *nāçyate, prabhāte nirjīvo bahir nikṣipyate. rātrāu kiṁ bhavatī 'ti na jñāyate. īdṛçaḥ pravādaḥ: mānuṣīṁ dṛṣṭvā devatā muhyanti, maraṇam api na gaṇayanti. taṁ vṛttāntaṁ jñātvā kāmāturo maraṇakātaraç ca nagaram āgatya rājñe naramohinīvṛttāntaṁ niveditavān. atha rājā tenāi 'va

baṭunā saha tan nagaraṁ gataḥ. naramohinīṁ dṛṣṭvā rājā tatra çālāyāṁ viçrāntaḥ, sā mañcake suptā. rājo 'tthāya kare karavālaṁ gṛhītvā stambhāntaritaḥ sthitaḥ. tāvad ardharātre bhayānakaḥ kṛṣṇarākṣaso mañcakasamīpaṁ sametya tām ekākinīṁ dṛṣṭvā yāvat punar api niryāti, tāvad rājñā *prativāritaḥ: re cāṇḍāla, kutra gacchasi? mama saṁgrāmaṁ dehi. tataḥ saṁgrāmo jātaḥ; rājñā rākṣaso hataḥ. tāvan naramohinī *saṁmukhī jātā: rājan, tava prasādena çāpān muktā sthitā; kiyantaḥ prāṇino madarthaṁ mṛtyuṁ prāptāḥ! tavo 'ttīrṇā na bhavāmi; saṁpraty ahaṁ tavā 'dhīnā 'smi, yad ādiçasi, tat karomi. rājño 'ktam: yadi mamā 'dhīnā 'si, tarhi mamā 'sya baṭor anusartavyam. tatas tayor dvayoḥ *çleṣā *bhāvitā; rājā nagaraṁ gataḥ.

putrikayo 'ktam: rājann īdṛçaṁ sattvaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

ity ekonatriṅçattamī kathā

Jainistic Recension of 9

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvan navamaputrikā prāha: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

asty ekā naramohinī puravadhūr; bhuñjanti tāṁ kāmino
ye, te mṛtyum avāpnuvanti; tadapi prītyā pare yānti tām;
ity ukte svapurohitena, nṛpatiḥ saṁbhujya tāṁ, rākṣasaṁ
taṁ hatvā, vicaran vṛto 'tha sa tayā, 'ha svānuraktām amūm: 1
naramohini me mitraṁ purohitam amuṁ vṛṇu;
adāt tām iti tasmāi, ko vikrameṇā 'dhunā samaḥ? 2

avantīpuryāṁ çrīvikramanṛpaḥ. tasya tripuṣkaraḥ purodhāḥ; tasya putraḥ kamalākaraḥ. sa ca mūrkhaḥ. anyadā pitrā 'bhāṇi: he vatsa, tvaṁ durlabhaṁ mānuṣyabhavam avāpya kiṁ kurvāṇo 'si? yataḥ:

yeṣāṁ na vidyā na tapo na dānaṁ,
na cā 'pi çīlaṁ na guṇo na dharmaḥ,
te martyaloke bhuvi bhārabhūtā,
manuṣyarūpeṇa mṛgāç caranti. 3
vidvattvaṁ ca nṛpatvaṁ ca nāi 'va tulyaṁ kadācana;
svadeçe pūjyate rājā, vidvān sarvatra pūjyate. 4

iti pituḥ çikṣāṁ çrutvā sa vidyārthī kāçmīradeçaṁ gataḥ. tatra candramāulim upādhyāyam ārādhitavān, yataḥ:

guruçuçrūṣayā vidyā, puṣkalena dhanena vā,
athavā vidyayā vidyā; caturthaṁ no 'palabhyate. 5

tatas teno 'pādhyāyena tuṣṭena tasya siddhasārasvatamantro dattaḥ. sa ca taṁ sādhayitvā paçcād āgacchan mārge kāntīṁ purīṁ gataḥ. tatra svaḥstrīgarvasarvasvaharā sarvāṅgarūpasāubhāgyalāvaṇyaçālinī naramohinī nāma sāmānyakanyā 'sti. yaç ca tāṁ paçyati, sa muhyati, kāmasya daçāvasthāḥ prāpnoti. tadgṛhe ca yo vasati, rātrāu tam eko rākṣaso mārayati. etat svarūpaṁ jñātvā kamalākaras tadāsaktaḥ svapurīṁ gatvā nṛpāyā 'kathayat. tad ākarṇya rājā tatra gataḥ sakamalākaras tāṁ kanyāṁ dṛṣṭvā lolalocano 'bhūt. tasyām āsaktānāṁ narāṇāṁ saṁhāraṁ dṛṣṭvā ca rātrāu tadgṛhe gataḥ, tatrā 'yātena ca rākṣasena saha saṁgrāmaṁ kṛtvā tam avadhīt. tadā pramuditā kanyā prāha: bhoḥ sāttvika, mocitā 'ham adya tvayā

rākṣasāt; vāritaç ca narasaṁhāraḥ. tan mayā tvadupakārakrītayā 'yam ātmā tavā 'rpito 'sti. adyaprabhṛti tvam eva me çaraṇam. tadā rājño 'ktam: bhadre, yadi guṇagṛhyā 'si, madvacaḥ kariṣyasi, tarhi matpriyam enaṁ kamalākaraṁ bhaja. tatas tāṁ tasmāi dattvā rājā svapurīm agāt.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ navamī kathā

10. Story of the Tenth Statuette

Vikrama obtains a magic charm from an ascetic

Southern Recension of 10

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyayā puttalikayā bhaṇitam: bho rājan, yasya vikramasyāu 'dāryādiguṇā bhavanti, so 'smin siṅhāsana upaveṣṭuṁ yogyo bhavati. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

vikrame rājyaṁ kurvati sati kaçcid yogy ujjayinīṁ praty āgataḥ. sa ca vedaçāstravāidyajyotiṣagaṇitabharataçāstrādisakalakalāvicakṣaṇaḥ; kiṁ bahunā? tatsadṛço 'nyo nā 'sti, sākṣāt sarvajña eva. ekadā vikramo rājā tasya prasiddhiṁ çrutvā tam āhvātuṁ purohitaṁ preṣitavān. sa ca tadantikaṁ gatvā namaskṛtyā 'bravīt: bhoḥ svāmin, rājā bhavantam āhvayati; tatrā 'gantavyam. yogino 'ktam: bho buddhiman, rājadarçanenā 'smākaṁ prayojanaṁ kim asti?

bhuñjīmahi vayaṁ bhikṣām āçāvāso vasīmahi,
çayīmahi mahīpṛṣṭhe, kurvīmahi kim īçvarāiḥ? 1

anyac ca:

niḥspṛho nā 'dhikārī syān, nā 'kāmī maṇḍanapriyaḥ,
nā 'vidagdhaḥ priyaṁ brūyāt, sphuṭavaktā na vañcakaḥ. 2

etad yogivacanaṁ çrutvā purohito rājño 'gre sarvaṁ tadvacanam akathayat. tato rājā svayam eva darçanārtham āgatya taṁ namaskṛtyo 'paviṣṭaḥ. tena saha goṣṭhīṁ kurvan yad-yat pṛcchati tat sakalam api kathayati. tadanantaram atisaṁtuṣṭo rājā pratidinaṁ tatsamīpam āgatya nānāvidhādhyātmagoṣṭhīṁ kurvann ekadā tam apṛcchat: bhoḥ svāmin, bhavatāṁ kati varṣāṇi jātāni? teno 'ktam: bho rājan, kim etat pṛcchasi? nītividā puruṣeṇa svam āyur na kathanīyam. navāi 'tāni gopyāni:

āyur vittaṁ gṛhachidraṁ mantram āuṣadhasaṁgamam,
dānamānāvamānaṁ ca nava gopyāni kārayet. 3

anyac ca: yas tu yogīçvaraḥ sa kālavañcanaṁ vidhāya bahukālaṁ prajīvati. bho rājan, bhavataḥ sādhayituṁ çaktir asti ced ahaṁ

mantropadeçaṁ dāsyāmi. rājño 'ktam: tava mantropadeçena kiṁ labhyate? yogino 'ktam: tena mantrasādhanena jarāmaraṇarahito bhaviṣyasi. rājño 'ktam: tarhi mantraṁ mamo 'padiça; ahaṁ taṁ mantraṁ sādhayāmi. tato yogī mantram upadiçya bhaṇati: bho rājan, amuṁ mantraṁ brahmacaryeṇa varṣam ekaṁ paṭhitvā dūrvāñkurāir daçāṅçahavanaṁ kuru. tataḥ pūrṇāhutisamaye homakuṇḍāt kaçcit puruṣaḥ phalahasto nirgatya tat phalaṁ tava dāsyati. tatphalabhakṣaṇena tvaṁ jarāmaraṇarahito vajrakāyaç ca bhaviṣyasī 'ti rājñe mantram upadiçya sa yogī nijasthānaṁ gataḥ. rājā 'pi varṣam ekaṁ brahmacaryeṇa nagarād bahir mantraṁ paṭhitvā dūrvādalāir daçāṅçahomam agnāu kṛtvā yāvat pūrṇāhutiṁ karoti, tāvad dhomakuṇḍāt kaçcit puruṣo nirgatya divyam ekaṁ phalaṁ rājñe dadāu. rājā 'pi tat phalaṁ gṛhītvā puraṁ praviçya yadā rājamārge samāyāti, tadā kuṣṭhavyādhinā viçīrṇasarvāvayavaḥ kaçcid brāhmaṇo rājña āçiṣaṁ prayujyā 'vadat: bho rājan, rājā nāma brāhmaṇalokasya mātṛpitṛsthāne niyojitaḥ. uktaṁ ca:

rājā bandhur abandhūnāṁ, rājā cakṣur acakṣuṣām,
rājā pitā ca mātā ca, rājā cā 'rtiharo guruḥ. 4

tarhi viçvasyā 'rtiṁ pariharasi. anena vyādhinā mama çarīraṁ naçyati; çarīranāçād anuṣṭhānam api naṣṭam. ataḥ sarvasyā 'pi dharmakāryasya çarīram eva sādhanam. uktaṁ ca:

api kriyārthaṁ sulabhaṁ samitkuçaṁ,
  jalāny api snānavidhikṣamāṇi te;
api svaçaktyā tapasi pravartase,
  çarīram ādyaṁ khalu dharmasādhanam. 5

iti. tarhi mamāi 'tac charīraṁ yathā nirāmayam anuṣṭhānayogyaṁ bhavati, tathā kartavyam. tasya brāhmaṇasya vacanaṁ çrutvā rājā tasmāi tat phalaṁ dadāu. tato brāhmaṇaḥ paraṁ saṁtoṣaṁ prāpya nijasthānaṁ gataḥ. rājā 'pi svabhavanaṁ jagāma.

iti kathāṁ kathayitvā puttalikā bhojarājam abravīt: bho rājan, tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīṁ sthitaḥ.

iti daçamākhyānam

METRICAL RECENSION OF 10 [This, in mss. of MR, is 11

sphuratpurandarāiçvaryo yadā pāurandarāsanam
ārodhum āicchat, pāñcālyās tathāi 'vā 'virbabhūva vāk:
asti ced avanīnātha tavāu 'dāryaṁ tathāvidham,
siṅhāsanaṁ samāroḍhuṁ kāutukībhava, nā 'nyathā.
pṛthivīṁ vikramāditye purā rājñi praçāsati,
deçāntarād ujjayinīṁ kaçcit prāpā 'vadhūtakaḥ;

kalākalāpakuçalo, nigamī, tīrthakovidaḥ,
triskandhajyotiṣābhijñaç, cikitsājvaraçāstravit.
tatprasiddhiṁ mahīpālaḥ karṇākarṇikayā 'çṛṇot;
dāmbhiko *niḥspṛho nā 'yaṁ, yady eṣyaty *antikaṁ mama:
iti jijñāsamānas tam āhvātuṁ kāṅçcid ādiçat.
sa mahāpuruṣo bhaktyā 'py āhūto rājapūruṣāiḥ,
nāi 'cchad icchāvihāritvāt praveṣṭuṁ rājamandiram.
tato narapatir bhikṣuṁ didṛkṣuḥ svayam āgataḥ;
upāyanam upānīya, vavande vinayānvitaḥ.
vidadhānas tato goṣṭhīṁ yad-yat pṛcchati bhūpatiḥ,
tat-tat sarvaṁ samācaṣṭa bhikṣukaḥ saṁçayāspadam.
vicāro 'py ātmavidyāyās, tathā 'nubhavavāsanā,
prāṇasaṁçodhanavidhiḥ pūrakaḥ kumbharecakāu,
ṣaḍbhedāṣṭāṅgavidhayo, yogasādhanaṣaḍguṇam,
haṭhayogo mantrayogo rājayogas tathā paraḥ,
dehasādhanavidyā ca, layayogasya ca kramaḥ,
nityaṁ vijñāyate rājñā goṣṭhyāṁ tasya mahātmanaḥ.
gaṇarātre gate rājā kadācid avadhūtakam
apṛcchad: bhagavan brūhi bhavatāṁ kati hāyanāḥ ?
tato mahātmā 'py avadat: kim etad iti pṛcchasi ?
yogī svecchāvihārī tu na lokam anuvartate;
çatāyur vā sahasrāyuḥ svacchandam anuvartate.
tad etat kasya sāmarthyam ? iti pṛṣṭas tadā 'vadat:
sarvaṁ sādhanasāmarthyaṁ yogād evo 'palabhyate,
ājarājanmasaṁsāraviparyayagatikramāt.
kālaḥ kavāṭasaṁghaṭṭakaraṇena vaço bhavet;
tatparā dhīratā nāma paramaṁ tatra kāraṇam,
rājaṅs, tatpararāhityān nāsāvighaṭanakriyā;
tatra jijñāsur asi cet, tasmān mārgaṁ vadāmi te,
yena saṁsādhitenāi 'va jarāmaraṇavarjitam
çarīram amṛtatvāya kalpate vajrasaṁnibham.
tanmahāpuruṣavacaḥpīyūṣarasasecanāt
*jajṛmbhe bhūmipālasya pṛthak kāutukakandalī.
saṁbhramasmeranetrasya kiṁcid ālolitabhruvaḥ
sphuradoṣṭhapuṭasyā 'sya bhāvaṁ saṁbubudhe budhaḥ.
tatas taṁ pṛthivīpālaṁ prasīdann avadhūtakaḥ
avadat: svābhilaṣitaṁ vada rājann iti kṣaṇāt.
yenā 'maratvaṁ siddhaṁ syāt, tan me svāmin nivedyatām:
iti pṛṣṭas tadā rājñā sa tu mantram upādiçat,
tatprabhāvavidhānāni nivedya niyamāiḥ saha.
siddhimantraṁ samāsādya gurave dattadakṣiṇaḥ
prayayāu sa tadādeçād, anvatiṣṭhat tadā vanam.
tatra vanyaphalāhāro jaṭilo valkalāmbaraḥ
kṛtatriṣavaṇasnāno jajāpa prayato manum,
juhāvā 'nudinaṁ dūrvāṅkurāir madhutilāir api;
varṣam ekam abhūd evaṁ vartamānasya bhūpateḥ.
tato 'gnikuṇḍād udabhūt puruṣo nīlalohitaḥ,

phalaṁ dattvā 'maratvāya bhūbhuje 'ntaradhīyata.
siddhārtho vikramādityo yayāv ujjayinīṁ çanāiḥ,
dadarça kuṭilaṁ kaṁcid vipraṁ pathi mahīpatiḥ.
tat kālotpannarogārtapādapāṇiḥ çvasan dvijaḥ
prāṇatrāṇāya bhāiṣajyam ayācata mahīpatim.
tataḥ sa cintayām āsa: ne 'ha bhāiṣajyam asti me;
purīṁ prāptum açakto 'yam; upāyaḥ ko nu vā bhavet ?
purā purātanāḥ kecid yācyamānāç ca bhūbhujaḥ
dattvā priyān api prāṇān kīrtim āpur iti sthirām.
nā 'yam arthaṁ na vā dehaṁ na vā prāṇān sudustyajān,
bhāiṣajyaṁ kevalaṁ vipro yācate mām ihā 'turaḥ.
mamāi 'tatphaladānena dvijasyā 'muṣya rakṣaṇam;
ātmānaṁ saphalīkartuṁ nūnaṁ ghaṇṭāpatho mama.
iti dattvā phalaṁ tasmāi tatprabhāvaṁ nivedya ca,
jagāmo 'jjayinīṁ rājā mahodāraçiromaṇiḥ.
anīdṛçasya nṛpater anarham idam āsanam.

ity ekādaçī kathā

Brief Recension of 10

daçamyā putrikayo 'ktam: rājann ākarṇaya.

ekadā rājño mahāpuruṣeṇa saha saṁgamo jātaḥ. tato goṣṭhīṁ kurvatā rājñā bhaṇitam: āryeṇā 'maratvaṁ bhavati; tat kim apy asti ? tāvat teno 'ktam: yadi vidyā sādhyate, tad asti. rājño 'ktam: ahaṁ sādhayāmi. tatas tenāi 'ko mantro dattaḥ; naktabhojanabrahmacaryabhūçayyādibhiḥ saṁvatsaraparyantaṁ mantraḥ sādhyaḥ, tato daçāṅçena homaḥ kartavyaḥ, pūrṇāhutāv agnimadhyād ekaḥ puruṣo divyaṁ phalaṁ dāsyati; tatphalabhakṣaṇe 'maratvaṁ bhavati. tato rājñā tathāi 'va mantrasādhanaṁ kṛtam, phalaṁ labdham. phalena sahā 'gacchatā *svasti *vadan vṛddho vipro rājñā dṛṣṭaḥ, tasmāi phalaṁ dattam.

putrikayo 'ktam: īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti daçamī kathā

Jainistic Recension of 10

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad daçamaputrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

yaḥ kasmāccana yoginaḥ parataraṁ labdhvā manuṁ, tajjapaṁ
kṛtvā, homavidhiṁ dadhad, dhutavaho divyaṁ phalaṁ labdhavān,
bhuktaṁ mṛtyujarāharaṁ, kuvapuṣe viprāya tad rogiṇe
kāruṇyāt samadād, anena sadṛçaḥ çrīvikrameṇā 'sti kaḥ ? 1

avantīpuryāṁ vikramādityanṛpaḥ. anyadā tatro 'dyāne ko'pi yogī samāyāto yat pṛcchyate tat kathayati. tad ākarṇya rājñā svapuruṣās tatparīkṣārthaṁ tatpārçve preṣitāḥ; yataḥ:

sarvatrā 'pi hi saṁbhavanti bahavaḥ pāpopadeçapradā,
loko 'pi svayam eva pāpakaraṇe gāḍhaṁ nibaddhādaraḥ;

ke te sarvahitopadeçaviçadavyāpāriṇaḥ sādhavo,
yatsaṁsarganisarganaṣṭatamaso nirvānty amī dehinaḥ ? 2

tatas tāis tatra gatvā sa parīkṣitaḥ, sāttviko 'yam ity āhūto 'pi rājñaḥ pārçve nā 'yāti, kathayati ca: bho rājapuruṣāḥ, vayaṁ yoginas tyaktajanasaṅgāḥ, kim asmākaṁ nṛpeṇa? yataḥ:

bhuñjīmahi vayaṁ bhāikṣyam, āçāvāso vasīmahi,
çayīmahi mahīpṛṣṭhe, kurvīmahi kim īçvarāiḥ? 3.
ruṣṭāir janāiḥ kiṁ, yadi cittaçāntis?
tuṣṭāir janāiḥ kiṁ, yadi cittatāpaḥ?
prīṇāti no nāi 'va dunoti cā 'nyān,
svasthaḥ sado 'dāsaparo hi yogī. 4.

tatas tāis tatsvarūpaṁ rājñe proktam. tad ākarṇya rājñā cintitam:

ye niḥspṛhās tyaktasamastarāgās
tattvāikaniṣṭhā galitābhimānāḥ,
saṁtoṣapoṣāikavilīnavāñchās,
te rañjayanti svamano, na lokam. 5
ye lubdhacittā viṣayārthabhoge,
bahir virāgā, hṛdi baddharāgāḥ,
te dāmbhikā veṣadharāç ca dhūrtā,
manāṅsi lokasya tu rañjayanti. 6

tato rājā svayaṁ tatpārçve jagāma, tatra yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhītyaṣṭāṅgayogacarcām akarot. tataç cintitavān:

bhūḥ paryaṅko, nijabhujalatā gallakaṁ, khaṁ vitānaṁ,
dīpaç candraḥ, svam ativanitā, reṇunā cā 'ṅgarāgaḥ;
dikkanyābhiḥ pavanacamarāir vījyamāno 'nukūlaṁ;
bhikṣuḥ çete nanu nṛpa iva tyaktasarvāiṣaṇo 'pi. 7

yasye 'yaṁ sthitiḥ sa eva dhanyaḥ, yathā:

nityānityavicāraṇā praṇayinī, vāirāgyam ekaṁ suhṛt,
sanmitrāṇi yamādayaḥ, çamadamaprāyāḥ sahāyā matāḥ;
māitryādyāḥ paricārikāḥ, sahacarī nityaṁ mumukṣā, balād
ucchedyā ripavaç ca mohamamatāsaṁkalpasaṅgādayaḥ. 8

tato 'ho guṇādhiko 'yaṁ nṛpatir iti tuṣṭena yoginā rājñaḥ phalam ekaṁ dattam, prabhāvaç ca kathitaḥ, yathā: anena bhuktamātreṇā 'maraṇāntaṁ çarīrārogyatā bhavatī 'ti. tat phalam ādāya rājā pathy āgacchan kenāpi rogiṇā mahākaṣṭābhibhūtena prārthitaḥ; prārthanābhaṅgabhīruḥ kṛpāsamudras tat phalaṁ tasmāi dattavān.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ daçamī kathā

11. Story of the Eleventh Statuette

Vicarious sacrifice for a man who was dedicated to an ogre

Southern Recension of 11

punar api rājā çubhe muhūrte yāvat siṅhāsana upaviçati, tāvad anyayā puttalikayā bhaṇitam: bho rājan, yas tu vikramasyāu 'dār-

yavān so ’smin sińhāsana upaviçatu. rājā ’bravīt: bhoḥ puttalike, kathaya tasya vikramasyāu ’dāryavṛttāntam. sā ’bravīt: bho rājan, çrūyatām.

vikrame rājyaṁ kurvati sati bhūmaṇḍale durjanaḥ piçunas taskaraḥ pāpakarmā naro nā ’sīt. anyac ca: yasya rājñaḥ sarvadā rājyacintāmantravicāraḥ svatobalavadvāirivijayopāyavicāraḥ sa cintāturatvād divārātraṁ nidrāṁ na yāti. uktaṁ ca:

arthāturāṇāṁ na gurur na bandhuḥ;
kāmāturāṇāṁ na bhayaṁ na lajjā;
cintāturāṇāṁ na sukhaṁ na nidrā;
kṣudhāturāṇāṁ na rucir na pakvam. 1

ayaṁ vikramo rājā tathā na bhavati; sarvān pratyarthibhūbhujaḥ svapādapadmāçritān vidhāyā ’jñānatilańghanena rājyam akarot. uktaṁ ca:

ājñāmātraphalaṁ rājyaṁ, brahmacaryaphalaṁ tapaḥ;
jñānamātraphalā vidyā, dattabhuktaphalaṁ dhanam. 2

ekadā rājā rājyabhāraṁ mantriṣu nidhāya svayaṁ yogiveṣeṇa deçāntaraṁ nirgataḥ. yatrā ’tmanaç cittasya sukhaṁ bhavati, tatra katicid dināni tiṣṭhati; yatrā ’çcaryaṁ paçyati, tatrā ’pi kālaṁ nayati. evaṁ paryaṭatas tasyāi ’kasmin divase mahāraṇye sūryo ’staṁ gataḥ; rājā vṛkṣamūlam āçrityo ’paviṣṭaḥ. tasya vṛkṣasyo ’pari vṛddhaç ciraṁjīvī nāma kaçcit pakṣirājo ’bhūt. tasya putrāḥ pāutrāç ca prātar deçāntarālaṁ gatvā svodarapūraṇaṁ vidhāya sāyaṁkāle pratyekam ekāikaṁ phalam ādāya vṛddhāya tasmāi ciraṁjīvine pratidinaṁ prayacchanti. sādhu ce ’dam ucyate:

vṛddhāu ca mātāpitarāu sādhvī bhāryā sutaḥ çiçuḥ,
apy akāryaçataṁ kṛtvā bhartavyā, manur abravīt. 3

tato rātrāu sa ciraṁjīvī sukheno ’paviṣṭas tān pakṣiṇo ’pṛcchat, rājā ’pi vṛkṣamūle sthitas tadvacanaṁ çṛṇoti: bhoḥ putrāḥ, nānādeçān paryaṭadbhir bhavadbhiḥ kiṁ-kiṁ citraṁ dṛṣṭam ? tatrāi ’kena pakṣiṇā bhaṇitam: mayā kimapy āçcaryaṁ na dṛṣṭam, param adya divase mama cetasi mahad duḥkhaṁ bhavati. ciraṁjīvino ’ktam: tat kathaya, kiṁnimittaṁ duḥkhaṁ bhavati. teno ’ktam: kevalakathanena kiṁ bhaviṣyati ? vṛddheno ’ktam: bhoḥ putra, yo duḥkhī, sa suhṛde svaduḥkhaṁ nivedya sukhī bhavati. tathā co ’ktam:

suhṛdi nirantaracitte, guṇavati bhṛtye, ’nuvartini kalatre,
svāmini sāuhṛdacitte nivedya duḥkhaṁ, sukhī bhavati. 4

tasya vākyaṁ çrutvā sa pakṣy ātmano duḥkhaṁ kathayati: bhos tāta, çrūyatām. asty uttaradeçe çāivālaghoṣo nāma parvataḥ; tatparvatasamīpe palāçanagaram asti. tasmin parvate sthitaḥ kaçcid rākṣasaḥ

pratidinaṁ nagaram āgatya saṁmukhāgataṁ kaṁcana puruṣaṁ balāt parvataṁ nītvā bhakṣayati. ekadā tannagaravāsibhir janāir uktaḥ: bho bakāsura, tvaṁ yatheccham saṁmukhapatitaṁ puruṣaṁ mā bhakṣaya; vayaṁ tubhyam ekaṁ puruṣaṁ pratidinam āhārārthaṁ dāsyāmaḥ. tatas tenā 'ṅgīkṛtam. tadanantaraṁ janaḥ pratidinaṁ gṛhakrameṇāi 'kāikaṁ puruṣaṁ tasmāi prayacchati. evaṁ mahān kālo gataḥ. adya mama pūrvajanmanimittabhūtasya mitrasya brāhmaṇasya pālī samāyātā. tasyāi 'ka eva putraḥ. taṁ putraṁ dadāti cet, saṁtativichedo bhaviṣyati; ātmānaṁ prayacchati cet, bhāryā vidhavā bhaviṣyati, vāidhavyaṁ punar mahāduḥkham. iti teṣāṁ duḥkhenā 'ham api duḥkhī saṁjātaḥ; etan mama duḥkhakāraṇam. tasya vacanaṁ çrutvā tatratyāir anyāiḥ pakṣibhir bhaṇitam: aho ayam eva suhṛt, yaḥ suhṛdo duḥkhena svayaṁ duḥkhī bhavati. etad eva mitratvam. uktaṁ ca:

sukhini sukhī suhṛdi suhṛd duḥkhini duḥkhī svayaṁ ca yo
bhavati;
udite muditaḥ sindhuḥ çaçini samagro 'stam ayati ca kṣīṇaḥ. 5

tathā ca:

kṣīreṇā 'tmagatodakāya hi guṇā dattāḥ purā te 'khilāḥ;
kṣīre tāpam avekṣya tena payasā hy ātmā kṛçānāu hutaḥ;
gantuṁ pāvakam unmanas tad abhavad dṛṣṭvā tu mitrāpadaṁ;
yuktaṁ tena jalena çāmyati; satāṁ māitrī punas tv
īdṛçī. 6

iti pakṣiṇāṁ vacanaṁ çrutvā rājā yatra tan nagaraṁ tiṣṭhati tatra gataḥ. tato vadhyaçilāṁ nirīkṣya tatsamīpasthitasarovare snātvā vadhyaçilāyām upaviṣṭaḥ. tasmin samaye rākṣasaḥ samāgatya prahasitavadanaṁ dṛṣṭvā vismitas taṁ bhaṇati: bho mahāsattva, tvaṁ kutaḥ samāgato 'si? atra çilāyāṁ pratidinaṁ ya upaviçati, sa madāgamanāt pūrvam eva bhayān mriyate. tvaṁ punar mahādhāirya-saṁpannaḥ prahasitavadano dṛçyase. anyac ca: yasya maraṇakālaḥ samāyāti, tasye 'ndriyāṇi glāniṁ prāpnuvanti; tvaṁ punar adhikāṁ kāntiṁ prāpya hasasi. tarhi kathaya: ko bhavān iti. rājñā bhaṇitam: bho rākṣasa, tava kim anena vicāreṇa? mayā parārtham eva tac charīraṁ dīyate; yad ātmanaḥ samīhitaṁ tat kuru. rākṣasena sva-manasi vicāritam: aho sādhur ayam, yad ātmanaḥ sukhabhogecchāṁ vihāya paraduḥkhena duḥkhī bhavati. uktaṁ ca:

tyaktvā 'tmasukhabhogecchāṁ, sarvasattvasukhāiṣiṇaḥ,
bhavanti paraduḥkhena sādhavo 'tyantaduḥkhitāḥ. 7

rājānam abravīt: bho mahāpuruṣa, parārthaṁ çarīraṁ prayacchatas tavāi 'va jīvitaṁ çlāghyam. kutaḥ:

paçavo 'pi hi jīvanti kevalātmodaraṁbharāḥ;
tasyāi 'va jīvitaṁ çlāghyaṁ yaḥ parārthaṁ hi jīvati. 8

bhavādṛçāṁ paropakāriṇām etac citraṁ na bhavati. uktaṁ ca:

kim atra citraṁ yat santaḥ parānugrahatatparāḥ ?
na hi svadehaçāityārthaṁ jāyante candanadrumāḥ. 9

anyac ca: bho mahāsattva, anenāi 'va paropakāreṇa tvaṁ sarvāḥ saṁpadaḥ prāpnoṣi. tathā co 'ktam:

paropakāravyāpāraparo yaḥ puruṣo bhuvi,
sa saṁpadaṁ samāpnoti parād api ca yat param. 10

tathā ca:

paropakāraniratā ye svargasukhaniḥspṛhāḥ,
jagaddhitāya janitāḥ sādhavas tv īdṛçā bhuvi. 11

evaṁ bhaṇitvā rājānaṁ punar abravīt: bho mahāsattva, tavā 'haṁ tuṣṭo 'smi, varaṁ vṛṇīṣva. rājño 'ktam: bho rākṣasa, tvam api mama yadi prasanno jāto 'si, tarhy adyaprabhṛti manuṣyabhakṣaṇaṁ parityaja. anyad api: mayo 'cyamānam upadeçaṁ çṛṇu. tathā:

yathā 'tmanaḥ priyāḥ prāṇāḥ, sarveṣāṁ prāṇināṁ tathā;
tasmān mṛtyubhayāt te 'pi trātavyāḥ prāṇino budhāiḥ. 12

tathā ca:

janmamṛtyujarāduḥkhāir nityaṁ saṁsārasāgare
kliçyanti jantavo ghore, mṛtyos trasyanti te yataḥ. 13
mariṣyāmī 'ti yad duḥkhaṁ puruṣasyo 'pajāyate,
çakyas tenā 'numānena paro 'pi parirakṣitum. 14 anyac ca:
yathā ca te jīvitam ātmanaḥ priyaṁ,
  tathā pareṣām api jīvitaṁ priyam;
saṁrakṣyate jīvitam ātmano yathā,
  tathā pareṣām api rakṣa jīvitam. 15

iti rājñā nirūpito rākṣasas tadāprabhṛti prāṇimāraṇaṁ tyaktavān; rājā vikramo 'pi svanagaram agamat.

imāṁ kathāṁ kathayitvā puttalikā bhojarājam abravīt: bho rājan, tvayy evam āudāryaparopakārādayo guṇā vartante cet, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīm āsīt.

ity ekādaçākhyānam

METRICAL RECENSION OF 11 [This, in mss. of MR, is 9

tataḥ kadācid āroḍhum āsanaṁ samupasthitam
yathāpūrvaṁ nirundhantyāḥ pāñcālyā vāg ajṛmbhata:
kathayāmi kathām ekām, avadhānaparo bhava.
asti nirdalitārātimaṇḍalo bhṛtamaṇḍalaḥ
akhaṇḍavikramodāro vikramādityabhūpatiḥ.
mantrinikṣiptasāmrājyaḥ kiṁkurvāṇo mahīpatiḥ

kadācin niryayāv ekaḥ pṛthvīparyaṭanecchayā.
pathi bhraman nadīr vanyāḥ kadācic chramakarçitaḥ
so 'dhityakāṁ samadhyāsta, bhānur apy astamastakām.
tato dinamaṇiḥ sarpatkālasarpaçiromaṇiḥ
kṣaṇam āikṣi janāir majjan varuṇālayavāriṇi.
rājā 'vatasthe tatrāi 'va bahupādasya kasyacit
kālapuñjīkṛtadhvāntakāluṣyasya taror adhaḥ.
tatas tatpādapachāyādviguṇīkṛtavāibhavam
sasāra sarvataḥ sarvanetrāndhakaraṇaṁ tamaḥ.
sa tatra phalavistīrṇe mahīpālo mahītale
çiçye niḥçeṣabhūpālakoṭīrasthitaçāsanaḥ.
tatrāi 'vā 'nokahe 'nekavihaṁgamakulākule
ciraṁjīvī 'ti vikhyātaḥ kaçcid asti khageçvaraḥ.
nānādigantasāmantavanavāṭīvihāriṇaḥ
sa papraccha samāyātān bandhubhūtān patatriṇaḥ:
mitrāṇi brūta, yuṣmābhir yātāir āhārasiddhaye
yat kiṁcid api tatratyam āçcaryam avalokitam.
çrotuṁ kāutukinā 'nena paripṛṣṭeṣu pattriṣu
udaraṁbharako nāma vyāhārṣīt kaçcid aṇḍajaḥ:
adyā 'ruṇodaye deva vimṛjya garuto vayam
uḍḍīya vindhyasamayaṁ samālokiṣma kānanam;
ucchvasatpadmakiñjalkagandhabandhuritāntaram,
sphuṭapravālamukulasphoṭanirmuktamārutam,
*sahakāraphalāsvādasaṁtuṣṭaçukaçārikam,
parituṣṭakalālāpaparapuṣṭakalākulam,
sphurajjaladharāpūrānekakāsārabhāsuram,
krīḍatkhagamukhabhraṣṭamīnakhaṇḍatatāntaram.
kaṅkālukhaṇḍano nāma kaṅkas tatra suhṛd vṛtaḥ;
cintāparavaço nā 'smān viveda purataḥ sthitān.
sa pṛṣṭo 'smābhir ācaṣṭa cintāsaṁtāpakāraṇam,
viniçvasya galadbāṣpapūrotpīḍitalocanaḥ:
asty atra kaçcit kravyādo dvādaçagrāmanāmakaḥ,
durāçayo vindhyaguhām adhiçete 'nuvāsaram.
kalpayanti sma tatratyās tasyā 'hāraṁ samīhitam,
apūpasūpabahulaṁ kiṁca kaṁcana pūruṣam.
tasyāi 'vaṁ vartamānasya rakṣasaḥ piçitāçinaḥ
kramāhāratayā kaçcin madīyaḥ kalpitaḥ suhṛt.
idaṁ madantaḥkaraṇe duḥkhajanmani kāraṇam;
pratikartum açakyatvāt tasya çocāmi, nā 'nyathā.
iti tasya vacaḥ çrutvā punar evam avādiṣam:
manuṣyeṇa samaṁ sakhyaṁ kathaṁ tava ghaṭiṣyate ?
iti pṛṣṭo 'vadat sarvaṁ bhūyaḥ kaṅkas tadā 'ṇḍajaḥ:
vaktum evaṁ *na *jihremi pratīkārākṣamaḥ katham?
tathā 'pi yuṣmannirbandhād abhāgyo 'ham udīraye.
kadācit tatra gahane pāpinā pakṣighātinā
pāpena kenacid dhīrā vitatā dikṣu vāgurā;
rasanālampaṭatayā sagaṇo 'haṁ sadā caran

adhivāri tato dāivād alagaṁ buddhivarjitaḥ.
tataḥ kṣaṇāntare kaçcid āgato dvijabālakaḥ,
*samidāharaṇārthāya mām adrākṣīt sa duḥkhitaḥ;
tūṣṇīṁ kṣaṇaṁ samāsthāya, vaçīkṛtya manaḥ çanāiḥ,
tvarayā sa madabhyāçam abhyāgatya kṛpāparaḥ,
vichidya vāgurāṁ puṇyaḥ sagaṇaṁ mām ajīvayat.
mamāi 'vaṁ tatprasādena tadāprabhṛti *jīvanam;
upaviṅçāḥ samabhavan; nā 'radaṁ pañcaṣottarāḥ.
tathāvidhopakartā 'dya sa me prāṇā bahiçcarāḥ
bhakṣiṣyate rakṣase 'ti pāpaḥ çocāmi kevalam.
iti tatkaruṇālāpakaluṣīkṛtacetanaḥ
nā 'dhunā 'pi *vijānīya vicāryā 'pi pratikriyām.
*udarambharakeṇāi 'vaṁ *ciraṁjīvī niveditaḥ
mene: *karmaparādhīnaṁ jagat sarvaṁ carācaram.
çṛṇvaṅs tad vikramaḥ çīghraṁ yayāu tadrākṣasālayam;
çilā sumahatī tatra rakṣobhojanabhājanam,
tatparyante 'sthinicayo mṛtyukrīḍācalopamaḥ.
tacchilāmadhyagaṁ bhūpaṁ rākṣasāgamanārthinam
vinā 'hārādisaṁbhāram ūce rakṣo 'tikopanam:
are manuṣyahataka madājñālaṅghanodyataḥ
anītvā mahyam āhāraṁ kas tvaṁ kevalam āgataḥ ?
tadā bhūpas tam ācaṣṭa: ko'pi vāideçiko 'smy aham;
jānātu mām adyatanajanapratinidhiṁ bhavān.
kramāhāratayā prāptaṁ preṣayiṣyanti te prajāḥ;
taṁ muktvāi 'vā 'dya māṁ bhakṣa, rakṣodharmaṁ samāçraya.
paropakāradakṣasya kṣitipālaçiromaṇeḥ
ākarṇyā 'tyadbhutaṁ vākyaṁ saṁtutoṣa sa rākṣasaḥ;
uvāca vacanaṁ: vīra, varaye 'psitam ātmanaḥ.
tataḥ savinayaṁ prāha rājā rākṣasapuṅgavam:
*saṁbhūtir devatāyonāu, vedaçāstrāvabodhanam,
agnihotrādir ācāraḥ sādhu sarvaṁ, na saṁçayaḥ.
kiṁ tu *yakṣeṣu nā 'sty eva satyam, ity avagamyate;
tvaṁ vihāyā 'suraṁ bhāvaṁ yad icchasi tataḥ çṛṇu.
tasmin niçācaravare tathe 'ti pratiçṛṇvati,
varaṁ vīravaro vavre nareṣv abhayadakṣiṇām;
tato 'vadhūya mūrdhānaṁ rakṣaḥ sāṅgulicālanam
çaçaṅsa: triṣu lokeṣu nā 'sti vīra tvayā samaḥ.
iti saṁtuṣṭahṛdayo varaṁ dattvā tirodadhe.
tataḥ sa vikramādityaḥ kenāpy anupalakṣitaḥ
nijām ujjayinīṁ prāpa sa tadānīṁ janādhipaḥ.
evaṁ tvam api bhojendra paropakaraṇakṣamaḥ,
hares tarhi samāroḍhum āsanaṁ; prabhaver atha.
iti pāñcālikāvākyād āsanārohaṇoktayā
dhiyā saha mahīpālaḥ sa nyavartata tatkṣaṇāt.

iti navamī kathā

BRIEF RECENSION OF 11 [This, in mss. of BR, is 8

aṣṭamyā puttalikayo 'ktam: rājann ākarṇaya.

kadācit samaye mantrivacanād rājā pṛthivīṁ paryaṭann astamite bhānāv araṇyamadhya ekasya vṛkṣasya tale sthitaḥ. tāvat tasmin vṛkṣe ciraṁjīvī nāma khago 'sti. tasya suhṛdaḥ paryaṭituṁ gatāḥ; rātrāu militāḥ santo goṣṭhīṁ kurvanti: kena kiṁ kṛtaṁ çrutaṁ dṛṣṭam iti parasparеṇa. tāvat pakṣiṇo 'ktam: adyā 'harniçaṁ mama khedo jātaḥ. kim? mamāi *'kaputra eva pūrvajanmasuhṛd asti samudramadhye. tatrāi 'ko rākṣasaḥ; tasya bhakṣaṇāya rājā pratidinam ekaṁ manuṣyaṁ datte. evaṁ pālī kṛtā 'sti. tarhi prabhāte 'smatsuhṛdaḥ pālī. tenā 'smākaṁ cintā.

īdṛçaṁ pakṣivākyaṁ çrutvā rājā prabhāte pādukābalena tasmin sthāne gataḥ. tāvat tatrāi 'kā çilā 'sti; tatro 'pari nara upaviçati; tato rākṣasas taṁ khādayati. tasyāṁ çilāyāṁ rājo 'paviṣṭaḥ. tāvad āgatya rākṣaso 'py apūrvapuruṣaṁ dṛṣṭvo 'ce: tvaṁ kaḥ? kimartham ātmānaṁ kṣapayasi? tarhy ahaṁ prasanno 'smi; varaṁ vṛṇu. rājño 'ktam: yadi prasanno 'si, tarhy adyaprabhṛti manuṣyāhāras tyājyaḥ. tena tathāi 'va mānitam. tato rājā puraṁ gataḥ.

putrikayo 'ktam: yasye 'dṛçaṁ sattvaṁ bhavati, tenā 'tro 'paveṣṭavyam.

ity aṣṭamī kathā

JAINISTIC RECENSION OF 11

punar aparamuhūrte bhojarājaḥ sakalābhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad ekādaçī putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

deçāntaç caratā kvacin nṛpatinā rātrāu mahīruṭṭala-
  stheno 'rdhvasthakhageṣu khinnavayasaḥ kasyāpi vāk saṁçrutā:
prātar me suhṛd antarīpanagare *bhakṣyeta hā rakṣase 'ty
  āptaṁ tan nijapādukābalavaçād rakṣārtham ātmā 'rpitaḥ. 1

avantīpuryāṁ çrīvikramanṛpaḥ. sa cā 'nyadā nānāçcaryabhṛtabhūmaṇḍalavilokanāyāi 'kākī nirgataḥ. yataḥ:

dīsaï vivihacchariyaṁ jāṇijjaï suyaṇadujjaṇaviseso,
appāṇaṁ ca kalijjaï hiṇḍijjaï teṇa puhavīe. 2

tataḥ paryaṭan kvāpi girigahvarasthavṛkṣādhaḥ saṁdhyāsamaye sthitaḥ. tatra vṛkṣe ciraṁjīvī nāma pakṣī vasati. tadā rātrāu tatparivārapakṣiṇaḥ parasparam avocan: adya caraṇāya gatena kena kim āçcaryaṁ dṛṣṭam? tatas teṣv ekeno 'ktam: mamā 'dya mahāduḥkham asti. anyāiḥ pakṣibhiḥ proktam: tava kiṁ duḥkham asti kathaya. sa cā 'ha: manoduḥkhaṁ kasyā 'gre kathyate?

asmābhiç caturamburāçiraçanāvichedinīṁ medinīṁ
  bhrāmyadbhiḥ, sa na ko 'pi nistuṣaguṇo dṛṣṭo viçiṣṭo janaḥ,
yasyā 'gre cirasaṁcitāni hṛdaye duḥkhāni sāukhyāni vā
  vyākhyāya kṣaṇam ekam ardham athavā niḥçvasya viçramyate. 3
so kovi na 'tthi suyaṇo, jassa kahijjanti hiyayadukkhāïṁ;
hiyayāü inti kaṇṭhe, kaṇṭhāü puṇo vilijjanti. 4

tatas tāiḥ punaḥ pṛṣṭam: bhoḥ kathaya svaduḥkhaṁ kim? akathite na pratīkāro bhavati. tataḥ sa pakṣī prāha: samudrāntara ekaṁ dvīpam asti. tatra rākṣasasya rājyam asti; tasyāi 'kāiko manuṣyo gṛhaparipāṭyā pratyahaṁ dīyate. tatra mama prāgbhavamitram asti; tasya cāi 'kaḥ putro 'sti, sa ca laghīyān. tad adya mama mitrasya paripāṭī samāyātā. tena me mahāduḥkham asti; yataḥ:

mitrāṇi tāni vidhureṣu bhavanti yāni;
te paṇḍitā jagati ye puruṣāntarajñāḥ;
tyāgī sa yaḥ kṛçadhano 'pi hi saṁvibhāgī;
kāryaṁ vinā bhajati yaḥ sa paropakārī. 5

etat svarūpaṁ vṛkṣādhaḥ sthito rājā sarvaṁ çrutvā 'tyantaṁ duḥkhaduḥkhito yogapādukām āruhya tasmin dvīpe gataḥ. tataḥ saṁdhyāsamaye svakuṭambasya çikṣāṁ dattvā paripāṭyā 'yātaṁ maraṇabhayena dīnavadanaṁ rākṣasabhavanapuraḥ çilāniviṣṭaṁ taṁ puruṣaṁ dṛṣṭvā sakaruṇaḥ çrīvikramaḥ prāha: bho yāhi tvam, adya tava sthāne 'ham asmi. teno 'ktam: kas tvam ? kasmān mriyase ? rājño 'ktam: mama svarūpeṇa tava kiṁ kāryam ? yāhi tvam. tataḥ sa rājño guṇagrahaṇaṁ kurvan gataḥ. tato rātrāu rākṣasaḥ samāyāto rājānaṁ sānandavadanaṁ dṛṣṭvā prāha: bhoḥ kas tvam evaṁvidhaḥ sattvaçiromaṇir yo maraṇān na bibheṣi ? rājño 'ce: matsvarūpeṇa kiṁ kariṣyasi ? tvaṁ svakāryaṁ kuru; gṛhāṇa svabhakṣam; yataḥ:

prāyeṇā 'kṛtakṛtyatvān mṛtyor udvijate janaḥ;
kṛtakṛtyāḥ samīhante mṛtyuṁ priyam ivā 'gatam. 6

tataḥ sa rākṣasaḥ pratyakṣībhūya prāha: bhoḥ sāttvika, tuṣṭo 'smi, yācasvā 'bhimataṁ varam. rājā 'pi jagāda: yadi tuṣṭo 'si, tarhi tvayā 'dyā 'rabhya prāṇivadho na vidheyaḥ. pratipannaṁ tad rākṣasena. tato rājā yogapādukām āruhya svapurīm agāt. rākṣasadvīpasya lokaḥ sukhī jātaḥ.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyām ekādaçamī kathā

12. Story of the Twelfth Statuette

The spendthrift heir, and the woman tormented by an ogre

Southern Recension of 12

punar api rājā siṅhāsanam āroḍhuṁ yāvad āgatas tāvad anyayā puttalikayā bhaṇitam: bho rājan, etad vikramasya siṅhāsanam. tasya vikramasyāu 'dāryādiguṇā yasya bhavanti, so 'smin siṅhāsana upaviçatu. bhojeno 'ktam: kathaya tasyāu 'dāryādivṛttāntam. puttalikā 'vadat: çrūyatāṁ rājan.

vikramārke rājyaṁ kurvati sati tasya nagare bhadraseno nāma vaṇig āsīt. tasya putraḥ purandaraḥ. tasya bhadrasenasya saṁpadām iyattā nā 'sti; paraṁ vyayaçīlo na bhavati. tataḥ kāle gacchati bhadraseno mṛtaḥ; purandaro 'pi pituḥ sarvasvaṁ prāpya kālocitatyāgaṁ kartum upakrāntavān. ekadā tasya priyamitreṇa dhanadena bhaṇitam: bhoḥ purandara, tvaṁ vaṇikputro bhūtvā 'pi mahākṣatriyakumāra iva dhanavyayaṁ karoṣi. etad vaṇikkulasaṁbhavasya lakṣaṇaṁ na bhavati. vaṇikputreṇāi 'kākinā 'pi saṁgrahaḥ kartavyaḥ; varāṭikāyā api vyayo na karaṇīyaḥ. upārji-

taṁ dravyam ekadā kasyāṁcid āpadi puruṣasyo 'payogaṁ vrajati; ato buddhimatā 'padarthaṁ dhanasaṁgrahaḥ kartavyaḥ. uktaṁ ca:

āpadarthaṁ dhanaṁ rakṣed, dārān rakṣed dhanāir api;
ātmānaṁ satataṁ rakṣed, dārāir api dhanāir api. 1

etad vacanaṁ çrutvā purandaraḥ prāha: bho dhanada, upārjitaṁ dravyaṁ kasyāṁcid āpady upayogāya bhavatī 'ti yo vadati sa vicāraçūnyaḥ. yadā 'pada āyāsyanti, tado 'pārjitam api dhanaṁ naçyati. ato vivekinā puruṣeṇa gatasya çoka āgāmino 'rthasya ca cintā na kartavyā, paraṁ vartamānam eva vicāraṇīyam. tathā co 'ktam:

gataçoko na kartavyo, bhaviṣyaṁ nāi 'va cintayet;
vartamāneṣu kāryeṣu vartayanti vicakṣaṇāḥ. 2

yad bhavitavyaṁ tad anāyāsenā 'pi bhaviṣyati; yad gamiṣyati tathāi 'va gamiṣyati. uktaṁ ca:

bhavitavyaṁ bhavaty eva nārikelaphalāmbuvat;
gantavyaṁ gatam ity āhur gajabhuktakapitthavat. 3
na hi bhavati yan na bhāvyaṁ, bhavati ca bhāvyaṁ vinā 'pi
 yatnena;
karatalagatam api naçyati yasya hi bhavitavyatā nā 'sti. 4

etatpurandaravacanena niruttarī bhūto dhanadas tūṣṇīm āsīt. tataḥ purandaraḥ pitṛdravyaṁ sarvaṁ vyayam anayat. tato nirdhanikaṁ purandaraṁ bandhumitrādayo na mānayanti sma, tena saha nā 'pi goṣṭhīṁ kurvanti. purandareṇa svamanasi cintitam: aho mama haste yāvad dhanam abhūt, tāvad ete mitrādayo mama sevām akārṣuḥ; idānīṁ mayā saha goṣṭhīṁ na kurvanti. nītir iyaṁ satyā; yasyā 'rtho 'sti tasyāi 'va mitrādayaḥ santi. uktaṁ ca:

yasyā 'rthas tasya mitrāṇi, yasyā 'rthas tasya bāndhavāḥ;
yasyā 'rthaḥ sa pumāṅl loke; yasyā 'rthaḥ sa ca paṇḍitaḥ. 5

tathā ca:

puṅsi kṣīṇadhane na bāndhavajanaḥ pūrvaṁ yathā vartate;
 sthityā kevalayā 'sthitaḥ parijanaḥ svachandatāṁ gacchati;
lolatvaṁ suhṛdaḥ prayānti; bahuçaḥ kiṁ vā 'parāir bhāṣaṇāir?
 bhāryāyā api niççitaṁ gatadhane nāi 'vā 'daras tādṛçaḥ. 6

tathā ca:

yasyā 'sti vittaṁ sa naraḥ kulīnaḥ,
 sa paṇḍitaḥ sa çrutavān guṇajñaḥ;
sa eva vaktā sa ca darçanīyaḥ;
 sarve guṇāḥ kāñcanam āçrayanti. 7

api ca:

avyayavato 'pi dhaninaḥ svajanasahasraṁ bhavet padastha-
 sya;
bhraṣṭadhanasya hi satataṁ bandhur api mukhaṁ na darça-
 yati. 8

tathā ca:

vanāni dahato vahneḥ sakhā bhavati mārutaḥ;
sa eva dīpanāçāya; kṛçe kasyā 'sti sāuhṛdam? 9

ato dāridryān maraṇam eva varam. uktaṁ ca:

uttiṣṭha kṣaṇamātram udvaha sakhe dāridryabhāraṁ mama,
çrāntas tāvad ahaṁ ciraṁ maraṇajaṁ seve tvadīyaṁ sukham;
ity uktaṁ dhanavarjitasya vacanaṁ çrutvā çmaçāne çavo
dāridryān maraṇaṁ varaṁ param iti jñātvāi 'va tūṣṇīṁ sthitaḥ. 10

tathā ca:

dāridryāya namas tubhyaṁ! siddho 'haṁ tvatprasādataḥ;
jagat paçyāmi yad ahaṁ, na māṁ paçyati kaçcana. 11

tathā ca:

mṛto daridraḥ puruṣo, mṛtaṁ māithunam aprajam,
mṛtam açrotriye dānaṁ, mṛto yāgas tv adakṣiṇaḥ. 12

ity evaṁ vicārya deçāntaraṁ gataḥ. paribhraman himācalasamīpasthitaṁ nagaram ekam agamat. tasya nagarasya nā 'tidūre veṇūnāṁ vanam abhūt. svayaṁ grāmābhyantaraṁ gatvā rātrāu kasyacid gṛhe vedikāyāṁ supto 'rdharātrasamaye veṇuvanamadhye rudantyāḥ kasyāçcit striyo hāhākāro 'bhūt: bho mahājanāḥ, māṁ paritrāyadhvaṁ paritrāyadhvam; eṣa ko'pi rākṣaso māṁ mārayatī 'ti rodanam açrāuṣīt. tataḥ prabhātasamaye grāmavāsino janān apṛcchat: bho mahājanāḥ, kim evam atra veṇuvane? kā strī rātrāu rodati? tāir uktam: atra vane pratidinam evaṁ rātrāu rodanadhvaniḥ çrūyate; paraṁ tu ko'pi bhayān na gacchati na vicārayati ca. tataḥ purandaraḥ svanagaram āgatya rājānam adrākṣīt. tato rājñā pṛṣṭaḥ: bhoḥ purandara, deçāntaraṁ paribhramatā tvayā kim apūrvaṁ dṛṣṭam? tataḥ purandaro veṇuvanavṛttāntam akathayat. rājā tat kāutukaṁ çrutvā tena saha tan nagaram āgatya rātrāu veṇuvanamadhye striyā rodanaçabdaṁ çrutvā yāvad vanamadhye praviçati, tāvad atibhayaṁkaraṁ rudantīm anāthāṁ striyaṁ mārayantaṁ rākṣasam ekam apaçyat; abravīc ca: re pāpiṣṭha, striyam anāthāṁ kimarthaṁ mārayasi? rākṣaseno 'ktam: tava kim anena vicāreṇa? tvam ātmano mārgeṇa gaccha, anyathā vṛthāi 'va mama hastena mariṣyasi. tata ubhayor yuddhaṁ jātam, rājñā mārito rākṣasaḥ. tadā sā strī samāgatya rājñaḥ pādayoḥ patitvā bhaṇati: bhoḥ svāmin, tava prasādān mama çāpasyā 'vasānam abhūt; mahato duḥkhasāgarād uddhṛtā tvayā 'ham. rājā bhaṇati: kā tvam? tayo 'ktam: çrūyatām. asminn eva nagare mahādhanasampannaḥ kaçcid brāhmaṇo 'bhūt. tasya bhāryā 'haṁ vyabhicāriṇī; mama tasyo 'pari prītir nā 'sti, tasya mamo 'pari mahān anurāgo vartate. rūpādigarvayuktā 'haṁ tena sambhogārtham āhūtā

na gacchāmi. tato yāvajjīvaṁ kāmasaṁtaptaḥ sa mama patir dehāvasānasamaye mām açapat: kim iti, he durācāre pāparūpe, yathā yāvajjīvaṁ tvayā mama saṁtāpaḥ kṛtaḥ, tathāi 'va veṇuvanavāsī kaçcid rākṣaso 'tibhayaṁkararūpo rātrāu tvām anicchantīṁ suratārthaṁ pratidinaṁ mārayatu. iti tena çaptā 'ham. punaḥ çāpasyā 'vasānaṁ mayā yācitam: kim iti, bho nātha, çāpasyā 'vasānaṁ dehi. teno 'ktam: yadā paropakārī mahādhāiryasaṁpannaḥ puruṣaḥ kaçcit samāgatya rākṣasaṁ mārayiṣyati, tadā tava çāpāvasānaṁ bhaviṣyati. tarhi tvayā 'haṁ çāpān mocitā. mama prāṇāḥ çarīrān nirgacchanti; mama navaghaṭaparipūrṇaṁ suvarṇam asti. tad vṛthā yāsyati. tvaṁ tad gṛhāṇe 'ti dhanasthānaṁ rājñe nivedya prāṇān atyajat. rājā 'pi tan navaghaṭaparipūrṇaṁ dhanaṁ purandarāya vaṇije dattvā tena saho 'jjayinīṁ gataḥ.

puttalike 'māṁ kathāṁ kathayitvā rājānam abravīt: bho rājan, evaṁvidhaṁ dhāiryam āudāryaṁ tvayi vidyate cet tarhy asmin siṅhāsana upaviça. etac chrutvā rājā tūṣṇīṁ babhūva.

iti dvādaçākhyānam

Metrical Recension of 12

punaḥ kadācid āroḍhum āsanaṁ samupāgatam
arundhan madhurāir evaṁ vacobhiḥ sālabhañjikā:
rājañ chṛṇuṣva madvākyam, avadhāya manaḥ kṣaṇam.
vikramādityabhūpālabhujadaṇḍābhirakṣite
bhadraseno vaṇig abhūd dhanāḍhyaḥ puṭabhedane.
*dhanadasye 'va tasyā 'sann anantā dhanasaṁpadaḥ;
sarveṣām api lokānām upakārāya kevalam.
nāmnā purandaraḥ putras tasyā 'sīd bhūpurandaraḥ,
tyāgabhogāikanirato virato dravyasaṁcaye.
gate pitari kālena bhadrasene purandaram
tyāgabhogāikaniratam avocann āptabāndhavāḥ:
aho purandara dravyaṁ vināçayasi kevalam,
na tu saṁcayabuddhis te; dravye naṣṭe vṛthā bhavet;
dhanāḍhyasyāi 'va sidhyanti puṅsaḥ sarve manorathāḥ;
jīvato 'pi mṛtasye 'va sarvaçūnyā daridratā.
vidyātapoguṇācārāir hīnā api mahītale
dhanāḍhyāḥ sukham edhante; na vyayīthā vṛthā dhanam.
āpadambhodhimagnānāṁ dhanaṁ nistārasādhanam;
durudarkām ato bāla bāliçāṁ muñca çemuṣīm.
ity udīritam ākarṇya smayamāno madāndhadhīḥ,
babhāṣe sa giraṁ dantakāntidhāutām ivo 'jjvalām:
tyāgabhogāu parityajya dhanaṁ duḥkhena saṁbhṛtam
upabhokṣyāmi paçcād ity eṣā mūrkhavicāraṇā.
dhānyāni kīrṇāni yathā pṛthivyāḥ
    saṁmārjanī saṁcinute samantāt,

lubdhas tathā saṁcinute dhanāni;
dātā ca bhoktā ca paraç ca teṣām.
na tyāgāya na bhogāya yasya syāt tādṛçaṁ dhanam,
tad eva vipadāṁ mūlam, iti vidvadbhir īritam.
tatra mūlaṁ dhanaṁ nāma, prāṇinām iha jīvanam;
kevalaṁ saṁbhṛtaṁ dravyaṁ tadā *kadupakārakam ?
saṁpadas tyāgabhogābhyāṁ bhoktavyā buddhiçālinā;
vṛthā saṁcinvataḥ puṅso vidhatte vidhir anyathā.
etad dvayaṁ karomy adya; kiṁcid drakṣyāmy ataḥ param !
iti cintāmbudhāu na *syād; ity āste pūrvabhāṣitam:
gate çoko na kartavyo, bhāvinaṁ nāi 'va cintayet;
vartamāneṣu bhāveṣu vartetāi 'vaṁ vicakṣaṇaḥ.
bhavitavyaṁ bhavaty eva, nārikelaphalāmbuvat;
gantavyaṁ gacchati tathā, gajabhuktakapitthavat.
pratyudīritam etāvat tena devopajīvinā,
vacobhir añcitāir evaṁ nirasteṣv ātmabandhuṣu,
tato 'vasthāpitadravyam upabhogāya me bhavet,
akhilaṁ dhanam arthibhyo bhūyaḥ prādāt purandaraḥ.
tasya viçrāṇitāçeṣadraviṇasya suhṛjjanāḥ
daridrasyā 'bhavan sarve prahāsāikaparāyaṇāḥ.
tataḥ saṁpannasaṁsāravāirāgyo 'bhūt purandaraḥ,
akiṁcanatayā dīno manasy evam acintayat:
yasmiñ jane naro jīvaty ucchrito bhūrisaṁpadā,
sa tatrāi 'va daridraç cet, kiṁ nu kaṣṭataraṁ tataḥ ?
iti saṁcintya bandhūnām ānanālokanākṣamaḥ
ujjayinyā vinirgatya caran sa madhurāṁ gataḥ.
çrāntas tatra sa kasyāçcid brāhmaṇyā bhavanaṁ yayāu;
visrastasarvāvayavo nidadre mudritekṣaṇaḥ.
athā 'sāu tatpurodyānabilvāṭavyāṁ muhur-muhuḥ
krandantīṁ hā hatā 'smī 'ti kāṁcic chuçrāva kātarām.
ke 'yaṁ nārī mahāprājñā brūta kene 'ha tāḍyate ?
pṛṣṭāḥ purandareṇāi 'vaṁ te yathājñātam ūcire:
kāraṇaṁ tu na jānīmo, rava eṣa pratikṣapam.
itthaṁ sa tāir abhihito hṛdi çaṅkāṅkuraṁ vahan,
paribhrāmya bhuvaṁ bhūyaḥ pratipede nijāṁ purīm.
sa dṛṣṭvā vikramādityaṁ, tena pṛṣṭo nirāmayam,
utsukaḥ kāutukākhyāne yathāvagatam abhyadhāt:
ahaṁ deva purā devapādapadmopajīvinā
pitrā samārjitaṁ dravyaṁ kṛtavān arthisārthasāt;
tato vittavihīnasya mama kṛcchreṇa jīvataḥ
tīrthaparyaṭanotkaṇṭhā, vihāya ca gṛhaspṛhām,
ito nirgatya nagarād dāridryagrahapīḍitaḥ
ā himācalakāt svecchaṁ mahītalam acāriṣam.
tato nirgatya kedāram upetya tata āgataḥ
madhurāṁ dhanasaṁpattyā madhurāṁ svaḥpuropamām;
sphuratsāudhavihāriṇyo yatra pury amarāṅganāḥ
aṣṭamyāṁ pūrayantī 'ndor ardhaṁ svaḥkāitakīdalāiḥ;

yatra prāsādaçikharā jvalanmāṇikyamañjulāḥ
bālātapāruṇachāyām akāle 'pi vitenire.
75 indranīlamaṇichāyām *atha rātriṣu yatpure
pibanti mugdhā mugdhānāṁ cakorā mukhacandrikām.
tatra vibhrāmya kasyāçcit sadane niçi nidritaḥ;
78 kasyāçcid aham açrāuṣam ākrandam atidūratam,
hā hatā 'smi hatā 'smī 'ti rudantyāç ca muhur-muhuḥ.
tadāprabhṛti bhūnātha tadyoṣidrakṣaṇākṣamam
81 mām anātham ivā 'sādya karuṇā bādhate bhṛçam.
itthaṁ purandaravaco vīraḥ çrutvā viçāṁ patiḥ
nirjagāma sa tenāi 'va karavālāikasādhanaḥ.
84 ādityavikramādityāv ativāhitavāsarāu,
tāu vanaṁ bhuvanaṁ sphītaṁ paraṁ co 'bhāv avāpatuḥ.
rajanīramaṇītārahārodbhāsanamaṇḍite
87 ujjṛmbhite tamaḥstome kālakaṇṭhagalatviṣi,
karavālātijihvālakarālabhujapannagaḥ
saha vāiçyena vijane tasthāv avahito nṛpaḥ.
90 atrāntare yātudhānakaçāghātanipīḍitā
cukroçā 'prāptaçaraṇā karuṇākulitākṣaram.
tataḥ praviçya bhūpālo rātrāu rātricarālayam
93 dadarça vanitām ārtāṁ nikaṣā nikaṣātmajam.
tataḥ kṛpālur avadad: rakṣitā 'haṁ samāgataḥ —
mā bhāiṣīr abale — duṣṭarakṣaḥkṣaraṇadīkṣitaḥ.
96 ity āçvāsya girā bālāṁ dadarça purataḥ sthitam
dāvānalapariplusṭamahādrim iva jaṅgamam.
tatas tatarja taṁ rājā vākyāir vīrarasānvitāiḥ:
99 viddhi māṁ vikramādityaṁ, muñca bālāṁ, na cec chṛṇu!
adya nirbhidya vakṣas te matkāukṣeyakadhārayā
dhunomi rudhirāugheṇa bhūtavetālaḍākinīḥ.
102 tvayy adya patite bhūmir viçīryatsaṁdhibandhanā
kalpāntāçaninirghātaghātanāṁ saṁsmariṣyati;
vartiṣyate 'dyaprabhṛti nirvṛtiç ca suparvaṇām.
105 striyaṁ maccharaṇe loke kaḥ pumān bādhituṁ kṣamaḥ ?
evam uktaḥ sakopena bhūpena, sphuritādharaḥ
babhāṣe danturāir dantāiḥ prakāçitadigantaraḥ:
108 vṛthā vikatthase kṣudra kṣatrabandho mamā 'grataḥ;
vikramo yadi te bhūpa vidyate, darçayā 'dhunā;
narātikabalaṁ nāmnā dundubher vaṅçasaṁbhavam
111 māṁ na jānāsi; kiṁ mūḍha glāpayiṣye gadāhatāiḥ ?
purā maddantasaṁlagnās tvādṛçāḥ kīkasottarāḥ;
adyā 'pi na ca niryānti; paçya daṅṣṭrāntaraṁ mukhe!
114 ityanyonyoddhatālāpāir jñāpitātmaparākramāu
yuyudhāte mahāvīrāu vikramādityarākṣasāu;
mahokṣāv iva garjantāu, çārdūlāv iva kopitāu,
117 yuyudhāte tathā 'nyonyaṁ prabhinnāv iva vāraṇāu.
anyonyayuddhasaṁghaṭṭasphuliṅgotkarabhīṣaṇam
ativelam avartiṣṭa yuddham adbhutahastayoḥ.

120 parasparāyudhāghātakṣatajāruṇavigrahāu
samam udvahato *lakṣmīṁ tāu *gāirikagirīndrayoḥ.
*gadāsubhīṣaṇasphoṭasaṁghaṭṭanamahāravāt
123 kakubho mukharībhūtāḥ stuvantī 'va mṛdhaṁ tayoḥ.
tataḥ kṣaṇena kṣaṇadācaram ātmabalena saḥ
cakāra dharaṇīpālaḥ prāṇahīnaṁ mahābalaḥ.
126 tacchiro maṇḍalāgreṇa bibhide maṇḍaleçvaraḥ;
maṇḍalāgre mahāyudha itthaṁ dāityaṁ vyadārayat.
prasūnavṛṣṭir gaganāt papāta nṛpamūrdhani,
129 praseduḥ kakubhaḥ sākam ārtāyā vadanendunā.
tato nṛpas tāṁ prāleyanirmuktām iva padminīm
ālokyā 'çvāsayām āsa tatkālocitavākpriyāiḥ.
132 kā 'si tanvaṅgi kasyā 'si, gṛhītā rakṣasā katham ?
yadi karṇapathaṁ prāptuṁ yogyaṁ ced, akhilaṁ vada.
iti rājanyamūrdhanyavāksudhārasasecanāt
135 jajṛmbhe hṛdaye tasyā vaktuṁ kāutūhalāñkuraḥ:
asty avantīpure vidvān dharmaçarme 'ti viçrutaḥ;
santaḥ çaṅsanti yaṁ loke pratirūpaṁ bṛhaspateḥ.
138 ahaṁ kāntimatī nāma bhāryā tasya mahātmanaḥ,
kenāpi kāyadoṣeṇa prāpitā kuladūṣaṇam.
mama duḥçīlatām evaṁ jñāpito nijabāndhavāiḥ,
141 vicāryā 'vadhyatāṁ strīṇāṁ vāgvajram ajahān mayi:
adyaprabhṛti duḥçīle rakṣasā niçi kānane
kaçābhighātāiḥ krandantyās tatphalaṁ te bhaviṣyati;
144 yadā kālāntare kaçcid asahāyo mahīpatiḥ
nihaniṣyati tad rakṣaḥ, tadā mokṣo bhaviṣyati.
adya dāivānurodhena vīreṇa mahatā tvayā
147 ahaṁ vimocitā, kartuṁ karavāi pratyupakriyām.
tvayā vyāpāditasyā 'sya rakṣasaḥ pūrvasaṁcitam
dhanam asti dhanādhyakṣanidhigarvavināçanam.
150 atrāi 'va devāyatanaṁ, pūrveṇa mahatī çilā,
tām uttareṇa kroçārdhe nikṣiptaṁ tad dhi rakṣasā.
tad gṛhāṇa mahārāja; yāsyāmy aham atho gṛhān;
153 pūrṇo mayi sadā bhūyāt tvatprasādasudhānidhiḥ.
iti rājānam āmantrya gatāyāṁ viprayoṣiti
tad dhanaṁ vaṇije sarvaṁ dattvā prāyān nṛpaḥ purīm.
156 evaṁ bhojamahīpāla tvaṁ cet tādṛçasāhasaḥ,
*tādṛksattvamahāudāryaḥ, siṅhāsanam alaṁkuru.

iti dvādaçī kathā

Brief Recension of 12 [This, in mss. of BR, is 11

ekādaçyā putrikayo 'ktam: rājann ākarṇaya.

vikramārkasya nagara ekasya vaṇijaḥ saṁpadām anto nā 'sti. sa kālakrameṇa
3 nidhanaṁ gataḥ. tatas tasya putreṇa dravyam amārge kṣiptam. atha mitrāiḥ çikṣito 'pi teṣāṁ vacanaṁ na karoti. itthaṁ tasmin dravye kṣapite sati nirdhano bhūtvā deçāntaraṁ gataḥ. tato mārge gacchan nagaram ekaṁ gataḥ. tatrāi 'kaṁ

vanam asti. tatra vane rātrāv ekā nāry ākrandati: bhoḥ ko'pi māṁ rakṣatu. evam ākarṇya sa nagaralokaṁ pṛṣṭavān; tato lokena kathitam: atrāi 'ko rākṣaso nārī cā 'sti; tasyā ālāpākrandanaṁ nityam ākarṇyate, punaḥ ko'pi kim astī 'ti çodhayituṁ na çaknoti. īdṛçaṁ dṛṣṭvā sa vaṇikputraḥ punar api nagaraṁ gataḥ; rājñe vṛttāntaṁ niveditam. tato rājā carmakhaḍgaṁ gṛhītvā tena saha niḥsṛtaḥ; tan nagaraṁ prāptaḥ. tāvad rātrāu tasmin vane nāryā 'kranditam. tad ākarṇya tena çabdena saha rājā rātrāu nirgataḥ. tāvad eko rākṣaso nārīm ārdradārukaçākhāyāṁ mārayati. tato dvayoḥ saṁgrāmo jātaḥ; tato rājñā rākṣaso nihataḥ. tato nāryā rājñe niveditam: rājan, tava prasādena mama karmakhaṇḍanā jātā. rājño 'ktam: tvaṁ kā? tayo 'ktam: aham asmin nagara ekasya viprasya bhāryā. mayā tāruṇyamadena patir vañcitaḥ. tato mamā 'vasthayā dehaṁ tyajatā bhartrā çāpo dattaḥ: rākṣasas tvām aṭavyāṁ rātrāu vyāpādayiṣyati. paçcād anugrahaḥ kṛtaḥ: yadā ko'pi naro rākṣasaṁ vyāpādayiṣyati, tadā tava muktir bhaviṣyati. tatas tava prasādena nistīrṇāyā mama navaghaṭadravyāṇi svīkuru. rājño 'ktam: strīdhanam agrāhyam. tayo 'ktam: sāṁprataṁ mama prāṇā yāsyanti; tarhi mama dravyaṁ tvayo 'pabhoktavyam. tato rājā dravyaṁ vaṇije dattvā nagaraṁ gataḥ.

rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

ity ekādaçī kathā

Jainistic Recension of 12

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam adhirohati, tāvad dvādaçī putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

vāṇijyopārjitarddhir dhanapatisadṛçaḥ ko'pi vāiçyo mṛtas, tat-
putraḥ pāitryādimitrāir: dhanam idam arare 'sadvyayān mā vināçīḥ!
ity āucityopadeçān kumatir agaṇayañ jātadāridryamudro
bhrāmyan deçāntar ekaṁ vipinam upagataḥ çrīphalānāṁ viçālam. 1
kroçantīṁ tatra rātrāu striyam ayam açṛṇot. tanmukhenā 'khilaṁ tac
chrutvā çrīvikramārko niçi niçitalasaddhāranistriṅçadhārī
gatvā stryākroçarakṣaḥ samiti nihatavān; sā vadhūr bhartṛduḥkhān
nirmuktā svarṇakumbhān adita nava, dadāu vāiçyaputrāya tān saḥ. 2

avantīpuryāṁ çrīvikramanṛpaḥ. bhadraseno vyavahārī; tatputraḥ purandaraḥ. pitary uparate pitur lakṣmīpurandaro līlayā vilasan, svajanāir vāritaḥ, yathā: bhoḥ, asadvyayaṁ mā kuru; rakṣitā ca lakṣmīḥ kamapy upayogam āyāti; lakṣmyāi 'va puruṣasya mahattvam; yataḥ:

vārāṁ rāçir asāu prasūya bhavatīṁ ratnākaratvaṁ gato;
lakṣmi tvatpatibhāvam etya murajij jātas trilokīpatiḥ;
kandarpo janacittanandana iti tvannandanatvād abhūt;
sarvatra tvadanugrahapraṇayinī manye mahattvasthitiḥ. 3

lakṣmyā 'guṇā api guṇā bhavanti; yataḥ:

ālasyaṁ sthiratām upāiti, bhajate cāpalyam udyogitāṁ;
mūkatvaṁ mitabhāṣitāṁ vitanute, māugdhyaṁ bhaved ārjavam;
pātrāpātravicārabhāvaviraho yacchaty udārātmatāṁ;
mātar lakṣmi tava prasādavaçato doṣā api syur guṇāḥ. 4

etat svajanavacanaṁ çrutvā teno 'ktam:

gate çoko na kartavyo, bhaviṣyaṁ nāi 'va cintayet;
vartamānena kālena vartayanti vicakṣaṇāḥ. 5
bhavitavyaṁ bhavaty eva, nālikeraphalāmbuvat;
gantavyaṁ gatam ity āhur, gajabhuktakapitthavat. 6

tatas tena pitro 'pārjitaṁ vittaṁ sarvam api dattaṁ bhuktaṁ ca. tataḥ kālena nirdhanaḥ svajanāiḥ parābhūtaḥ.

varaṁ vanaṁ vyāghragajendrasevitaṁ,
drumālayaḥ pattraphalāmbubhojanam;
tṛṇāiç ca çayyā 'varajīrṇavalkalaṁ,
na bandhumadhye dhanahīnajīvitam. 7

iti saṁcintya deçāntaraṁ gato bhrāmyan malayācalopāntapuraṁ gataḥ. tatra rātrāu kasyā api striyāḥ karuṇasvareṇa dīnavacanāi rodanaṁ çrutvā prātar lokān apṛcchat. tāir uktam: na jñāyate, pratyaham iyaṁ kācit strī roditi; tenā 'riṣṭaçañkayā cā 'smatpuram atyantabhayākulam astī 'ti svarūpaṁ jñātvā tena purandareṇa rājñe vijñaptam. rājā tu kāutukāt tatpuraṁ gataḥ. rātrāu khaḍgam ādāya velāvane sthitaḥ. strīrodanaṁ çrutvā tatpārçve gato mahābhayaṁkaraṁ rākṣasaṁ kaçāghātāiḥ striyaṁ tāḍayantaṁ dṛṣṭvā karuṇāparo nṛpas tam uvāca: re rākṣasa, strīvadhaṁ kiṁ karoṣi ? yadi bhujabalam asti, tarhi mayā saha yuddhaṁ kuru. tato dvayoḥ saṁgrāme rājñā rākṣasavadhaḥ kṛtaḥ. taṁ dṛṣṭvā strī rājānaṁ tuṣṭāva: bho vīrādhivīra, tava prasādena sukhinī jātā 'smī 'ti. tato rājā prāha: bhadre, kā 'si tvam ? tatas tayo 'ce: ahaṁ brāhmaṇapatnī; mama patir mayi bāḍham āsaktaḥ, paraṁ kenāpi karmaṇā sa mama na rocate. tena duḥkhena mṛto 'yaṁ rākṣaso jātaḥ; sa ca pratyahaṁ pūrvavāireṇā 'gatya rātrāu māṁ tāḍayati. tad adya tvatprasādenā 'haṁ sukhinī jātā; gato 'yaṁ mamo 'padravaḥ. tava ca puruṣottamasya pratyupakāraṁ kartum anīçā kiṁ karomi ? param asmatsaṁtāne ko'pi nā 'stī 'ti navakalaçā hemamayāḥ santi, tān gṛhāṇa tvam. tava yad dīyate, tat sarvaṁ stokam eva. tato rājā tad dravyaṁ līlayāi 'va purandarāya dattvā svapurīm agāt.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ dvādaçī kathā

13. Story of the Thirteenth Statuette

Vikrama shames the wise men by an example of unselfishness

Southern Recension of 13

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, asmin siṅhāsana upaveṣṭuṁ sa eva samarthaḥ, yasya vikramasyāu 'dāryādayo guṇā bhavanti. bhojarājo 'vadat: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. puttalikā vadati: çṛṇu rājan.

ekadā vikramārko rājyabhāraṁ mantrivarge nidhāya svayaṁ yogiveṣeṇa pṛthvīparyaṭanaṁ kartuṁ nirgataḥ. grāma ekāṁ rātriṁ nayati, nagare pañcarātrīr gamayati. evaṁ paribhramann ekadā nagaram ekam agamat. tannagarasamīpasthitanadītaṭe devālayam

ekam āsīt. tasmin devālaye sarve mahājanāḥ pāurāṇikāt purāṇaṁ çṛṇvanti. rājā 'pi nadyāṁ snātvā devālayaṁ gatvā devaṁ namaskṛtya mahājanasamīpa upaviṣṭaḥ. tasmin samaye pāurāṇikaḥ purāṇavākyāni paṭhati:

anityāni çarīrāṇi, vibhavo nāi 'va çāçvataḥ;
nityaṁ saṁnihito mṛtyuḥ; kartavyo dharmasaṁgrahaḥ. 1
çrūyatāṁ dharmasarvasvaṁ, yad uktaṁ çāstrakoṭibhiḥ;
paropakāraḥ puṇyāya, pāpāya parapīḍanam. 2
yo duḥkhitāni bhūtāni dṛṣṭvā bhavati duḥkhitaḥ,
sukhitāni sukhī cā 'pi, sa dharmaṁ veda nāiṣṭhikam. 3
nā 'to bhūyāṅs tato dharmaḥ kaçcid anyo 'sti dehinām,
prāṇināṁ bhayabhītānām abhayaṁ yaḥ prayacchati. 4
param ekasya sattvasya pradātur jīvitaṁ varam,
na ca viprasahasrebhyo gosahasraṁ dine-dine. 5
abhayaṁ sarvabhūtebhyo yo dadāti dayāparaḥ,
tasya dehavimuktasya kṣaya eva na vidyate. 6
hemadhenudharādīnāṁ dātāraḥ sulabhā bhuvi,
durlabhaḥ puruṣo loke sarvajīvadayāparaḥ. 7
mahatām api yajñānāṁ kālena kṣīyate phalam;
dattvā 'bhayaṁ pradānasya kṣaya eva na vidyate. 8
dattam iṣṭaṁ tapas taptaṁ tīrthayātrā çrutaṁ tathā,
sarvāṇy abhayadānasya kalāṁ nā 'rhanti ṣoḍaçīm. 9
catuḥsāgaraparyantāṁ yo dadyād vasudhām imām,
yaç cā 'bhayaṁ ca bhūtebhyas, tayor abhayado 'dhikaḥ. 10
adhruveṇa çarīreṇa pratikṣaṇavināçinā
dhruvaṁ yo nā 'rjayed dharmaṁ, sa çocyo mūḍhacetanaḥ. 11
yadi prāṇyupakārāya deho 'yaṁ no 'payujyate,
tataḥ kim upakāro 'sya pratyahaṁ kriyate nṛbhiḥ? 12
ekataḥ kratavaḥ sarve samagravaradakṣiṇāḥ,
ekato bhayabhītasya prāṇinaḥ prāṇarakṣaṇam. 13

kiṁ bahuno 'ktena?

paropakāravyāpāraparo yaḥ puruṣo bhuvi,
sa saṁpadaṁ samāpnoti parād api ca yat param. 14

asmin purāṇakathanasamaye kaçcid brāhmaṇaḥ patnyā saha nadīm uttaran mahāpūreṇa nīyamāno hāhākāraṁ kurvan nadītaṭe purāṇaçrotṝn mahājanān prati vadati: bho bho mahājanāḥ, dhāvadhvaṁ dhāvadhvam, eṣa vṛddhaḥ sapatnīko brāhmaṇo 'haṁ nadīpravāheṇa balān nīye; yaḥ ko'pi sattvādhiko dhārmiko mama sapatnīkasya jīvadānaṁ dadātu. jaleno 'hyamānasya dhvaniṁ çrutvā te mahājanāḥ sarve 'pi sakāutukaṁ paçyanti; na ko'pi tasyā 'bhayaṁ prayac-

chati, na pravāhād apanetuṁ nadīmadhye praviçati. tato vikramārko rājā mā bhāiṣīr iti tasyā 'bhayaṁ dattvā nadīmadhye praviçya patnyā saha taṁ brāhmaṇaṁ mahāpūrād ākṛṣya taṭam ānītavān. brāhmaṇo 'pi svasthaḥ san rājānam avadat: bho mahāsattva, mamāi 'tac charīraṁ pūrvaṁ mātāpitṛbhyām utpannam; idānīṁ tvatsakāçād dvitīyaṁ janma prāptam. ataḥ prāṇadānān mahopakāriṇas tava kimapi pratyupakāraṁ na kariṣyāmi cet, mama jīvitaṁ vyartham eva. tasmād godāvaryudakamadhye mayā dvādaçavarṣaparyantaṁ nāmatrayajapaḥ kṛtaḥ, tat puṇyaṁ tubhyaṁ dīyate. anyac ca: yat kṛcchracāndrāyaṇādinā kimapi sukṛtam upārjitam asti, tat samagraṁ tvaṁ gṛhāṇe 'ti bhaṇitvā rājñe tat sarvaṁ puṇyaṁ samarpyā 'çiṣaṁ dattvā patnyā saha nijasthānaṁ jagāma.

tasmin samaye 'tibhayaṁkararūpaḥ kaçcid brahmarākṣaso rājasamīpam āgataḥ. rājā 'pi taṁ dṛṣṭvā 'vadat: bho mahāpuruṣa, kas tvam? teno 'ktam: aham atrāi 'va nagare brāhmaṇaḥ kaçcit sarvadā duṣpratigrahajīvy ayājyayājakaç ca tathā vidyāgarvāt sarvān vṛddhān mahataḥ sādhūn dūṣayāmi. tatpātakavaçād asmin puraḥsthitāçvatthapādape brahmarākṣaso bhūtvā 'tyantaduḥkhito daçavarṣasahasraṁ tiṣṭhāmi. adya bhavator ubhayor goṣṭhīṁ çrutvā samāgato 'haṁ tavā 'ntikam. tarhi bhavān mahādruma iva sakalajagadupakārī. rājño 'ktam: kiṁ yācyate tvayā? teno 'ktam: idānīṁ brāhmaṇena yat sukṛtaṁ tubhyaṁ dattam, tan mama dīyatām. tena puṇyenā 'ham asmād ghorāt karmasāgarād uttīrṇo bhaviṣyāmi. rājā tadānīm eva tat puṇyaṁ tasmāi dadāu. so 'pi tena puṇyena tasmāt karmaṇo mukto divyarūpadharaḥ san rājānaṁ stutvā svargaṁ jagāma. rājā 'pi svanagaram agamat.

iti kathāṁ kathayitvā puttalikā rājānam avadat: bho rājan, tvayy evam āudāryaṁ paropakāro yadi vidyate, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā 'py adhomukho babhūva.

iti trayodaçopākhyānam

Metrical Recension of 13

athāi 'kadā bhūtadhātrīmaṇḍalākhaṇḍalaṁ punaḥ
ārodhum āsanaṁ prāptaṁ *vyāhārṣīt sālabhañjikā:
rājann ākarṇaya kathāṁ kathanīyāṁ kathāntare,
yatkathākarṇanāt tathyaṁ mahodāro bhaven nṛpaḥ.
asti kṣmāpālakoṭīraçekharīkṛtaçāsanaḥ
pālayan vasudhām eko vikramo 'dbhutavikramaḥ.
çakrasya vikramārkasya jñāyatām iyatī bhidā:
tapobalān bibhety ekas, tān eva snihyatī 'taraḥ.
yaṁ sunāsīranāsīravijayānakabhāiravam

mahāçanipraharaṇaṁ çañkante *vāiribhūbhṛtaḥ;
nityaṁ sukhāikarūpasya yasya nirjitavāiriṇaḥ
cintā na kācin nṛpater anubadhnāti mānasam;
sa kadācin mahīpālo mahīparyaṭanecchayā
grāmāikarātramārgeṇa yayāu sanmārgarakṣaṇaḥ.
tatra ghoṣapuragrāmākarakheṭakapaṭṭanān
darçaṁ-darçaṁ cacārāi 'ko 'nekāçcaryamayīṁ mahīm.
tato dharmapuraṁ nāma grāmaṁ gañgātaṭe nṛpaḥ
janamejayabhūpena viprasād vihitaṁ yayāu.
kāṣāyāmbarasaṁvītas tathā bhāsvatkamaṇḍaluḥ
prayātaḥ paçcimāmbhodhāu *nimañktuṁ kālabhikṣukaḥ.
tatrā 'tivāhya tāṁ rātriṁ bhūpālo bhūsurālaye
vivasvadudayād arvāg anutiṣṭhāsayā yayāu.
tatra nirdhūtaçamalāçeṣakalmaṣakajjale
nirjane sajjanaprasthe *mamajja sa nimajjanam.
vidhāya vihitaṁ karma vīracaryāviçeṣakaḥ,
vavande vasudhādhīço vidhānena vibhāvasum.
tatra saṁdhyāmaṭhe kaṁcid dadarça dvijasaṁsadi
puṇyāṁ kathāṁ purāṇeṣu kathayantaṁ vipaçcitam;
tatra gatvā 'tha natvā tān vinayena viçāṁ patiḥ
upāviçad anujñātaḥ kathāçravaṇakāutukī.
tasyām anādipāurāṇāis tattvārthāikavicāraṇāiḥ,
svānuṣṭhānaparādhīnāir bhūṣitāyāṁ tapodhanāiḥ,
vinayāir iva saṁsṛṣṭāiḥ, sāujanyāir iva dehibhiḥ,
ācārāir iva sākārāis, tapobhir iva rūpibhiḥ,
papāṭha tatra likhitaṁ bhūyaḥ pāurāṇikottamaḥ,
yathā nirantarodbhūtaṁ pulakāñkaṁ bhavet sataḥ:
yaḥ kaçcin mānuṣaṁ janma prāpyā 'pi vasudhātale,
paropakāranirato na bhavet, sa naraḥ paçuḥ.
dhanam arthijanādhīnaṁ, balaṁ bhītānupālanam,
jīvanaṁ ca janojjīvyaṁ yasya syāt, sa pumān pumān.
yasya prasādo vadane, kṛpā yasyā 'valokane,
vacane yasya mādhuryaṁ, dhuryaḥ syāt sa satāṁ dhuri.
akutsitam anutsekam avakram anavakramam
satyaṁ priyahitaṁ brūyād aninditam akarkaçam.
dharmārjanavidhāu mārgā bahavaḥ santi bhūtale;
ayaṁ ghaṇṭāpatho nṝṇāṁ, çaraṇāgatarakṣaṇam.
maharṣayo 'pi saddharmatāratamyavicāraṇe
bhītābhayapradānasya samaṁ nā 'stī 'ty athā 'bruvan.
atrāntare jaradvipraḥ snātuṁ gañgājale sthitaḥ,
vikṛṣyamāṇo nakreṇa cukroça kṣaṇam uccakāiḥ.
tadā tvaritam ākarṇya tatpatnī kṣaṇavihvalā
tāṁ brāhmaṇasabhāṁ vṛddhā prāpya sarvaṁ nyavedayat:
aho puṇyakṛtaḥ sabhyāḥ, çṛṇutā 'smadvilāpanam;
mama bhartā mahāvṛddho mahāgrāheṇa gṛhyate.
iti tadbrāhmaṇīvākyaçravaṇānantaraṁ nṛpaḥ
samutpatyā 'ntaragamat sāsidhenur mahāhrade.

57 vikramādityadāityārir grāhaṁ vaktre vidārayan,
gajendram iva viprendram ujjahāra jalāçayāt.
āçcaryālokanibhṛto hāhākrandam iti bruvan,
60 sādhu sādhv iti taṁ prīto babhāṣe bahuço janaḥ.
tataḥ kṣaṇena vipro 'pi punaḥ saṁprāpya jīvitam,
pravepamānaḥ pṛthvīçaṁ babhāṣe bahumānavat:
63 bhavatprasādād āyuṣman mocito 'haṁ mahābhayāt;
ārtatrāṇāikaniratā bhavanti hi bhavādṛçāḥ.
ato 'ham api te deva pradāsyāmi cirārjitam;
66 anugrāhyo 'yam iti māṁ vicāryā 'ṅgīkuruṣva tat.
purā 'haṁ narmadāvāripūrāplāvananirmalaḥ
japan gopālamantreṇa keçavaṁ samatoṣayam;
69 tato 'rdharātre kasmiṅçcid vāsare keçavaḥ svayam
māṁ jagāda jagannāthaḥ prabodhya janayan mudam;
tapasā tava tuṣṭo 'smi, siddho 'si dvijapuṅgava;
72 bhavatkṛtasya tapasaḥ phalabhāgyaṁ vadāmi te.
sphuratsphaṭikasopānaṁ kvaṇatkanakakiṅkiṇīm,
indranīlamayastambhaṁ mahārajatabhittikam,
75 ramyaharmyasahasrāḍhyaṁ samutkṣiptadhvajocchritam,
prāntopakalpitodyānaṁ mañjukūjanmadhuvratam,
vidyādharīmukhāmodākṛṣṭanandanaṣaṭpadam,
78 avāpsyasi çarīrānte vimānaṁ sarvagāminam.
sanāthīkṛtya mām evaṁ sa nātho jagatāṁ punaḥ
vidyutvān iva jīmūto yayāu pītāmbaro 'mbare.
81 evaṁ saṁpāditaṁ pūrvam apūrvaṁ sarvasaṁmitam
tad etad bhavate dattvā çreyaḥ prāpsyāmy anuttamam.
ity uktavantaṁ bhūdevaṁ nṛdevaḥ pratyabhāṣata,
84 pravepamānāvayavaṁ saroṣaṁ praçrayānataḥ:
ahaṁ kṣatrakulotpanno, na pratigrahabhājanam;
yad vā pratyupakārārthaṁ no 'pakāraḥ kṛto mayā.
87 kṣātre sthitānāṁ sanmārge kṣatriyāṇāṁ bahuçruta
prajānupālanaṁ nāma svadharmo nirupaplavaḥ.
tasmād ācāra ity evam atha saṁpālito bhavān;
90 ayaṁ pratyupakārī 'ti vivekaṁ mā vicāraya.
iti dhīram udāttaṁ ca vākyam āudāryagarbhitam
ākarṇya, vikramādityaṁ vijñāya, punar abravīt:
93 bho bhavān vikramādityo vidito 'si mayā 'dhunā;
katham anyasya hṛdayaṁ kṣatriyasye 'dṛçaṁ bhavet ?
upapannam idaṁ bhūpa satyaṁ ca bhavadīritam;
96 tathā 'pi madvacaḥ çrotum avadhānaṁ vidhīyatām.
purāi 'va brahmaṇā sṛṣṭā mukhabāhūrupādajāḥ,
parasparopakāritvaṁ tatra sarveṣu kalpitam;
99 punar viçeṣato brahmakṣatrayor eva kevalam
anyonyam upakāritvaṁ pālanaṁ ca yathāvidhi.
tasmāt svīkartum ucitam etan nirbandhapūrvakam.
102 evam uktaḥ sa bhūpālo nirbandhāt pratyagṛhṇata;
dattvā 'tmīyaṁ çubhaṁ vipraḥ sahabhāryo gṛhaṁ yayāu.

tato yatheccham avanīṁ paryaṭann avanīçvaraḥ
105 vindhyāṭavīṁ viveçāi 'ko 'nekānokahasaṁkulām;
kvacid gharmātapātaptāṁ, kvacit prachāyaçītalām;
kvacid arkopalavyāptāṁ, kvacid ūṣaradūṣitām;
108 kvacit kroḍodarakrīḍatpheruphūtkārabhīṣaṇām,
kvacic chukapikaçreṇīsallāpahṛdayaṁgamām;
kvacit karṇajvarotkārijhillījhaṅkṛtikarkaçām,
111 kvacin mattadvirephālīkelīkekārapeçalām;
kvacit kāsārapaṅkāmbhoviluṭhatkāsaravrajām,
kvacid āçyānaveçantaviçrāntamṛgayūthapām;
114 kvacid vāravadhūvṛttām iva prasnigdhapallavām,
kvacin maharṣijanatām iva valkaladhāraṇīm.
tatra devālayaḥ kaçcij jīrṇaprākāragopuraḥ,
117 yasyo 'daragataṁ dhvāntaṁ divā 'pi na vinaçyati.
tatra çākhāçikhāçleṣavyāptasarvadigantaraḥ
nirantaradalachannabhūmiç caladalo drumaḥ.
120 tatra drumatale kaçcid viparyastāṅghribhīṣaṇaḥ
abhraṁkaṣavapur daṅṣṭrākarālo brahmarākṣasaḥ.
tatsamīpaṁ samabhyetya kas tvam ity abhyabhāṣata
123 ājñāsiddhena rājñā, 'sāu nijavṛttāntam abhyadhāt:
purā 'haṁ pṛthivīpāla hy acalendramahīpateḥ
purodhāḥ, puruhūtākhyo, vidyāvṛttivijṛmbhitaḥ;
126 satām akāraṇadveṣād abhavaṁ brahmarākṣasaḥ;
atikramo hi mahatām ayaṁ kān vā na pātayet ?
evaṁrūpeṇa vasato nirjale nirjane vane
129 paraḥsahasraṁ çarado vyatīyuḥ krūrakarmabhiḥ.
atha kenāpy upāyena mām uddhara mahīpate;
bhavādṛçā hi bhūtānāṁ nityaṁ nirvyājabāndhavāḥ.
132 ākarṇya tad vaco dīnaṁ dīnoddharaṇadīkṣitaḥ
pratyuvāca dayāviṣṭaḥ prasannaḥ pṛthivīpatiḥ:
tad yācasva, bhaveyus te yena lokā nirargalāḥ;
135 adeyaṁ tvatkṛte nā 'sti, mā vicāre manaḥ kṛthāḥ.
titīrṣur āpadaṁ ghorām avicāryāi 'va duṣpradam
yayāce pṛthivīpālam avivekaḥ sa durmatiḥ:
138 adyāi 'va durgrahagrāhāt tvayā saṁrakṣito dvijaḥ,
yat samarpitavāṅs tubhyaṁ sukṛtaṁ tena mānaya.
iti tadvacasā tuṣṭas tad evā 'smāi samarpayat;
141 udārāṇām ayaṁ panthā, vikramārkasya kiṁ punaḥ ?
tataḥ sa tatkṣaṇenāi 'va vimucya grahavigraham,
apsarobhir vṛto divyavimānena divaṁ yayāu.
144 praçastacarito viçvavicitrālokavismitaḥ,
kurvan diço yaçaḥsmerā, yayāv ujjayinīṁ nṛpaḥ.
evaṁ bhojamahīpāla vidhātuṁ yaḥ pragalbhate,
147 māhendram idam āroḍhum āsanaṁ sa nṛpo 'rhati.

iti trayodaçī kathā

Brief Recension of 13

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājā tīrthayātrāyāṁ gataḥ. tatra gaṅgāpravāhasamīpe nirmaleçvaraprāsāde viçrāntaḥ. tatra rātrāu gaṅgāpravāhitena kenacid vipreṇā 'kranditam: bho magnaṁ māṁ ko'pi rakṣatu. ko'pi jale na praviçati. tato rājñā vipro niṣkāsitaḥ. vipreṇo 'ktam: tvayā mama prāṇā rakṣitāḥ; tarhi narmadātīre 'rdhodaka ādvādaçavarṣaṁ mayā mantrasādhanaṁ kṛtam asti; tasya phalam icchāmaraṇaṁ çarīrasvargagamanaṁ vimānārohaṇam; īdṛçaṁ sukṛtaṁ mayā tubhyaṁ dattam. taṁ çabdam ākarṇya vikarālabhayānaka ūrdhvakeço 'sthipañjaraçeṣo 'çvatthasthito brahmagraho rājñaḥ purataḥ sthitaḥ. rājño 'ktam: kas tvam? teno 'ktam: rājann asya nagarasya grāmayājako 'ham; duṣṭapratigraheṇa brahmagraho jāto 'smi. pañcavarṣasahasrāṇi pūrṇāni, adyā 'pi niṣkṛtir nā 'sti. rājño 'ktam: adya mama yat sukṛtam arjitam, tena tava paraloko 'stu. evam ukte sa vimānam āruhya svargaṁ gataḥ.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti trayodaçamī kathā

Jainistic Recension of 13

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvat trayodaçī putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

pūrāntar vrajato dvijasya nṛpatiḥ prāṇān arakṣat purā
  kasyāpy, asya ca mūlikāṁ varatarāṁ prāpyā 'tha yānonmukhaḥ;
mārge durgataduḥkhitaṁ naram asāv ālokya, tanmūlikāṁ
  tasyā 'dāt sahasā; paraḥ kṛtadayo 'sya çrūyatāṁ kaḥ samaḥ? 1

avantīpuryāṁ çrīvikramanṛpaḥ. sa cā 'nyadā pṛthvīvilokanāya deçāntaraṁ paryaṭan kvāpi pure gataḥ. tatra bahir nadītaṭasthadevagṛhe bahavo vijñajanāḥ parasparaṁ çāstrīyavicāracāturīṁ darçayantaḥ santi. rājā 'pi tatra gatas teṣāṁ mithyāçrutena paṇḍitaṁmanyānām ālāpaṁ çrutvā prāha: bhoḥ çrūyatām.

āgamena ca yuktyā ca yo 'rthaḥ samabhigamyate,
parīkṣya hemavad grāhyaḥ; pakṣapātagraheṇa kim? 2
çrotavye ca kṛtāu karṇāu, vāg buddhiç ca vicāraṇe;
yaḥ çrutaṁ na vicārayet, sa kāryaṁ vindate katham? 3
netrāir nirīkṣya viṣakaṇṭakasarpakīṭān
  samyag yathā vrajati tān parihṛtya sarvān;
kujñānakuçrutikudṛṣṭikumārgadoṣān
  samyag vicārayatha; ko 'tra parāpavādaḥ? 4
yāvat parapratyayakāryabuddhir,
  vivartate tāvad apāyamadhye;
manaḥ svam artheṣu vighaṭṭanīyaṁ;
  na hy āptavādā nabhasaḥ patanti. 5

etad ākarṇya te sarve 'pi vismitāḥ procuḥ: aho asya vāgvāibhavam arthasamarthā ca vāṇī. atrāntare ko'pi pumān atyantarūpavān strīsakhaḥ kuto 'py āgatya pūre praviṣṭo nadyā hriyamāṇaḥ pūtkaroti sma: bho lokāḥ, dhāvata dhāvata, nadyā 'ham uhyamāno 'smi. tadā te niṣkaruṇā maraṇabhīravaḥ samīpe 'pi na gatāḥ. rājā tu tadā cintitavān:

viralā jāṇanti guṇe, viralā pālanti niddhaṇe nehā;
viralā parakajjakarā, paradukkhe dukkhiyā viralā. 6

tataḥ karuṇāsāndrasvāntaḥ svayam utthāya nadīpūraṁ praviçya tam ādāya taṭe 'gāt. tataḥ sa puruṣo 'bhāṣata: bho bhadra vīrādhivīra, avasaraṁ tvam eva jānāsi; yataḥ:

karaculuyapāṇieṇa vi avasaradinneṇa mucchio jiyaï;
pacchā muyāṇa sundari ghaḍasayadinneṇa kiṁ teṇa? 7

bhoḥ sāttvika, tavā 'ham anṛṇo na bhavāmi; paraṁ gṛhāṇe 'māṁ sarvakāmadāṁ mūlikām, yayā yat kāmyate tal labhyate. ity uktvā gataḥ pumān. tadā ko'pi pumān dāridropadrutaḥ samāgatya rājānam uvāca: bhoḥ puruṣottama, prārthanīyo 'si, pūraya me manoratham. iti çrutvā rājā karuṇāparaḥ prārthanābhaṅgabhīrus tāṁ mūlikāṁ tasmāi dattvā svapurīm agāt.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ trayodaçī kathā

14. Story of the Fourteenth Statuette

An ascetic warns Vikrama against neglect of kingly duty

Southern Recension of 14

punar api rājā yāvat siṅhāsanam ārodhuṁ prayatate, tadā 'nyā puttalikā 'bravīt: bho rājan, yo rājā vikrama ivāu 'dāryādiguṇavān, so 'smin siṅhāsana upaveṣṭuṁ kṣamo ne 'taraḥ. rājñā bhaṇitam: kathaya tasyāu 'dāryakathanam. sā 'bravīt:

ekadā vikramo rājā pṛthivīmadhye kasmin sthāne kiṁ āçcaryam asti, ke vā santaḥ, kiṁ tīrtham, ko vā devatāvāso 'stī 'ti vilokayituṁ yogiveṣeṇa paribhraman nagaram ekam agamat. tannagarasamīpe tapovanam asti. tasmiṅs tapovane jagadambikāyā mahān prāsādo 'bhūt. tatsamīpe nadī vahati. rājā 'pi tatra nadījale snātvā devatāṁ namaskṛtya yāvad āgacchati, tāvad avadhūtavāso nāma kaçcid yogī tatrā 'gataḥ. tasyā 'deçaṁ dattvā sukhī bhave 'ty uktas tena saha taddevālaya upaviṣṭaḥ. yogino 'ktam: kuta āgato bhavān? rājño 'ktam: mārgastho 'haṁ ko'pi tīrthayātrikaḥ. yogino 'ktam: tvaṁ vikramārko rājā nanu, tvam ekado 'jjayinyāṁ mayā dṛṣṭaḥ, ato 'haṁ jānāmi. kimartham āgato 'si? rājā 'bravīt: bho yogin, mamāi 'vaṁ manasi vāsanā, pṛthvīparyaṭanāt kimapy āçcaryaṁ vilokyate, satāṁ mahatāṁ saṁdarçanam api bhavatī 'ti. avadhūtavāso 'bravīt: bho rājan, tvaṁ tādṛçaṁ rājyaṁ parityajya pramattaḥ san kathaṁ deçāntaraṁ praty āgataḥ? yadi madhye vikṛtiç cet, kiṁ kariṣyasi? rājño 'ktam: ahaṁ sarvam api rājyabhāraṁ mantrihaste nidhāya samāgato 'smi. avadhūtavāseno 'ktam: bho rājan, tathā 'pi nītiçāstravirodhaḥ kṛtaḥ. uktaṁ ca:

niyogihastārpitarājyabhārās tiṣṭhanti ye svāiravihārasārāḥ,
biḍālavṛndāhitadugdhabhāṇḍāḥ svapanti te mūḍhadhiyaḥ kṣi-
tīndrāḥ. 1

anyac ca: rājyaṁ svavaçaṁ jātam iti no 'pekṣaṇīyam; svavaçam api punaḥ sudṛḍhaṁ kartavyam. tathā co 'ktam:

kṛṣir vidyā vaṇig bhāryā svadhanaṁ rājyasaṁpadaḥ,
sudṛḍhaṁ cāi 'va kartavyaṁ kṛṣṇasarpamukhaṁ yathā. 2

tac chrutvā rājā bhaṇati: bho yogin, sarvam etad anarthakam; atra dāivam eva balavat. sudṛḍhīkṛte rājye sati sarvasāmagryāṁ satyāṁ pāuruṣayukto 'pi puruṣo dāivavāimukhyāt parābhavaṁ prāpnoti. tathā co 'ktam:

netā yatra bṛhaspatiḥ, praharaṇaṁ vajraṁ, surāḥ sāinikāḥ,
svargo durgam, anugrahaḥ khalu harer, āirāvaṇo vāraṇaḥ;
ityāçcaryabalānvito 'pi balabhid bhagnaḥ parāiḥ saṁgare;
tad yuktaṁ nanu dāivam eva çaraṇaṁ ? dhig dhig vṛthā
pāuruṣam. 3 tathā ca:

nāi 'vā 'kṛtiḥ phalati nāi 'va kulaṁ na çīlaṁ,
vidyā na cā 'pi na ca yatnakṛtā 'pi sevā;
bhāgyāni pūrvatapasā kila saṁcitāni
kāle phalanti puruṣasya yathāi 'va vṛkṣāḥ. 4 api ca:

yenā 'khaṇḍaladantidantamusalāny ākuñcitāny āhave,
dhārā yatra pinākapāṇiparaçor ākuṇṭhitā cā 'hatā,
tan me vakṣa idaṁ nṛsiṅhakarajāir āhanyate sāṁprataṁ;
dāive durbalatāṁ gate tṛṇam api prāyeṇa vajrāyate. 5

tathā ca:

sa *vaṭaḥ pañca te yakṣā dadatī 'ha haranti ca;
akṣān pātaya kalyāṇi, yad bhāvyaṁ tad bhaviṣyati. 6

yogino 'ktam: kathaṁ cāi 'tat ? rājā 'bravīt:

Emboxt story: The fatalist king

asty uttaradeçe nandivardhanaṁ nāma nagaram. tatra rājaçekharo nāma rājā rājyaṁ karoti sma. sa devadvijabhaktiparāyaṇo 'tīvadhārmikaḥ. ekadā tasya dāyādāḥ sarve samāgatya tena saha niyudhya rājyaṁ gṛhītvā sapatnīkaṁ taṁ nirāsiṣuḥ. sa rājā patnyā putreṇa ca saha deçāntaraṁ gataḥ, kasyacin nagarasyo 'pavanaṁ gataḥ. tataḥ sūryo 'staṁgataḥ. svaputreṇa patnyā ca samanvito vaṭavṛkṣamūlaṁ gata upaviṣṭaḥ. tasmin vṛkṣe pañca pakṣiṇa āsan. te paraś-paraṁ vadanti; tata ekeno 'ktam: asmin nagare rājā mṛtaḥ, tasya saṁtatir nā 'sti. ko vā rājā bhaviṣyati ? dvitīyeno 'ktam: asya vaṭavṛkṣasya mūle yo rājā tiṣṭhati, tasya rājyaṁ bhaviṣyati. anyāir

uktam: tathā 'stu. rājā 'pi pakṣiṇāṁ vākyaṁ çṛṇoti. tataḥ sūryodayo jātaḥ, sarvo 'pi janaḥ svasvavihitaṁ karma kartuṁ pravṛttaḥ. rājā 'pi saṁdhyākarma kṛtvā sūryārghyaṁ dattvā:

kamalavikāsavidhātre, saṁdhātre saṁpadāṁ, tamohantre,
bhaktamanorathadātre, bālasavitre namo jagannetre. 7

iti sūryaṁ namaskṛtya ca yāvad grāmābhimukhaṁ gacchati, tāvad rājotpattinimittaṁ mantribhir muktā dhṛtamālā kariṇī rājānaṁ vilokya tasya kaṇṭhe mālāṁ nidhāya pṛṣṭham āropya rājabhavanaṁ ināya. tataḥ sarvāir mantribhir militvā 'bhiṣekaṁ vidhāya rājaçekharo rājā rājye sthāpitaḥ. ekadā sarve pratyarthinṛpāḥ saṁbhūya rājaçekharam unmūlayituṁ nagaram ājagmuḥ. tadā rājā svadevyā saha pāçakrīḍāṁ karoti. devyā bhaṇitam: bho nātha, bhavatā kiṁ tūṣṇīṁ sthīyate? pratyarthinṛpāir nagarī veṣṭitā, prabhāte nagaram asmān api grahīṣyanti; tathā dṛçyate. anyaḥ ko'pi yatnaḥ kriyatām. rājño 'ktam: bho mugdhe, kiṁ prayatnena? yadā dāivam anukūlaṁ bhavati, tadā sarvam api kāryaṁ svayam eva bhavati; yadi pratikūlam, tadā svayam eva naçyati. tvayā nā 'nubhūtaṁ kim? ato vṛddhāu kṣaye ca dāivam eva paraṁ kāraṇam, nā 'nyat. uktaṁ ca:

bhagnāçasya karaṇḍapīḍitatanor mlānendriyasya kṣudhā
kṛtvā 'khur vivaraṁ svayaṁ nipatito naktaṁ mukhe bhoginaḥ;
tṛptas tatpiçitena satvaram asāu tenāi 'va yātaḥ pathā,
svasthas tiṣṭhati; dāivam eva hi paraṁ vṛddhāu kṣaye kāraṇam. 8

anyac ca:

arakṣitaṁ tiṣṭhati dāivarakṣitaṁ,
surakṣitaṁ dāivahataṁ vinaçyati;
jīvaty anātho 'pi vane visarjitaḥ,
kṛtaprayatno 'pi gṛhe na jīvati. 9

vṛkṣamūle sthitasya mama yena rājyaṁ dattam, tasya cintā patitā. tena cintitaṁ ca: aho ayaṁ mayy evaṁ viçvāsaṁ viracya rājyabhāram arpitavān. idānīṁ mayā 'sya prayatno na kriyate yadi, tarhi mahān pratyavāyo bhaviṣyatī 'ti vicārya sa devo bhayaṁkararūpaṁ dhṛtvā sarvān arinṛpatīn amardayat. tato rājaçekharo rājā niṣkaṇṭakaṁ rājyaṁ akarot.

End of emboxt story: The fatalist king

eṣā kathā vikramena kathitā. tato yogī 'māṁ kathāṁ çrutvā 'tisaṁtuṣṭaḥ saṅs tasmāi rājñe kāçmīraliñgam ekaṁ dattvā bhaṇati: bho rājan, etat kāçmīraliñgaṁ cintāmaṇir iva cintitaṁ vastu dadāti; etat samyak pūjaya. rājā 'pi tathā 'stv ity uktvā tasmāi praṇamya yāvan nagaramārga āgacchati, tāvad brāhmaṇaḥ kaçcit samāgatya:

pātu vo girijā mātā yaç ca dvādaçalocanaḥ,
tathāi 'va girijāmātā dvādaçārdhārdhalocanaḥ. 10

ity āçiṣam uccāryo 'ktavān: bho rājan, mama çivaliñgapūjane niyamaḥ; mārge liñgaṁ dhāvitam. dinatrayam upoṣaṇaṁ jātam, tarhi mahyam etac chivaliñgaṁ dātavyam, upoṣaṇān niṣkṛtir bhaviṣyati. tac chrutvā rājā 'pi tasmāi brāhmaṇāya kāçmīraliñgaṁ dattvā nijanagaram agamat.

iti kathāṁ kathayitvā puttalikā rājānam avadat: bho rājan, tvayy evam āudāryādayo guṇā vidyante cet, tarhy asmin siṅhāsana upaviça. etac chrutvā rājā tūṣṇīṁ sthitaḥ.

iti caturdaçākhyānam

Metrical Recension of 14

punaḥ kadācid ārodhuṁ bhadrapīṭham upāgatam
jagāda bhojabhūpālaṁ pūrvavat sālabhañjikā:
samyag ākarṇaya nṛpa. kasmiñçcit samaye purā
vikramādityabhūpālo manasy evam acintayat:
tapovanāni tīrthāni devatāyatanāni ca
*cikīrṣatā 'tmanaḥ çuddhiṁ draṣṭavyāni kṣitāv iti.
nirgatya nagarād evam aṭann avanimaṇḍalam,
samāsādya purīṁ kāṁcid, bahir eva kṣaṇaṁ sthitaḥ,
mano'bhirāmam ārāmaṁ prāsādaṁ pārvatīpriyam
āluloke sa lokeço nadīṁ nalinapiñjarām.
tatra snātvā nadītoye, pūjayitvā ca pārvatīm,
upaviçya mahātmānam adrākṣīd avadhūtakam.
tataḥ sa vikramādityam avadhūto 'bhyabhāṣata:
bhadra kasmāt samāyātaḥ, kiṁ kṛtyam iti me vada.
pratyuttaram adād rājā: pathikāḥ kevalaṁ vayam,
sarvatīrthānusaraṇaṁ kṛtyam etat samīritam,
nāmnā 'haṁ vikramādityas. — tvām adrākṣaṁ purā 'vidam,
ujjayinyāḥ puraḥ prāptas; tato jijñāsitā vayam,
kimartham asi saṁprāptaḥ, kim ekākī, narādhipa?
vyathate sma manas, tasmād asmākaṁ *chindhi saṁçayam.
ity uktavantaṁ bhūpas taṁ vyabhāṣīd avadhūtakam:
kimapy apūrvā draṣṭavyā mahātmāno bhavādṛçāḥ;
iti niçcitya manasā paryaṭāmi mahīm imām.
iti çrutvā 'vadhūtas taṁ vyājahāra nareçvaram:
tādṛçaṁ rājyam utsṛjya kim ito 'bhyāgato bhavān?
yadi tatro 'pajāpaḥ syād, atrasthaḥ kiṁ kariṣyasi?
kṛṣir vidyā vaṇig bhāryā draviṇaṁ rājasevanam
etat sarvaṁ dṛḍhaṁ kāryaṁ kṛṣṇasarpamukhaṁ yathā.
ity uktaṁ nītiçāstreṣu, tasmād avahito bhava;
no ced, rājyavināçaḥ syān, naçyet svayam api prabhuḥ.
bhavān ujjayinīm eva yātu, mā saṁcaratv iha.

iti tatprerito rājā pratyuvāca svatantradhīḥ:
bhagavan, bhavaduktāni yathānīti, na saṁçayaḥ;
kiṁ tu bhinnā manuṣyāṇām antaḥkaraṇavṛttayaḥ:
dāivaṁ pāurusam ity etad dvitayaṁ phalasādhanam,
karma bhūmāu viçeṣeṇa pradhānaṁ pāuruṣaṁ viduḥ.
dāivikāḥ pāuruṣādhīnās taddvayāyattamānasāḥ,
iti tredhā vibhaktāḥ syuḥ puruṣāḥ phalakāṅkṣiṇaḥ.
uddhatāḥ pāuruṣeṇāi 'va vibudhā dāivaçaktitaḥ,
madhyamās tu dvayenāi 'va yatante karmasiddhaye.
kvacit puruṣakārasya bhaṅgaḥ prāyeṇa vidyate,
dāivasya tu na kutrāpi, nirargalagater iha.
vayaṁ dāivabalenāi 'va saṁprāptavyaṁ labhemahi,
pañcayakṣaprasādena yathā draviḍabhūpateḥ
āsīd rājyam anāyāsāt; tad evā 'tra nidarçanam.
kiṁ tad ity āditas tasmāi kathām ācaṣṭa bhūpatiḥ:

Emboxt story: The fatalist king

asti draviḍabhūpālo rājyān nirvāsitaḥ parāiḥ;
sa saṁprāpya mahad duḥkhaṁ sabhāryo vijane vane
vaṭam ekaṁ samāsādya tanmūle niṣasāda saḥ.
yakṣāḥ pañcā 'tra tiṣṭhantaḥ kāryaṁ kiṁcid acintayan:
mṛtasya tasya bhūpasya pūrvedyur apasaṁtateḥ
kasmāi deyam idaṁ rājyaṁ? ko bhaved bhāgyabhājanam?
evaṁ cintayatāṁ madhye kaçcid yakṣo 'vadat tadā:
tad asmāi kṣatravaṅçyāya vṛkṣādhaḥsthalaçāyine
dātavyam iti; tat te tu menire tatpriyapradāḥ.
tad ākarṇya priyaṁ rājā sabhāryaḥ saṁtutoṣa ca;
punaḥ prabhātasamaye yakṣoddiṣṭāṁ purīm agāt.
tatrā 'ngakṣālanaṁ kṛtvā prāntodyānasarijjale
vidhāya vihitaṁ karma praṇanāma divākaram.
catvarasthānam āsādya hanūmatpratimāntike
upāviçad viçālākṣo rājā çubhaçilātale.
parasparaṁ rājyasiddhyāi kurvāṇānāṁ mithaḥ kalim
prakṛtīnāṁ manasy evam avartiṣṭa vicāraṇā:
kariṇī yasya kasyāpi kaṇṭhe mālāṁ prayacchati,
sa tu rājyaçriyaṁ bhoktā; kalahāt kiṁ prayojanam?
itthaṁ saṁmantrya sahasā sarve 'laṁkṛtya hastinīm,
āçīrbhiḥ prerayām āsuḥ kariṇīṁ dhṛtamālikām.
sā samāgatya çanakāir niṣaṇṇasya çilātale
nidadhe puṣkarāgreṇa mālām adhi çirodharam.
svaçiraḥçekharīkṛtya sabhāryaṁ rājaçekharam,
jagāma janitānande janānāṁ rājamandiram.
nānāvidhamahāvādyamaṅgaladhvanir uccakāiḥ,
uccacāra dvijātīnāṁ brahmaghoṣāir vivardhitaḥ.
abhiṣikte mahārāje rājaçekharanāmani,
sarvabhūpālāḥ sāmantāç cukṣubhus te parasparam:
ayaṁ kaçcit samāgamya rājyaṁ bhuṅkte vṛthāi 'va naḥ,

arūḍhamūlasyā 'dyāi 'va kāryam asya nibarhaṇam.
78 iti deçaṁ vināçyā 'çu rurudhus tatpurīm api.
so 'kṣāir dīvyan sukhenā 'ste tadānīm api bhāryayā;
pāureṣū 'dbhrāntacitteṣu durgamārgasthiteṣu ca,
81 purī ruddhā hy atibalāir, yuddhārthaṁ no 'dyataḥ svayam.
athā 'gramahiṣī tatra babhāṣe rājaçekharam:
rājan kiṁ kartum udyatas ? tvaṁ tūṣṇīm eva tiṣṭhasi;
84 grahīṣyante hi niyataṁ svapurīṁ paripanthinaḥ;
tasmāt pratikriyāṁ kartum avalambasva sāhasam.
iti rājñīvacaḥ çrutvā vyājahāra nareçvaraḥ:
87 mā vicāraya kalyāṇi, kalyāṇaṁ te bhaviṣyati;
vaṭasthāḥ pañca te rājyaṁ dadatv apaharantu vā;
nyāyataḥ khalu kalyāṇi yad bhāvyaṁ tad bhaviṣyati.
90 iti tadvacanaṁ çrutvā yakṣāḥ pañca mahābalāḥ:
yasmād dattam idaṁ rājyaṁ, pālanīyaṁ prayatnataḥ;
na rakṣec charaṇaṁ prāptaṁ, svadattaṁ yo na pālayet,
93 sa pacyate mahāghore narake, nā 'tra saṁçayaḥ.
iti saṁbhāṣamāṇās te hṛdaye paripanthinām
upajāpopajanitaṁ dadus te bhayam ulbaṇam.
96 tena te ripavaḥ sarve çañkamānāḥ parasparam,
hatapratihatā yuddhe prayayus tridaçālayam.
sa rājaçekharo rājā bhūridraviṇasaṁpadam
99 gajavājirathaṁ sarvam ātmādhīnam akārayat.

End of emboxt story: The fatalist king

evaṁ sa vikramādityaḥ kathām enām avocata;
çrutvā 'vadhūto nitarāṁ nanandā 'nandayan nṛpam.
102 candrakāntamayaṁ liñgam abhīpsitadhanapradam
prāyacchad vikramādityabhūbhuje prītipūrvakam.
anujñātas tatas tena kṛtī prāyān nijāṁ purīm;
105 vipreṇa vikramādityo dadṛçe kenacit pathi.
svasti te *çubham *icchāmi daridro dhanalipsayā;
dravyam abhyavahārārthaṁ dehi dehabhṛtāṁ vara.
108 evaṁ dvijātaye rājā yācamānāya bhojanam
candrakāntamayaṁ liñgaṁ tatprabhāvaṁ vadan dadāu.
asti ced īdṛçāudāryaṁ bhojarāja bhavaty api,
111 tadāi 'vam arhasy āroḍhuṁ satyam etad varāsanam.

iti caturdaçī kathā

Brief Recension of 14

punaḥ putrikayo 'ktam: rājann ākarṇaya.
ekadā pṛthvīṁ paryaṭan rājā kasmiñçcit tapovane çivaprāsādaṁ prāptaḥ; tīrthe
3 snātvā devaṁ vīkṣya tatsaṁnidhāv upaviṣṭaḥ. tatra kenāpi mahāpuruṣeṇa pṛṣṭam:
tvaṁ kaḥ ? rājño 'ktam: mārgastho 'haṁ vikramo rājā 'smi. teno 'ktam: rājann
ekadā mayo 'jjayinīṁ gatena dṛṣṭo 'si. rājyaṁ tyaktvāi 'ka eva kiṁ bhramasi ?
6 paççād upadravaḥ ko'pi bhavati, tat kiṁ karoṣi ? uktaṁ ca:

kṛṣir vidyā vaṇig bhāryā svadhanaṁ rājyasevanam,
dṛḍham eva prakartavyaṁ, kṛṣṇasarpamukhaṁ yathā. 1

rājño 'ktam: evam eva,

rājyaṁ lakṣmīr yaçaḥ sāukhyaṁ sukṛteno 'pabhujyate;
tasmin kṣīṇe mahāyogin svayam eva vilīyate. 2
yathāpuṇyaṁ yathāyogyaṁ yathādeçaṁ yathābalam,
annaṁ vastraṁ dhanaṁ nṛṇām īçvaraḥ pūrayiṣyati. 3

tena vākyena tuṣṭena mahāpuruṣeṇa rājñe kāçmīraliñgaṁ dattam: rājan, pūjitam etan mānasikaṁ manorathaṁ pūrayiṣyati. evam anujñātasya rājño mārge ko'pi brāhmaṇo militaḥ. tena svastiḥ kṛtā; rājñā tasmāi liñgaṁ dattam.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti caturdaçamī kathā

Jainistic Recension of 14

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvac caturdaçī putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan, uktaṁ ca:

deçāntare pravarasiddhanareṇa, pañca-
yakṣapradattavararājyakathāṁ niçamya,
tuṣṭena dattam iha kāmadam eṣa ratnaṁ
çrīvikramas tu tad adatta vanīpakāya. 1

avantīpuryāṁ çrīvikramanṛpaḥ. anyadā sa rājā kāutukena deçāntaram agāt. tato bhrāmyan kvāpi pure bahirvanasthaprāsāde kasyāpi siddhapuruṣasya namaskāram akarot. teno 'ktam: bho vikramāditya, tvaṁ kutaḥ samāyātaḥ? tad ākarṇya rājā vismitaḥ prāha: kathaṁ tvaṁ mām upalakṣayasi? teno 'ktam: ahaṁ purā 'vantyām agām; tadā tatra tvaṁ dṛṣṭo 'si. paraṁ rājyaṁ muktvā kathaṁ deçāntarabhramaṇaṁ karoṣi? ko jānāti tatra kiṁ bhavati? yataḥ:

rājyaṁ cintābharagrastaṁ, rājyaṁ vāiranibandhanam,
aviçvāsapadaṁ rājyaṁ, tena duḥkhamayaṁ sadā. 2

tato rājā prāha: yogin,

avaçyaṁbhāvibhāvānāṁ pratīkāro bhaved yadi,
tadā duḥkhāir na bādhyante nalarāmayudhiṣṭhirāḥ. 3
dhārijjaī into jalanihī vi kallolabhinnakulaselo,
na hu annajammanimmiyasuhāsuho divvapariṇāmo. 4

ataḥ kā mama rājyacintā? çṛṇu purā kasyāpi rājño gataṁ rājyaṁ pañcayakṣāiḥ punar dattaṁ yathā.

Emboxt story: The fatalist king

purā padminīkhaṇḍapure jayaçekharanṛpaḥ. sa ca gotribhiḥ saṁbhūya rājyān niṣkāsitaḥ, paṭṭarājñīsahitaḥ pādacāreṇa deçāntaraṁ gacchan pathi rātrāu kvāpi nagarābhyarṇe vṛkṣamūle sthitaḥ. tadā tatra vṛkṣe pañca yakṣāḥ santi. te parasparam evaṁ vārttāṁ cakruḥ, yathā: asya purasya svāmī prage pañcatvaṁ prāpsyati. tad idaṁ rājyaṁ kasya bhaviṣyati? teṣv ekeno 'ktam: yo 'yaṁ vṛkṣādhaḥ supto 'sti, tasya dīyate. etad vacanaṁ rājñā 'dhaḥsthitena çrutam. tataḥ prabhāte rājā tasmin grāme gataḥ. tadā tatratyo rājā niṣputro mṛtaḥ. tatas tanmantribhiḥ

pañcadivyāny adhivāsitāni, tāiç ca dattaṁ tasya rājyaṁ mahatā mahena. tataḥ sa tatra niṣkaṇṭakaṁ rājyaṁ karoti. anyadā sīmālabhūpālāiḥ sarvāiḥ saṁbhūya ko jānāti kaçcid ayam iti rurudhe. tadā rājā paṭṭarājñyā saha krīḍann āste, na kāmapi rājyacintāṁ karoti. tataḥ paṭṭarājñyā proce: deva, paracakrāgamena rājyam idaṁ yāsyati; tataḥ kācic cintā kriyatām. rājñā proktam: priye, bhayaṁ mā kuru; tvam akṣān pātaya, yataḥ:

sa vaṭaḥ pañca te yakṣā dadate ca haranti ca;
akṣān pātaya kalyāṇi; yad bhāvyaṁ tad bhaviṣyati. 5

etad ākarṇya yakṣāṇām asmaddattam idaṁ rājyam iti cintā jātā. tatas teṣāṁ prabhāveṇa citragatakarituraganarāir yuddhaṁ kṛtvā hatā vāiriṇaḥ. punas tasya sāmrājyaṁ dattvā te svasthāne gatāḥ. etad dṛṣṭvā rājñī camatkṛtā prāha: svāmin kim idam? citragatarūpāiḥ saṁgrāmo vidhīyate. tadā te pañcā 'pi yakṣāḥ pratyakṣībhūya procuḥ: bhadre, purā pañca matsyāḥ çuṣyattaḍāgabhāgād ekena kumbhakāreṇa kṛpāpareṇa grīṣme bahulajale muktāḥ. te ca kālāntareṇa vayaṁ pañca yakṣā jātāḥ; sa ca kumbhakārajīvo 'yaṁ rājā 'bhūt. tena prāgbhavopakāreṇā 'smābhir asya rājyaṁ dattam, sāṁprataṁ ca rakṣā kṛtā. tato gatā yakṣāḥ.

End of emboxt story: The fatalist king

iti prabandhaṁ çrutvā tena siddhapuruṣeṇa tuṣṭena çrīvikramasya cintāratnam ekam adāyi. tad ādāya rājā pathy āgacchann ekena daridriṇā yācitaḥ. prārthanābhaṅgabhīruḥ çrīvikramas tad ratnaṁ tasmāi sadayam adāt.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ caturdaçakathā

15. Story of the Fifteenth Statuette

The heavenly nymph and the kettle of boiling oil

Southern Recension of 15

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā vadati: bho rājan, yo vikramasadṛço rājā so 'smin siṅhāsana upaveṣṭuṁ kṣamo nā 'nyaḥ. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā kathayati: çṛṇu rājan.

vikrame rājyaṁ kurvati sati tasya purohito vasumitraḥ; so 'tyantarūpavān sakalakalākovidaç ca, rājño 'tyantapriyatamaḥ paropakārī sarvalokasyā 'tipriyo mahādhanasaṁpannaç ca. tata ekadā tena vicāritam: upārjitānāṁ pāpānāṁ gaṅgāsnānād anyat kṣayakaraṁ nā 'sti. uktaṁ ca:

na hi tīrthābhiṣekāt tu vidyate pāvanaṁ param;
tapasā brahmacaryeṇa yajñāis tyāgena vā punaḥ
gatiṁ na labhate jantur, gaṅgāṁ saṁsevya tāṁ vrajet. 1
snātānāṁ çucibhis toyāir gāṅgeyāir niyatātmanām
puṣṭir bhavati yā puṅsāṁ, na sā kratuçatāir api. 2

apahṛtya tamas tīvraṁ yathā yāty udayaṁ raviḥ,
tathā 'pahṛtya pāpāni bhāti gañgājalāplutaḥ. 3
agniṁ prāpya yathā sadyas tūlarāçir vinaçyati,
tathā gañgājalenāi 'va sarvapāpaṁ vinaçyati. 4
yas tu sūryāñçusaṁtaptaṁ gāñgeyaṁ salilaṁ pibet,
sagavyaṁ vidhiyuktaṁ ca pītvā, pāpāt pramucyate. 5
cāndrāyaṇasahasreṇa yaḥ kuryāt kāyaçodhanam,
pibed yaç cā 'pi gañgāmbhaḥ, samāu syātām ubhāv api. 6
bhūtānām api sarveṣāṁ duḥkhopahatacetasām
gatim anveṣamāṇānāṁ nā 'sti gañgāsamā gatiḥ. 7
mahadbhir açubhāir grastān anekān hatamānasān
patato narake ghore gañgā tarati sevanāt. 8
saptā 'varān sapta parān pitṝñs tebhyaç ca ye pare
paraṁ tārayate gañgā dṛṣṭā pītā 'vagāhitā. 9
darçanāt sparçanād dhyānāt tathā gañge 'ti kīrtanāt
punāti puruṣaṁ puṇyaṁ çataço 'tha sahasraçaḥ. 10
*jātyandhāir iha tulyās te mṛgāiḥ paçubhir eva ca,
samarthā ye na paçyanti gañgāṁ pāpapraṇāçinīm. 11

ity evaṁ vicārya vārāṇasīṁ gato viçveçvaraṁ dṛṣṭvā namaskṛtya punaḥ prayāge māghasnānaṁ vidhāya gayāçrāddhaṁ vidhāya ca svanagarābhimukham agacchat. mārge nagaram ekam agamat. tatra nagare çāpadagdhā surāñganā kācid rājyaṁ karoti. tasyāḥ patir nā 'sti. tatra lakṣmīnārāyaṇasya mahān prāsādo 'sti. tatra vivāhamaṇḍapo 'sti; tatra devatāprāsādadvāre mahati lohapātre tāilaṁ saṁtapyate. tatra niyuktāḥ puruṣā deçāntarād āgatāñ janān evaṁ vadanti: yadi sattvādhiko 'smin saṁtaptatāile patiṣyati, tasye 'yaṁ *manmathasaṁjīvinī nāmā 'psarāḥ kaṇṭhe mālām arpayiṣyati. vasumitro 'py etat sarvaṁ dṛṣṭvā svanagaram āgataḥ; sarvāir bandhubhiḥ saha saṁdarçanaṁ jātam; kṣemeṇā 'gata iti sarveṣām ānando 'bhūt. prabhāte rājamandiraṁ gato rājānaṁ dṛṣṭvā rājñe gañgodakaṁ viçveçvaraprasādaṁ ca dattvo 'paviṣṭaḥ. tato rājñā pṛṣṭaḥ: bho vasumitra, kṣemeṇa tīrthayātrā kṛtā ? teno 'ktam: svāmin, tava prasādāt tīrthayātrāṁ vidhāya kṣemeṇa samāgato 'smi. rājño 'ktam: tatra deçāntare kiṁ-kim apūrvaṁ dṛṣṭam ? vasumitreṇa surāñganātaptatāilavṛttāntaḥ kathitaḥ. rājā 'pi tena saha tat sthānaṁ gatvā tatra snānaṁ vidhāya lakṣmīnārāyaṇaṁ natvā taptatāilamadhye papāta. tatas tatratyāir janāir mahān hāhākāraḥ kṛtaḥ; rājñaḥ çarīraṁ māñsapiṇḍākāram abhūt. tac chrutvā manmathasaṁjīviny amṛtam ānīya māñsapiṇḍasyā 'bhiṣekam akarot. tadā rājā divyarūpadharaḥ kumāro jātaḥ. tato manmathasaṁjīvinī yāvad

rājñaḥ kaṇṭhe mālām arpayati, tāvad anena bhaṇitā: bho manmathasaṁjīvini, yadi tvaṁ madīyā jātā 'si, tarhi mama vacanaṁ çṛṇu. tayo 'ktam: svāmin, nirūpaya; sarvathā tvadvacanaṁ çroṣyāmi. rājño 'ktam: yadi maduktaṁ kariṣyasi, tarhy amuṁ mama purohitaṁ vṛṇīṣva. tayā 'pi tathā 'stv iti bhaṇitvā purohitakaṇṭhe mālā nikṣiptā. rājā 'pi tayor vivāhaṁ kṛtvā taṁ vasumitraṁ tadrājye 'bhiṣicya nijanagaram agamat.

imāṁ kathāṁ kathayitvā puttalikā rājānam avadat: bho rājan, tvayy evam āudāryaṁ dhāiryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça.

iti pañcadaçopākhyānam

Metrical Recension of 15

punaḥ kadācid bhojendram āsanārohaṇecchayā
prāptaṁ pāñcālikā vākyāir arudhan madhurākṣarāiḥ:
tādṛçaṁ sāhasaṁ dhāiryam āudāryaṁ yadi vidyate
bhavaty api, tadā 'roḍhuṁ çakyaṁ siṅhāsanaṁ tvayā.
tasya tādṛçam āudāryaṁ çṛṇu bhojamahīpate.
purodhāḥ suçruto nāma vikramādityabhūbhujaḥ,
dhanāḍhyaḥ çāstravid vaktā kīrtimān rājavallabhaḥ.
anujñāto mahībhartrā kāçīṁ prati viniryayāu;
tīrtharāje prayāgākhye snātvā makarage ravāu,
āsasāda purīṁ kāçīṁ sasnāu ca svaḥsarijjale.
uddhūlya sarvagātrāṇi sitena bhasitena saḥ,
viçveçvaraṁ samāsādya sūktāir astāut purātanāiḥ
bhavabhītiharaṁ bhargaṁ bhavānīvallabhaṁ bhavam:
yadi haro 'si, tadā hara duḥkṛtaṁ;
    çamaya duḥkham idaṁ, yadi çaṁkaraḥ;
yadi bhavo 'si, tadā bhava bhūtaye;
    yadi çivaḥ, çivam eva vidhehi naḥ.
yeṣāṁ yuṣmatsthiratargṛhaṁ limpatāṁ pāṇayo ye
    tvadbhaktānāṁ salilalulitāir gomayāiḥ saṁprayuktāḥ,
teṣām eva tridaçanagarīnāyakatvaṁ gatānāṁ
    limpante te mṛgamadarasāir bhāminīnāṁ kuceṣu.
evaṁ vṛttaḥ pratidinaṁ trimāsān atyavāhayat,
tato gayāyāṁ vidhivad atārpsīt pitṛdevatāḥ;
punaḥ pratinivṛtyā 'gād āspadaṁ puṇyasaṁpadām
guptāṁ kayācit kāminyā purīṁ puruṣavarjitām.
lakṣmīnārāyaṇasyā 'ste tatra devālayo mahān,
taddvāri tiṣṭhaty analas taptatāilakaṭāhakaḥ.
vivāhamaṇḍapaḥ çrīmān nirmito maṇivedikaḥ,
sarvopakaraṇopeto reje nityotsavojjvalaḥ.
yas tatra tāilapūrṇe 'smin kaṭāhe nikṣipet tanum,
syātāṁ rājyaṁ ca kandarpajīvanā 'pi ca tadvaçe.
evaṁ tatratyasaṁketaṁ çrutvā dṛṣṭvā ca kāutukam,

punar ujjayinīṁ prāpya vikramādityam āikṣata.
dṛṣṭvā purohitaṁ prīto mānayitvā yathāvidhi,
tattaddeçasthitaṁ vṛttaṁ papraccha pṛthivīpatiḥ.
so'pi vijñāpayām āsa yathādṛṣṭaṁ yathāçrutam.
tac chrutvā tām agād vegāt purīṁ saha purodhasā.
tatra gatvā mahīpālo lakṣmīnārāyaṇālayam,
tatrā 'gnitaptatāile 'smin kaṭāhe prākṣipat tanum.
sā samāgatya kandarpajīvanā nijavidyayā
jagajjīvanajīvātum ajīvayad aninditā.
aho sāhasika çreṣṭha, rājyaṁ prājyam idaṁ tava;
sarvaṁ me tvadvaçaṁ, dāsīṁ vidheye pratiyojaya.
iti tadvākyasaṁprīto 'vadat tāṁ mattakāçinīm:
tvaṁ ced vaçaṁvadā me syās, tarhī 'maṁ brāhmaṇaṁ vṛṇu.
ātmavākyānṛtabhayāt sā tadā rājaçāsanāt
ātmanaḥ svasya rājyasya vavre taṁ patim aṅganā.
sāhasaṁ vīryam āudāryaṁ tādṛçaṁ yadi saṁbhavet,
prabhavet sa pumān etadāsanārohaṇe nṛpa.

iti pañcadaçī kathā

Brief Recension of 15

punaḥ putrikayo 'ktam: rājann ākarṇaya.

rājapurohitaputro vasumitro nāma tīrthayātrāṁ kṛtvā punar āgatya rājñe militaḥ; rājñā vārttā pṛṣṭā. teno 'ktam: rājan, manmathasaṁjīvinī nāma çāpadagdhā devavadhūr ekasmin nagare. tatra maṇḍapaḥ kṛtaḥ; mahāvīrāṇāṁ prāṇaghūrṇakā saṁbhṛtir vartate. tatra tāilakaṭāhyas tapanti. tatrā 'tmānaṁ yaḥ kṣipati, taṁ sā varayiṣyati, taṁ puruṣaṁ tatrā *'bhiṣekṣyati. yasya sā bhāryā bhavati, tasya jīvitaṁ saphalam. tac chrutvā vasumitreṇa saha kāutukena gatvā tatra caryā sarvā dṛṣṭā. tataḥ kaṭāhyāṁ praviṣṭo rājā māṅsapiṇḍībhūtaḥ. tato manmathasaṁjīvinyā 'mṛtasiktaḥ punar apy aṣṭapuṣṭāṅgo jātaḥ. tayo 'ktam: mama dehaṁ rājyaṁ tavā 'dhīnam. yad *ādiçasi, tat karomi. rājño 'ktam: tvayā vasumitro varitavyaḥ. tayā 'ṅgīkṛtam; vasumitro rājyam akarot. rājā nagaraṁ gataḥ.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti pañcadaçī kathā

Jainistic Recension of 15

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam adhirohati, tāvat pañcadaçī putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. sumitranāmā tasya mitram. sa cā 'tyantarūpasvī sakalakalākuçalaḥ. anyadā 'nekatīrthayātrāyāi deçāntaram agāt. krameṇa paribhrāmyañ chakrāvatāratīrtham agāt. tatra ca bhagavatpurāṇapañcamaskandhaprathitaprabhāvasya sakalasurāsuranaranikaranāyakanamanmāulimandāramañjarīpiñjaritapādāravindasya çrīyugādidevasya sarvopacārapūjāṁ vidhāya stutim akarot; yathā:

udañcantāṁ vāco madhurimadhurīṇāḥ khalu na me,
na vā 'py ujjṛmbhantāṁ navabhaṇitayo bhaṅgisubhagāḥ;
kṣaṇaṁ stotravyājād api yadi bhavantaṁ hṛdi naye,
tadā 'tmā pāvitryaṁ niyatam iyatāi 'vā 'ñcati mama. 1
nirākāraḥ çambho tvam asi, tava kaḥ pūjanavidhir?
vacomārgātītas tvam asi, tava kaḥ saṁstavavidhiḥ?
agamyo 'rvācīnāis tvam asi, tava kiṁ dhyānaviṣayaṁ?
na jāne tat kācit trijagati tavā 'rādhanagatiḥ. 2
aho mṛdgrāvādipratikṛtiṣu yas tvāṁ mṛgayate,
na dūre tasyā 'sti tridaçapatilakṣmīsamudayaḥ;
vikalpāir aspṛṣṭaṁ tava sahajarūpaṁ tu bhajatāṁ,
na jānīmas teṣāṁ kiyadavadhi kīdṛk phalavidhiḥ. 3
yāir ekarūpam akhilāsv api vṛttiṣu tvāṁ
paçyadbhir avyayam asaṁkhyatayā 'pravṛttam,
lopaḥ kṛtaḥ kila paratvajuṣo vibhaktes,
tāir lakṣaṇaṁ tava kṛtaṁ dhruvam eva manye. 4

iti stutiṁ kṛtvā puro gacchan kvāpi nagare 'tyantaramye devagṛhāṅgaṇe tāilabhṛtam ekaṁ kaṭāhaṁ jājvalyamānaṁ dṛṣṭvā lokān apṛcchat; te 'py ūcuḥ: atra pure madanasaṁjīvinī nāma devāṅganā rājyaṁ karoti. tasyā iyaṁ pratijñā: yaḥ kaçcid atra kaṭāhe svaṁ juhoti, sa me bharte 'ti çrutvā devāṅganārūpamohitaḥ sumitraḥ svapurīṁ gatvā tatsvarūpaṁ nṛpasyā 'vadat. rājā 'pi tad ākarṇya kāutukākulitacittaḥ sumitreṇa saha tatra gatvā tatratyaṁ svarūpaṁ dṛṣṭvā tasyāṁ mitrānurāgaṁ jñātvā tasmin kaṭāhe jhampām adāt. tadā lokāir hāhāravaç cakre. tataḥ samāyātā madanasaṁjīvinī māṅsapiṇḍarūpaṁ rājānam amṛtadhārayā 'siñcat. tadā nṛpaḥ punaḥ samadhikarūpasāubhāgyaçālī samajani. devatā ca prāha: rājan, jagadādhārapuruṣāvatāraparīkṣārtham ayam ārambhaḥ; tuṣṭā 'smi tava sattvāudāryādiguṇāiḥ; yataḥ:

gatā ye pūjyatvaṁ prakṛtipuruṣā eva khalu te;
janā doṣatyāge janayata samutsāham atulam;
na sādhūnāṁ kṣetraṁ na ca bhavati nāisargikam idaṁ;
guṇān yo-yo dhatte sa-sa bhavati pūjyo, bhajata tān. 5
bhraṣṭaṁ janmabhuvas, tato 'mbudhipayaḥpūreṇa dūrīkṛtaṁ,
lagnaṁ tīravane, vanecaraçatāir āttaṁ, tataḥ khaṇḍitam,
vikrītaṁ, tulitaṁ, tataḥ kharaçilāghṛṣṭaṁ, janāç candanaṁ
vandante; kaṭa re vipatsv api guṇāiḥ ko nāma no pūjyate? 6

viçvopakārakāriṇā tvayā 'dya puruṣaratnavatī bhagavatī vasumatī. kuru mayi prasādam; gṛhāṇe 'daṁ rājyam. tato rājānaṁ rājyaparāṅmukham avekṣya punaḥ prāha: nareçvara, dhanyo 'si:

kāntākaṭākṣaviçikhā na khananti yasya
cittaṁ, na nirdahati kopakṛçānutāpaḥ;
karṣanti bhūriviṣayāç ca na lobhapāçā,
lokatrayaṁ jayati kṛtsnam idaṁ sa dhīraḥ. 7

tataḥ pareṅgitajñānanipuṇaḥ çrīvikramas tad rājyaṁ sumitrāyā 'dāpayat.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ pañcadaçī kathā

16. Story of the Sixteenth Statuette

The spring festival and the brahman's daughter

Southern Recension of 16

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyayā puttalikayo 'ktam: bho rājan, yadi tava vikramasyāu 'dāryādiguṇā bhavanti, tarhy asmin siṅhāsana upaviça. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: çṛṇu rājan.

vikramārko rājāi 'kadā digvijayārthaṁ nirgatya pūrvadakṣiṇapaçcimottaradiço vidiçaç ca paribhramya tatrasthitān nṛpatīn svapādatalākrāntān vidhāya tāiḥ samarpitagajāçvādimahāvastujātaṁ gṛhītvā punas tān tattaddeçeṣu saṁsthāpya nijanagaraṁ prati samāgataḥ. nagarapraveçasamaye dāivajñeno 'ktam: bho deva, dinacatuṣṭayaṁ nagarapraveçamuhūrto nā 'sti. tasya vacanaṁ çrutvā rājā grāmād bahiḥ sthita udyānavane paṭamaṇḍapāni kārayitvā tatrāi 'va dinacatuṣṭayaṁ sthātum upakrāntavān. tasmin samaya ṛturājo vasantaḥ samāgataḥ. tasmin vasantasamaye:

bakulā mukulān vahanti sadyaḥ sakalāçānibiḍīkṛtālimālāḥ;
kamalāyatalocanā janānāṁ dhṛtagaṇḍūṣasurāñganā ivo 'ktāḥ. 1

api ca:

mākandamandamakarandamadānuraktim
indindirā nibiḍayanti samandranādāḥ;
mandānilo 'pi vanitāvadanāravinda-
gandhāpahāranipuṇo nivasaty ajasram. 2

evaṁvidhaṁ vasantavilāsaṁ dṛṣṭvā mantrī sumantro rājasamīpam āgatyo 'ktavān: bho deva, ṛturājo vasantaḥ samāgataḥ. adya vasantapūjā kartavyā; tasmin pūjite sarva ṛtavaḥ prasannā bhaviṣyanti, sarvalokasya çrīr bhaviṣyati, sarvasyā 'py ariṣṭaçāntir bhaviṣyati. tasya vacanaṁ çrutvā rājā 'ñgīkṛtya vasantapūjāsāmagrīsaṁpādane tam evā 'diṣṭavān. tataḥ sa mantrī sumanoharaṁ sabhāmaṇḍapaṁ kārayitvā vedaçāstrajñān brāhmaṇān gītavādyanṛtyābhijñān nartakān vilāsiniç ca samāhvayat. itare yācakalokā dīnāndhabadhirapañgukubjādayaç ca svayam evā 'gatāḥ. tatra sabhāmaṇḍape navaratnakhacitaṁ siṅhāsanaṁ sthāpitam; tasmin siṅhāsane lakṣmīnārāyaṇapratimādvayaṁ pratiṣṭhitam. tasya pūjārthaṁ kuñkumakarpūrakastūrikācandanāgaruprabhṛtisugandhadravyāṇi samānītāni, jātīcūtanavamallikākundaçatapattramadanamaruvakacampaketakīprabhṛtīni puṣpāṇi samānītāni. evaṁ sarvasaṁvidhāne saṁpanne rājā svayaṁ nārāyaṇasya ṣoḍaçopacāraṁ kārayitvā brāhmaṇādi-

kalākuçalāñ janān vastrādinā saṁbhāvitavān; tadanantaraṁ gāyakā vasantarāgeṇa stutiṁ kṛtvā vasantaṁ jaguḥ. tato rājā teṣāṁ vīṭikāṁ dattvā saṁpreṣyā 'vaçiṣṭān paṅgvandhādīn suvarṇadānena saṁtoṣayām āsa. tasmin samaye kaçcid brāhmaṇo haste kāṁcana kanyakāṁ gṛhītvā rājasamīpam āgatya:

kalyāṇadāyi bhavato 'stu pinākapāṇeḥ
pāṇigrahe bhujagakaṅkaṇabhūṣitāyāḥ
saṁbhrāntadṛṣṭi sahasāi 'va namaḥ çivāye 'ty
ardhoktalajjitanataṁ mukham ambikāyāḥ. 3

ity āçiṣaṁ prayujya vadati: bho rājan, vijñāpanam asti. rājño 'ktam: nivedaya. brāhmaṇeno 'ktam: ahaṁ nandivardhananagaravāsī; mamā 'ṣṭāu putrā eva jātāḥ, kanyakā nā 'sti. tataḥ sabhāryeṇa mayā jagadambikāyāḥ purata evaṁ saṁkalpaḥ kṛtaḥ: he ambike, mama yadi kanyakā bhaviṣyati, tāṁ tava nāma dhārayiṣyāmi. anyac ca: anayā tulitaṁ suvarṇaṁ kanyāṁ ca kasmāicid vedavide varāya dāsyāmī 'ti. tarhy adyā 'syā vivāhakālo vartate, ekādaçasthāne gurur vidyate, punar āgāmisaṁvatsare kartuṁ nā 'yāti. ato 'nayā tulitaṁ suvarṇaṁ dātuṁ vikramaṁ vinā 'nyo bhūmaṇḍale nā 'stī 'ti tavā 'ntikaṁ samāgataḥ. rājño 'ktam: bho brāhmaṇa, sādhu samanuṣṭhitaṁ tvayā. tava yāvatā dhanena kāryaṁ bhavati, tāvad dhanaṁ gṛhāṇe 'ti bhāṇḍāgārikam āhūyo 'ktavān: bho dravyadatta, etasmāi brāhmaṇāyāi 'tatkanyātulitaṁ suvarṇaṁ dehi; punar apy aṣṭavargārtham aṣṭakoṭisuvarṇaṁ pṛthag dīyatām. tatas tenā 'jñapto dravyadattas tasmāi brāhmaṇāya tāvat suvarṇaṁ dadāu. brāhmaṇo 'py atisaṁtuṣṭaḥ san kanyayā saha nijanagaraṁ jagāma. rājā 'pi çubhe muhūrte puraṁ praviveça.

iti kathāṁ kathayitvā puttalikā rājānam avadat: bho rājan, tvayy evam āudāryaṁ vidyate yadi, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīm āsīt.

iti ṣoḍaçopākhyānam

Metrical Recension of 16

punaḥ kadācid āroḍhum āsanaṁ samupāgatam
nṛpaṁ pāñcālikā 'vādīn nirundhānā tadudyamam:
ākarṇanīyam evāi 'tad udārāṇāṁ bhavādṛçām
caritaṁ duritachedi vikramādityabhūbhujaḥ.
purā purandarapurīkāminījanakāmukān
vidadhe vikramādityo vikramāt paripanthinaḥ.
kīrtyā trilokīm ākramya vikrameṇa mahīpatīn
pure vasantasevārthaṁ vasante samupāyayāu.
rāja 'rtūnāṁ mahārāja çrīmatāṁ puṇyaçālinām

ṛjukālo vasanto 'yaṁ pūjanīyaḥ pramodataḥ.
asmin saṁpūjite tuṣyet kālātmā sa maheçvaraḥ;
mantriṇāi 'vaṁ sa vijñapto hṛṣṭo vyācaṣṭa bhūpatiḥ:
tarhi çvaḥ pūjayiṣye 'haṁ; sarvaṁ saṁpādyatām iti
ājñayā vidadhe rājñaḥ sakalaṁ sacivāgraṇīḥ;
maṇṭapaṁ kalpayām āsa celatoraṇapallavāiḥ,
citravastravitānāḍhyaṁ ratnastambhopaçobhitam
sthāpayitvā ca tanmadhye ratnasiṅhāsanaṁ mahat,
bhūyo viçvaṁbharābhartre prabhāte *'sāu vyajijñapat:
deva sajjīkṛtaṁ sarvaṁ; samācara yathocitam.
iti çrutvā viçuddhātmā prāviçan maṇṭapaṁ nṛpaḥ.
umāmaheçvarāu tatra lakṣmīnārāyaṇāv api
pūjayām āsa puṇyātmā vasantaṁ madanaṁ ratim,
candracandanakastūrīrocanāgarukuñkumāiḥ,
kuruvindāiḥ kurabakāir mallikāçokacampakāiḥ.
dvijān api samabhyarcya manaḥçaktyanurūpataḥ,
rājā vasantarāgeṇa gāpayām āsa gāyakāiḥ.
atrāntare 'tijaraṭho yaṣṭiṁ samavalambya ca
dhṛtvā sahāyinīṁ kanyāṁ kare rājasabhām agāt.
tato mahīpatiḥ çrīmān satkṛtya dvijapuṅgavam
upaveçyā 'sane vācam uvāca madhurākṣarām:
kutaḥ samāgato brahman, kiṁ kāryaṁ kathayasva me.
rājñe 'ti pṛṣṭaḥ provāca sa vṛddho jagatīpatim:
mahārājā 'vadhānena çṛṇu, sarvaṁ vadāmi te.
avantideçe kasmiṅçcid agrahāre vasāmy aham,
cirakālam anudbhūtasaṁtānabhṛçaduḥkhitaḥ,
putrārthaṁ tapasā 'rādhya çaṁkaraṁ bhaktaçaṁkaram,
labdhavān kanyakām enāṁ prasādena maheçituḥ.
asyā vayasi saṁjāte samudvāhakriyocite,
akiṁcanatayā patnyā saha cintāparo 'bhavam.
tataḥ svapne mahārātrāu bhagavān bhaktavatsalaḥ:
bho dvija, tyajyatām ādhīr; vikramādityabhūpatim
gaccha, yacchaty udāro 'yaṁ yathecchaṁ dhanasaṁpadam.
ity uktvā 'ntaradhād devas; tato 'haṁ prātar utthitaḥ,
patnyāi tatsvapnavṛttāntaṁ nivedya prītamānasaḥ,
anayā kanyayā sārdhaṁ bhavadantikam āgataḥ;
svasti te 'stu mahārāja; viddhi mām arthinaṁ dvijam;
dehi kanyāvivāhārtham aṣṭavargocitaṁ dhanam.
iti çrutvā mahīpālaḥ sa tasmāi maṇibhūṣaṇam
viprāya pradadāu koṭīr aṣṭāv aṣṭāpadasya ca.
evaṁ tvam api bhūnātha yācamānāya cā 'rthine
dātuṁ yadi samartho 'si, samadhyāssve 'dam āsanam.

iti ṣoḍaçī kathā

Brief Recension of 16

punaḥ putrikayo 'ktam: rājann ākarṇaya.

yadi vasantapūjā kriyate, tarhi nirvighnaṁ bhavati; itikāraṇād rājñā vasantapūjārthaṁ saṁbhṛtiḥ kāritā. vedaçāstravido viprā vaṅçajñā bandino 'pi gītaçāstrāṅgarūpakā bharatācāryāç cā 'kāritāḥ; ramyaḥ sabhāmaṇḍapaḥ kāritaḥ; ratnakhacitaṁ siṅhāsanaṁ maṇḍitam; saptamātṝṇāṁ maheçvarādīnāṁ devānāṁ pratiṣṭhāṁ kṛtvā 'nekāiḥ puṣpāiḥ pūjā kṛtā; etena maheçvaraḥ prīyatām iti dānaṁ dattam; sakalalokaḥ sukhīkṛtaḥ; ārtā nivṛttāḥ. athāi 'kena vipreṇa svastiḥ kṛtā; tasmā aṣṭāu koṭayo dattāḥ.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti ṣoḍaçī kathā

Jainistic Recension of 16

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvat ṣoḍaçī putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. sa cā 'nyadā caturaṅgasāinyasahitaç catasṛṣu dikṣu digvijayaṁ vidhāya samagrarājanyacakraṁ vaçīcakre, sakalabhūvalayasārabhūtasamastavastustomopāyanāir āçritajanāiḥ pratyaham ārādhyate ca. anyadā sabhāmadhyādhyāsīnasya vasudhādharasya krīḍāvanāvanasāvadhānaḥ puruṣaḥ puruṣākṣaram idam avādīt: deva, sakalarturājaḥ çrīvasantarājas tava vanarājim abhajat. etad ākarṇya nṛpaḥ sapadi saparikaras tatra vane jagmivān. tatra ca prativanam anekavidhakrīḍāsukham anubhūya madhyāhne *khaṇḍitakadalīkaṁ kadalīvanam aviçat. tatra sakalaçobhāmaṇḍitamaṇḍapāntaḥ kanakamayasiṅhāsanasthitaḥ svasvāvasthānaniviṣṭaṣaṭtriṅçadrājaputrāir ahamahamikayā svāvasaraprakāçitakalākalāparahasyeṣu dattāvadhānaḥ kṣaṇaṁ vidvadgoṣṭhīsukham abhajat. atrāntare 'sārasaṁsārasukhātirekanivāraṇāya rājñā 'diṣṭaḥ spaṣṭam ācaṣṭe dharmādhikārī: rājan,

kiṁ rājyena dhanena dhānyanicayāir dehasya sadbhūṣaṇāiḥ,
pāṇḍityena bhujābalena mahatā vācāṁ paṭutvena ca,
jātyā 'tyuttamayā kulena çucinā çubhrāir guṇānāṁ gaṇāir,
ātmā cen na vimocito 'tigahanāt saṁsārakārāgṛhāt ? 1

etad ākarṇya rājā prāha: dharmādhikārin, punaḥ kathyatām. sa cā 'ha:

durgaḥ saṁsāramārgo, maraṇam aniyataṁ, vyādhayo durnivāryā,
duṣprāpā karmabhūmir, na khalu nipatatām asti hastāvalambaḥ;
ity evaṁ saṁpradhārya pratidivasaniçaṁ mānase çuddhabuddhyā
dharme cittaṁ nidheyaṁ niyatam atiguṇaṁ vāñchatā mokṣasāukhyam. 2

rājā prāha: punar api kiṁcid ucyatām. sa cā 'ha:

avaçyaṁ yātāraç cirataram uṣitvā 'pi viṣayā;
viyoge ko bhedas, tyajati na jano yat svayam amūn ?
vrajantaḥ svātantryād atulaparitāpāya manasaḥ;
svayaṁ tyaktā hy ete çamasukham anantaṁ vidadhate. 3

etad ākarṇya rājā savismayamanāç cintitavān: aho yuktam uktaṁ dharmādhikāriṇā. yataḥ:

āyur nīrataraṁgabhaṅguram iti jñātvā, sukhenā 'sitaṁ;
lakṣmīḥ svapnavinaçvarī 'ti, satataṁ bhogeṣu baddhā ruciḥ;

abhrastambaviḍambi yāuvanam iti premṇā 'vagūḍhāḥ striyo;
yāir evā 'tra vimucyate bhavarasāt, tāir eva baddho janaḥ. 4
etasmād virame 'ndriyārthagahanād āyāsakād; āçraya
çreyomārgam açeṣaduḥkhaçamanavyāpāradakṣaṁ kṣaṇāt;
svātmībhāvam upāihi, saṁtyaja nijāṁ kallolalolāṁ gatiṁ;
mā bhūyo bhaja bhaṅgurāṁ bhavaratiṁ; cetaḥ prasīdā 'dhunā. 5

tato dharmādhikāriṇe pāritoṣikam adāt.

aṣṭāu koṭīḥ suvarṇānāṁ çāsanāni ca ṣoḍaça
çrīvikramanṛpas tuṣṭo dadāu dharmādhikāriṇe. 6

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ ṣoḍaçī kathā

17. Story of the Seventeenth Statuette

Vikrama offers himself for his rival's benefit

Southern Recension of 17

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyayā puttalikayo 'ktam: bho rājan, asmin siṅhāsana upaveṣṭuṁ sa eva kṣamaḥ, yasya vikramasyāu 'dāryādiguṇā bhavanti. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā bhaṇati: çṛṇu rājan.

āudāryādiguṇī vikramasadṛço nā 'sti. tenāu 'dāryaguṇena tribhuvane tasya kīrtir vistāraṁ gatā. sarvo 'py arthijanas tam eva rājānaṁ stāuti. anyac ca: arthināṁ svastivacanaṁ dātṝṇām eva prītyāi bhavati, na tu çūrāṇām. uktaṁ ca:

dātṝṇām eva saṁprītyāi svastivāco dhanārthinām;
çūrāṇāṁ hi praharṣāya rasitaṁ raṇadundubheḥ. 1

kiṁ ca: çāuryajñānānuṣṭhānādayo guṇāḥ sarveṣām api bhaviṣyanti, na tu tyāgaguṇaḥ. uktaṁ ca:

yudhyanti paçavaḥ sarve, paṭhanti çukaçārikāḥ;
dadāti ko'pi dānaṁ yaḥ sa çūraḥ sa ca paṇḍitaḥ. 2 api ca:
svabhāvavīrā ye kecid dayāvīrāç ca kecana;
te sarve dānavīrasya kalāṁ nā 'rhanti ṣoḍaçīm. 3
tyāga eko guṇaḥ çlāghyaḥ; kim anyāir guṇarāçibhiḥ ?
tyāgād eva hi pūjyante paçupāṣāṇapādapāḥ. 4
tyāgo guṇo guṇaçatād adhiko mato me;
vidyā vibhūṣayati taṁ yadi, kiṁ bravīmi ?
çāuryaṁ hi nāma yadi tatra, namo 'stu tasmāi !
tac ca trayaṁ, na ca mado 'py, aticitram etat. 5

tac catuṣṭayaṁ tasmin vikramārke vartate. ekadā paramaṇḍale kasyacid rājñaḥ purataḥ kenacit stutipāṭhakena vikramasya guṇāvalī

paṭhitā. tāṁ guṇāvalīṁ çrutvā tena rājñā manasi spardhāṁ vidhāya stutipāṭhaka uktaḥ: bho vandin, kimarthaṁ sarve stutipāṭhakā vikramārkam eva stuvanti? kim anyo rājā nā 'sti? vandino 'ktam: bho rājan, tyāge paropakāre sāhase çāurye tatsadṛço rājā tribhuvane nā 'sti. paropakārakaraṇe svadehe 'pi mamatvaṁ nā 'sti. tadvacanaṁ çrutvā sa rājā 'ham api paropakāraṁ kariṣyāmī 'ti manasi vicārya kaṁcana yoginam āhūyā 'bravīt: bho yogin, paropakārārthaṁ pratidinaṁ navanavaṁ dravyaṁ bhavati yathā, tathā kaçcid upāyo 'sti? yogino 'ktam: bho rājan, kimapi nā 'sti. rājño 'ktam: asti cet, upāyaṁ mamā 'gre nivedaya; ahaṁ taṁ sādhayāmi. yoginā bhaṇitam: kṛṣṇacaturdaçīdivase catuḥṣaṣṭiyoginīcakraṁ pūjanīyam. tatpurato mantreṇa puraçcaraṇaṁ vidhāya daçāṅçahomaḥ kartavyaḥ. homāvasāne pūrṇāhutinimittaṁ svaçarīram evā 'gnāu hotavyam. tato yoginīcakraṁ prasannaṁ bhaviṣyati; yat tvayā prārthyate, tad dāsyati. tac chrutvā rājā sarvam apy anuṣṭhāya pūrṇāhutisamaye svayam evā 'gnāu papāta. tato yoginīcakraṁ prasannaṁ bhūtvā rājñe navaçarīraṁ dattvā bhaṇati: bho rājan, varaṁ vṛṇīṣva. rājño 'ktam: bho mātaraḥ, yadi prasannā bhavatyaḥ, tarhi mama gṛhe saptamahāghaṭāḥ pratidinaṁ suvarṇaparipūrṇā yathā bhavanti, tathā kurvantu. tābhir uktam: tvam evaṁ māsatrayaṁ pratidinaṁ svaçarīram agnāu hoṣyasi cet, vayaṁ tathā kariṣyāmaḥ. rājā 'pi tathā 'stv ity uktvā pratidinam agnāu svaçarīraṁ juhoti.

ekadā vikramārko rāje 'māṁ vārttāṁ çrutvā tat sthānaṁ samāgatya pūrṇāhutisamaye svayam evā 'gnāu papāta. tato yoginībhiḥ parasparaṁ bhaṇitam: adya naramāṅsam atīvasvādutaraṁ vartate, tasya hṛdayaṁ mahāsārabhūtam asti. iti punas taṁ saṁjīvya bhaṇitam: bho mahāsattva, ko bhavān? tava çarīratyāge kiṁ prayojanam? teno 'ktam: mayā paropakārārtham agnāu çarīraṁ hutam. yoginībhir bhaṇitam: tarhi vayaṁ prasannāḥ smaḥ; varaṁ vṛṇīṣva. rājño 'ktam: yadi mama prasannā bhavatyaḥ, tarhy ayaṁ rājā pratidinaṁ maraṇān mahat kaṣṭaṁ prāpnoti; tan nivāraṇīyam, asya saptamahāghaṭāḥ suvarṇena pūraṇīyāḥ. yoginībhis tathā kariṣyāma ity aṅgīkṛtya sa rājā maraṇān nivāritaḥ, ghaṭāç ca suvarṇena pūritāḥ. rājā vikramo 'pi nijanagaraṁ pratyāgataḥ.

imāṁ kathāṁ kathayitvā puttalikā bhojarājam abravīt: bho rājan, tvayy evaṁvidhaḥ paropakāro vidyate cet, tarhy asmin siṅhāsana upaviça.

iti saptadaçopākhyānam

Metrical Recension of 17

tataç ce 'tarapāñcālīvākyaçravaṇakāutukāt
āsanārohaṇavyājād ājagāma bhuvaḥ patiḥ.
tatas taṁ sā samālokya jñātvā sākūtam āgatam,
smitodañcatkapolaçrīr abhāṣiṣṭa mahīpatim:
rājann ākarṇaya kathāṁ vikramādityabhūbhujaḥ,
sāhasopakṛtikhyātam āudāryaṁ yatra varṇyate.
vikramādityanṛpater viçrāṇanasamudbhavā
kīrtir jagattrayīm etāṁ vyānaçe viçvapāvanī.
kiṁ prayojanam asmākaṁ guṇadoṣānuvarṇane?
atrāi 'va jñāyate loke puṇyavān pāpavān iti:
yudhyanti paçavaḥ sarve, paṭhanti çukaçārikāḥ;
tyāgaçaktiyuto martyaḥ sa çūraḥ sa ca paṇḍitaḥ.
ananyasulabhāṁ kīrtiṁ vikramādityabhūbhujaḥ
çrutvā vandimukhād evaṁ paramaṇḍaliko nṛpaḥ:
sarve 'pi vikramādityanṛpam evā 'nvavarṇayan;
brūhi kiṁ kāraṇaṁ vandinn? iti pṛṣṭo jagāda saḥ:
nā 'nyo 'sti tādṛço bhūmāu nirbhayaḥ parakāryakṛt,
sāhasī cā 'rthināṁ nityam iṣṭaṁ pūrayati prabhuḥ.
evaṁ vākyaṁ samākarṇya yathāvandijaneritam,
taṁ bhūyo dhanavastrādyāiḥ prīṇayitvā yathepsitāiḥ,
tato vicintitaṁ tena: paropakṛtaye dhruvam
vartitavyaṁ mayā, no cej janmanā kiṁ prayojanam?
iti niçcitadhīḥ kaṁcin mahāpuruṣam ādarāt
āhūya prāptasatkāram aprākṣīd ātmavāñchitam.
bhagavan vikramādityād bhaveyam adhikaḥ katham?
vāñchitād adhikaṁ datte sa nityam iti naḥ çrutam.
sa mahāpuruṣas tasya samākarṇya manīṣitam
uvāca: yoginīcakraṁ pūjayasva vidhānataḥ;
lakṣam ājyāhutīr hutvā, tanmantreṇa vibhāvasāu
kṛtvā pūrṇāhutiṁ dehaṁ, tataḥ siddhim avāpsyasi.
ity ākarṇya tadā cakre yoginīcakrapūjanam,
svadeham āhutiṁ cakre jvalite havyavāhane,
svadehāhutidānena kāmyaṁ karma samāpayat.
tataḥ prasannā yoginyo jīvayitvā janeçvaram:
yathābhilaṣitaṁ rājan varaṁ vṛṇv ity avādiṣuḥ.
tataḥ sa varayām āsa mastakasthāpitāñjaliḥ:
gṛhāḥ sapta pratidinaṁ svarṇapūrṇā bhavantv iti.
evaṁ tvayā kṛte nityam, evam eva bhaviṣyati.
iti dattvā varaṁ rājñe yoginyo 'dṛçyatāṁ yayuḥ.
rājā 'pi pratyahaṁ samyak svadehavyayasādhitāiḥ
dhanāir arthijanābhīṣṭaṁ vyadhāt saptagṛhasthitāiḥ.
kadācid etadvṛttāntaṁ vikramādityabhūpatiḥ
çrutvā cāramukhāt, sadyas tasya rājñaḥ puraṁ yayāu.
tasya tad vṛttam ālokya kṛpāluḥ priyasāhasaḥ,
asya dāinaṁdinaṁ duḥkhaṁ mā bhūd iti vicārayan,
homaçālāṁ samāsādya manasā *yoginīḥ smaran,

nirjane samaye dehaṁ vikramārko juhūṣati.
tatas tad yoginīcakraṁ nṛpāyā 'virabhūt kṣaṇāt,
ūcuḥ: sāhasikāgraṇya sāhasaṁ mā kṛthā vṛthā;
parārthaṁ tvam ihā 'bhyetya svaçarīraṁ jihāsasi
asmadarthaṁ; na tad yuktaṁ; dāsyāmo vāñchitaṁ, vṛṇu.
iti tadyoginīcakraprārthitaḥ pṛthivīpatiḥ
paropakāranirato vavre varam anuttamam:
asya rājanyavaṅçasya vinā dehavyayavyathām
sarvadāi 'va gṛhāḥ sapta svarṇapūrṇā bhavantv iti.
tathāi 'va yoginīcakre varaṁ dattvā tirohite,
aprakāçitavṛttānto vikramārkaḥ purīṁ yayāu.
evaṁ ced avanīpāla kartuṁ yaḥ prabhaviṣyati,
siṅhāsanam idaṁ rājā sa evā 'laṁkariṣyati.

iti saptadaçī kathā

Brief Recension of 17

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā vikramārkasya vandinā pararāṣṭraṁ gatvā rājñaḥ stutir ārabdhā. tāvat tatratyena rājñā bhaṇitam: vikramaṁ manuṣyāḥ kiṁ varṇayanti? vandino 'ktam: deva, tatsama udāro nā 'sti sattvavān sāhasiko vā. tatas tena rājñā yajñe mahāntam ekam āhūya yoginīpūjā prārabdhā. tāilakaṭāhī tāpitā, tatrā 'tmā 'hutaḥ. yoginī tṛptā prasannā jātā, punar api tasya deho jātaḥ. rājño 'ktam: mama saptagṛhāṇy āsūryāstaṁ saṁbhṛtasuvarṇāni bhavantu. evam astaparyantaṁ dadāti. pratidinaṁ dehaṁ vahnāu kṣipati, punar api prāpnoti gṛheṣu suvarṇam, punar api dadāti. atha tatkāutukena vikramo 'pi tan nagaraṁ gatvā sarvaṁ dṛṣṭvā 'tmānaṁ kaṭāhyāṁ kṣiptavān. yoginī tṛptā jātā, punar api jīvitaḥ. yoginī prasannā: rājan varaṁ vṛṇu. devi, ayaṁ rājā pratidinaṁ dehaṁ kṣipati; tad vañcanīyam, asya saptagṛhāṇi sadā pūrṇāni bhavantu; vyaye 'py ūnāni mā bhavantu. evaṁ varaṁ yācayitvā rājā nagaraṁ gataḥ.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti saptadaçī kathā

Jainistic Recension of 17

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam adhirohati, tāvat saptadaçī putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. tasya dānam atyantam adbhutam arthikalpanādhikam, ata evā 'tītakalpadrumam. anyadā kenāpi bhaṭṭena deçāntaragatena çrīvikramavāiriṇaç candraçekharanṛpasya sadasi proktam:

abhimukhāgatamārgaṇadhoraṇi-
dhvanitapallavitāmbaragahvare,
vitaraṇe ca raṇe ca samudyate,
bhavati ko'pi paraṁ viralaḥ paraḥ. 1

etad ākarṇya rājñā candraçekhareṇa proktam: bho bhaṭṭa, asti kaçcid evaṁvidhaḥ? teno 'ktam: rājan, ravirathacakracaṅkramaṇākrāntasāgarāmbarāyāṁ kṛtadāridrā-

pamānasamānanirnidānadānaprasādasāvadhāno nijabhujadaṇḍakhaṇḍitapracaṇḍāriruṇḍatāṇḍavāḍambaritaraṇakaraṇakarṇāvatāraḥ çrīvikrama eva. etad ākarṇya candraçekharanṛpasya vāimanasyam abhūt. uktaṁ ca:

nā 'guṇī guṇinaṁ vetti, guṇī guṇiṣu matsarī;
guṇī ca guṇarāgī ca viralaḥ saralo janaḥ. 2

tatas tena vikramaspardhayā dūnena devatārādhanaṁ kṛtam. tayā ca pratyakṣībhūya tadyācitākṣayasaṁpattir dattā, kathitaṁ ca: tvayā mamā 'gre 'gnikuṇḍe pratyahaṁ svaçarīrāhutir deyā, tatas tava nityaṁ navīnaṁ çarīraṁ tvadyācitā saṁpattiç ca bhaviṣyati. iti gatā devatā. tato rājā pratyahaṁ svaçarīrāhutiṁ kṛtvā navīnadehena svecchayā navanavasaṁpattyā dānādikaṁ karoti. etat svarūpaṁ tenāi 'va bhaṭṭenā 'gatya çrīvikramasya proktam. tato rājñā cintitam: aho, tena sāttvikena paropakārāya mahān upakramaḥ kṛtaḥ. uktaṁ ca:

ratnākaraḥ kiṁ kurute hi ratnāir?
vindhyācalaḥ kiṁ karibhiḥ karoti?
çrīkhaṇḍakhaṇḍāir malayācalaḥ kiṁ?
paropakārāya satāṁ vibhūtiḥ. 3

param asya nṛpateḥ pratyahaṁ mahat kaṣṭam asti. ato 'dya mamo 'pakārāvasaraḥ. tato rājā yogapādukām āruhya tatra gataḥ; agnikuṇḍe praviṣṭaç ca. tadā devatā pratyakṣībhūya prāha: bhoḥ sāttvika, tava sahasā svadehadahane kiṁ prayojanam? tuṣṭā 'smi; yācasva varam. tadā çrīvikrameṇo 'ktam: yadi mayi prasannā 'si, tarhi candraçekhararājasya pratyaham agnikuṇḍapraveçaṁ nivāraya, yathābhilaṣitaprasādaṁ kuru. svīkṛtaṁ tad vacanaṁ devatayā. tataḥ samāyāto nṛpaḥ svasthānam. tato lokā rājānaṁ stuvanti sma, yathā:

ayaṁ nijaḥ paro ve 'ti gaṇanā laghucetasām;
udāracaritānāṁ tu vasudhāi 'va kuṭumbakam. 4
iyam atra satām alāukikī mahatī kāpi kaṭhoracittatā:
upakṛtya bhavanti dūrataḥ parataḥ pratyupakārabhīravaḥ. 5
praviçya sahasā cā 'gnāu, svalabdhaṁ devatāvaram
dadatā candrarājasya, kaḥ samo vikrameṇa hi? 6

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ saptadaçī kathā

18. Story of the Eighteenth Statuette

Vikrama visits the sun's orb

Southern Recension of 18

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, yasya vikramasyāu 'dāryādayo guṇā bhavanti, tenāi 'va siṅhāsanam adhyāsitavyam. rājño 'ktam: kathaya tasyāu 'dāryādivṛttāntam. puttalikā 'bravīt: bho rājan, çrūyatām. vikramārko nītim ullaṅghya rājyaṁ na karoti; dharmam api na tyajati. rājño 'ktam: sa nītimārgaḥ kathyatām. puttalikā vadati: bho rājan,

çrūyatām. maṇipūre govindaçarmā brāhmaṇaḥ; sa ca nītiçāstrajñaḥ svaputrāya pratidinaṁ nītiçāstraṁ kathayati; tadā mayā 'pi çrutam, tat tubhyaṁ nivedayāmi. rājño 'ktam: nirūpaya. puttalikayo 'ktam: çrūyatāṁ rājan. buddhimatā puruṣeṇa durjanāiḥ saha sañgo na kartavyaḥ; yato mahānarthaparaṁparāyā hetur bhavati. uktaṁ ca:

> durvṛttasaṁgatir anarthaparaṁparāyā
> hetuḥ satām; adhigataṁ vacanīyam atra:
> lañkeçvaro harati dāçaratheḥ kalatraṁ,
> prāpnoti bandham atha dakṣiṇasindhurājaḥ. 1

tasmāt sajjanānāṁ sañgo vidheyaḥ. loke satsañgāt paro lābho nā 'sti. uktaṁ ca:

> kandalayaty ānandaṁ, nindati mandānilenducandanakam;
> mandayati mandabhāvaṁ, saṁdhatte saṁpado 'pi satsañgaḥ. 2

anyac ca: kenāpi vāiraṁ na kartavyam; pareṣāṁ saṁtāpo na vidheyaḥ; aparādhaṁ vinā bhṛtyā na daṇḍanīyāḥ; mahādoṣaṁ vinā strī na tyājyā, yato 'kṣayanarakabhāg bhavati. uktaṁ ca:

> ājñāsaṁpādinīṁ dakṣāṁ vīrasūṁ priyavādinīm
> yo 'dṛṣṭadoṣāṁ tyajati, so 'kṣayaṁ narakaṁ vrajet. 3

lakṣmīḥ sthire 'ti na mantavyā; vārī 'va cañcalā. uktaṁ ca:

> anubhavata dadata vittaṁ mānyān mānayata sajjanān bhajata;
> atiparuṣapavanavilulitadīpaçikhe 'vā 'ticañcalā lakṣmīḥ. 4

striyāi guhyaṁ na nivedanīyam; bhaviṣyacintā na kāryā; vāiriṇām api hitam eva cintanīyam; dānādhyayanādi vinā divasaṁ vandhyaṁ na kuryāt; pitroḥ sevā kāryā; corāiḥ saha saṁbhāṣaṇaṁ na kāryam; sarvadā niṣṭhuram uttaraṁ na vaktavyam; alpanimittaṁ bahu na hāraṇīyam. uktaṁ ca:

> na svalpasya kṛte bhūri nāçayen matimān naraḥ;
> etad eva hi pāṇḍityaṁ, yat svalpād bhūrirakṣaṇam. 5

ārtāya dānaṁ dātavyam; dharmasthāne manasā karmaṇā vācā paropakāraḥ karaṇīyaḥ. etat sāmānyapuruṣāṇāṁ nītiçāstram upadiṣṭam.

sa vikramo rājā svabhāvata eva sakalanītiçāstrajñaḥ. evaṁ kāle gacchaty ekadā kaçcid vāideçiko rājānaṁ dṛṣṭvo 'paviṣṭaḥ. tato rājñā bhaṇitam: bho devadatta, tava nivāsaḥ kutra? teno 'ktam: bho rājan, ahaṁ vāideçikaḥ; mama ko'pi nivāso nā 'sti; sarvadā paribhramaṇam eva karomi. rājño 'ktam: pṛthvīparyaṭanāt tvayā kiṁ-kim apūrvaṁ dṛṣṭam? teno 'ktam: bho rājan, mayā mahad ekam āçcaryaṁ dṛṣṭam. rājño 'ktam: kiṁ tat? kathaya. teno 'ktam: udayācalaparvata ādityasya mahān prāsādo 'sti. tatra gañgā pravahati, gañgātaṭe pāpavināçanaṁ çivālayam asti. tad gañgāpravā-

hāt kaçcit suvarṇastambho nirgacchati. tasyo 'pari navaratnakhacitaṁ siṅhāsanam asti. sa suvarṇastambhaḥ sūryodayād upari pṛthvīṁ prāpnoti, madhyāhne sūryamaṇḍalaṁ prāpnoti, tataḥ sūryo yāvad astaṁ prāpnoti, tāvat svayam apy uttīrṇo gaṅgāpravāhe nimajjati. pratidinam eva tatra bhavati. etan mahad āçcaryaṁ mayā dṛṣṭam. rājā vikramo 'pi tac chrutvā tena saha tat sthānaṁ gato rātrāu nidrāṁ gataḥ. prabhātasamaye yāvat sūrya udayaṁ prāpnoti, tāvad gaṅgāpravāhād ratnasiṅhāsanayukto hemastambho nirgataḥ. tasmin stambhe rājā svayam upaviṣṭaḥ. stambho 'pi sūryamaṇḍalaṁ gantuṁ pravṛtto yāvat sūryasamīpaṁ gacchati, tāvad agnikaṇasadṛçāiḥ sūryakiraṇāir dagdhaṁ rājaçarīraṁ māṅsapiṇḍākāram abhūt. tataḥ piṇḍarūpeṇa sūryamaṇḍalaṁ prāpya:

namaḥ savitre jagadekacakṣuṣe jagatprasūtisthitināçahetave;
trayīmayāya triguṇātmadhāriṇe viriñcinārāyaṇaçaṁkarātmane. 6

ity evam anekāiḥ stotrāiḥ stutvā namaçcakāra. tataḥ sūryas tam amṛtenā 'siñcat; tato rājā divyaçarīro jātaḥ. rājā 'vadat: dhanyo 'ham asmi. sūryeṇo 'ktam: bho rājan, tvaṁ mahāsattvādhiko 'si; etan maṇḍalaṁ kasyāpy agamyaṁ tvaṁ prāpto 'si. tarhy ahaṁ prasanno 'smi, varaṁ vṛṇīṣva. rājño 'ktam: bho deva, kim ataḥ param adhiko varo 'sti? yan mahāmunīnām apy agamyaṁ tava sthānam, yad ahaṁ prāptaḥ. tava prasādān mama sarvam apy arthajātam asti. tadvacanenā 'tisaṁtuṣṭaḥ sūryo navaratnakhacite svakīyakuṇḍale dattvā bhaṇati: bho rājan, etat kuṇḍaladvayaṁ pratidinam ekaṁ suvarṇabhāraṁ prayacchati. tato rājā kuṇḍaladvayaṁ gṛhītvā punaḥ sūryaṁ namaskṛtya tasmād uttīrṇo yāvad ujjayinīm āgacchati, tāvat kaçcid brāhmaṇo mārge samāgatya:

vedānteṣu yam āhur ekapuruṣaṁ vyāpya sthitaṁ rodasī,
yasminn īçvara ity ananyaviṣayaḥ çabdo yathārthākṣaraḥ,
antar yaç ca mumukṣubhir niyamitaprāṇādibhir mṛgyate,
sa sthāṇuḥ sthirabhaktiyogasulabho niḥçreyasāyā 'stu vaḥ. 7

ity āçīrvādam uktvā bhaṇati: bho yajamāna, ahaṁ bahukuṭumbī brāhmaṇaḥ paraṁ daridraḥ; sarvatra bhikṣāṭanaṁ karomi, tathā 'py udaraṁ na pūrayati. tac chrutvā rājā tasmāi kuṇḍaladvayaṁ dattvā bhaṇati: bho brāhmaṇa, etat kuṇḍaladvayaṁ nityaṁ suvarṇabhāram ekaṁ dāsyati. tato 'tisaṁtuṣṭo brāhmaṇo rājānaṁ stutvā nijālayaṁ jagāma. rājā 'py ujjayinīm agāt.

imāṁ kathāṁ kathayitvā puttalikā bhojarājam abravīt: bho rājan, tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīṁ babhūva.

ity aṣṭādaçopākhyānam

METRICAL RECENSION OF 18

punaḥ kadācit saṁprāptam āsanārohaṇecchayā
bhojarājaṁ samālokya babhāṣe sālabhañjikā:
sāhasaṁ dhāiryam āudāryaṁ syāt sadā tādṛçaṁ nṛpa,
sa evā 'rhaty avasthātuṁ pāuruhūte mahāsane.
bhojarājas tato 'pṛcchat: tat kīdṛg iti tāṁ punaḥ;
ākarṇaye 'ti vyācaṣṭa kathāṁ karṇarasāyanīm.
asti vismāritāçeṣamahīpālamahāyaçāḥ,
çaçāsa vikramādityaḥ sa ratnākaramekhalām;
nā 'dharmaçīlā nā 'çūrā nā 'prajā nā 'bahuçrutāḥ,
nā 'narthā nā 'nayajñāç ca yena saṁrakṣitāḥ prajāḥ.
adharmasya ca saṁcāraṁ nayasya ca viparyayam
vihāya, pālito rājñā kalikālaḥ kṛtīkṛtaḥ.
taṁ kadācin mahīpālaṁ kaçcit siddho mahāmatiḥ
dṛṣṭvā 'çiṣaḥ prayuñjānas tadādeçād upāviçat.
brūhi dṛṣṭaṁ kim āçcaryam iti prītyā pracoditaḥ,
avādīd avanībhartre dṛṣṭam āçcaryam ātmanā.
udayādreḥ samīpe 'sti nagaraṁ kanakaprabham;
tatra devālayo devadevasyā 'sti vivasvataḥ.
tatpuraḥ pravahaty ekā sarit sūryaprabhābhidhā.
kṛtārthitārthisārthaṁ tat tīrthaṁ pāpavināçanam,
candrakāntaçilākrāntaracanācitritakramam,
caturdikkalpitavanaprāsādaprakarāvṛtam.
tasminn agādhasalile tīrthamadhye sthirāsanaḥ
çātakumbhamayastambho vidyate devanirmitaḥ.
udety anudinaṁ deva dinabhartur anū 'dayam,
sa modamānas tadbimbaṁ madhyāhne saṁspṛçaty asāu.
punar apy anuvṛttyāi 'va pratyag āvartanāt saha
tajjale majjati stambhaḥ pratyag gacchaty ahaskare.
etad ālokitaṁ deva divyatīrthe mahādbhutam;
kiṁ-kiṁ nā 'sti kṣitāu dhātur acintyā sṛṣṭicāturī.
iti siddhavacaḥ çrutvā sasamṛddhāikasāhasaḥ
samutkaṇṭhaḥ sa taṁ draṣṭuṁ rājakaṇṭhīravo yayāu.
kanakāṭṭālakopetaṁ kanatkanakagopuram
dadarçā 'sāu puraṁ rājā kanakaprabhasaṁjñikam.
tataḥ sūryaprabhākhyā yā prakhyātā pāpanāçinī,
sasnāu kallolamālinyām anubhāvitamānasaḥ.
ādityeçvaram abhyarcya puṣpāiḥ paçupatiṁ çuciḥ,
upoṣya tasthāu niyato rātrāu taddevatālaye,
uṣasy utthāya sumanās tīrthe pāpavināçane
kṛtānuṣṭhānaniyamaḥ pūjayitvā divākaram;
etasminn eva samaye tanmadhyād udabhūt kṣaṇāt
sa stambho 'pi mahībhartuḥ purastād eva kāñcanaḥ.
tato laghutayo 'tpatya tanmadhye praviveça saḥ;
vegād agād api stambho nabhomadhyagataṁ ravim.
pluṣṭaḥ patañgakiraṇāir yajuṣā 'stāut sa taṁ nṛpaḥ.
samīpe saṁstuvantaṁ taṁ dadarça stambhamadhyagam,

vinataṁ mahasām īço mastakasthāpitāñjalim,
anvagrahīt tam āpluṣṭam āpannārtiharo raviḥ,
uvāca priyayā vācā: maheçvaravaçād bhavān
bhadra jīvasi, kiṁ jīvet karadagdho jano 'nyathā ?
gṛhāṇa — tava tuṣṭo 'smi — kuṇḍaladvitayaṁ mama,
yatpadmarāgaprabhayā mayy abhūd aruṇaprabhā,
dine-dine bhāravarṣe suvarṇānāṁ suvarcasām.
iti dattvā yayāu devas tasmāi tat kuṇḍaladvayam.
tajjale 'majjata stambhād astaṁgacchaty ahaskare,
tasya mūlaṁ ca jijñāsur adhastād avaruhya saḥ,
rasātale tu tanmūle devadevasya bhāsvataḥ
prabhādevīṁ priyāṁ lokamātaraṁ saṁdadarça saḥ.
sūryapatnīṁ tu tāṁ natvā tasthāu sa vinayānvitaḥ;
tataḥ prītyā prabhādevī yatheṣṭābharaṇapradām
maṇiṁ divyāṁ dadāu tasmāi; so 'pi natvā muhur-muhuḥ,
devyāḥ sakāçān niṣkramya bahis, tasyās tu saṁnidhāu
suvarṇavedikāmadhye dīptastambhāyutaṁ niçi
tam eva kāñcanastambhaṁ dṛṣṭvā, jñātvā ca tadguṇam,
tasyo 'pari samāruhya punaḥ pratyuṣasi prabhuḥ,
sūryodaye yathāpūrvaṁ tasmin sūryaprabhotthite,
avaplutya nṛpaḥ stambhāt *prāpa *puṣkariṇītaṭam.
tatrāi 'va dvādaçādityamaṇḍape maṇḍaleçvaraḥ,
vidhivat pāraṇāṁ kṛtvā, gacchan pathi mahāmanāḥ,
sapatnīkaṁ kṛçaṁ dīnaṁ yācamānaṁ mahīsuram
dīnānukampano rājā jagade janayan mudam:
ime vāikartane vipra kuṇḍale ratnanirmite
dine-dine suvarṇānāṁ jānīthā bhāravarṣiṇī;
maṇiç cā 'yaṁ mahātejāḥ prabhādevyāḥ prasādataḥ
abhīṣṭābharaṇaṁ datte, gṛhāṇāi 'kaṁ tvam etayoḥ,
ekam asyāi 'va bhāryāyāi prayacche 'ti prasannadhīḥ.
jñāpayitve 'ti sāmarthyaṁ saṁpradāya dvijātaye
te ratnakuṇḍale rājā jagāmo 'jjayinīṁ purīm.
evaṁ sāhasam āudāryaṁ dhāiryaṁ ca bhavato yadi,
āroha bhojabhūpāla tadīyam idam āsanam.

ity aṣṭādaçī kathā

Brief Recension of 18

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā ko 'pi deçāntarī samāyātaḥ. tena rājñe vārttā kathitā: rājan, samudratīre çivālayasamīpe ramyaṁ saraḥ. tanmadhye suvarṇastambhaḥ. tadupari vicitraṁ siṅhāsanaṁ sūryodaye nirgacchati; sūrye vardhamāne tad api vardhate; madhyāhne tasya sūryasya ca saṁgamo bhavati. sūrye 'parāhṇe 'dhogacchati so 'pi viramati, asta udake majjati. evaṁ vārttāṁ çrutvo 'panaddhapāduko rājā tasmin sarasi viçrāntaḥ. tataḥ prabhāta udakāt stambho nirgataḥ; rājā tatro 'paviṣṭaḥ. tāvat stambho vardhate; rājā sūryakiraṇāir dagdho māṅsapiṇḍo jātaḥ. saṁgatena sūryeṇo 'ktam: rājann atra kim āgato 'si ? rājño 'ktam: tvaddarçanārtham; nā 'nyo lobhaḥ.

tataḥ sūryeṇa tuṣṭena kuṇḍale datte: rājann ete yathepsitaṁ manorathaṁ pūrayataḥ. atha sūryānujñāto rājā 'vatīrṇo yāvad, devasya dhūpārātrikavirāme devabhaktāi rājña āçīrvādo dattaḥ. rājño 'ktam: vikramaḥ paramaṇḍale 'sti, yūyam ataḥ sthānāt; kim āçīrvādo dīyate? tāir uktam: etatsthānād vyavasāyino vastu gṛhītvā dviguṇacaturguṇāl lābhāt prāpya devabhaktiṁ kurvanti; tena vayaṁ jīvāma iti vikramāya svasti kurmaḥ. etad ākarṇya rājā kuṇḍale devabhaktebhyo datte.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

ity aṣṭādaçī kathā

Jainistic Recension of 18

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam adhirohati, tāvad aṣṭādaçī putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. anyadā tasya sabhāyāṁ pratīhāraniveditaḥ ko 'pi vāideçikaḥ pumān; anekadeçadṛçvāna āçcaryabhājo bhavantī 'ti kathaya kimapy apūrvam *āitihyam iti rājñā pṛṣṭaḥ prāha: deva, udayācalacūlikāyām ekaṁ devatābhavanam asti. tadagre candrakāntaçilānibaddhaṁ mahāsaraḥ samasti. tanmadhye svarṇamayastambhas tadupari ca svarṇamayaṁ siṅhāsanam asti. sa ca stambhaḥ sūryodayasamaye jalād bahir nirgacchati, çanāiḥ-çanāir vardhamāno yāvan madhyāhne mārtaṇḍamaṇḍale lagati, tataḥ çanāiḥ-çanāir hīyamāno yāvad astasamaye jalāntar viçati. tat pāpavināçitīrthaṁ tatratyalokāiḥ kathyate. etad ākarṇya rājā savismayamanā yogapādukām āruhya tatro 'dayācale gataḥ; dṛṣṭaṁ tat tīrtham. tataḥ prabhāte sūryodaye jalanirgatastambhāgrasthasiṅhāsane rājā çanāir upaviṣṭo vardhamānasiṅhāsanena saha gato mārtaṇḍamaṇḍalam. tadā rājā sūryatāpena mūrcchāṁ gataḥ. sūryeṇa tatsāhasasaṁtuṣṭenā 'mṛtena siktaḥ punaḥ saṁjātacāitanyo kṛtajagadandhakāratiraskāraṁ bhāskaraṁ tuṣṭāva, yathā:

yasmāt sarvaḥ prasarati-tarāṁ jñātṛkartṛsvabhāvo,
rūpāir bāhyāir viṣayaracitāir āvṛtir yasya nā 'sti,
çabdārthābhyāṁ vitatham iva yas tatsvarūpaṁ vidhatte,
jīvādityaṁ tam aham atanuṁ cin nabhaḥsthaṁ praṇāumi. 1
yas tvakcakṣuḥçravaṇarasanāghrāṇapāṇyaṅhrivāṇī-
pāyūpasthasthitir api manobuddhyahaṁkāramūrtiḥ
tiṣṭhaty antar, bahir api jagad bhāsayan dvādaçātmā,
mārtaṇḍaṁ taṁ sakalakaruṇādhāram ekaṁ prapadye. 2
yo 'nādyanto 'py atanur aguṇo 'ṇor aṇīyān mahīyān,
viçvākāraḥ saguṇa iti vā kalpanākalpitāñgaḥ,
nānābhūtaprakṛtivikṛtīr darçayan bhāti yo vā,
tasmāi-tasmāi bhavatu paramāditya nityaṁ namas te. 3

iti stutyā sattvena ca tuṣṭaḥ sūryaḥ prāha: rājan, yācasva varam. tato rājā prārthanābhīrur uvāca: bhagavan bhāskara jagatpradīpa, tvaddarçanād aparaṁ kiṁ prārthanīyam asti? tataḥ saṁtuṣṭaḥ sūryaḥ pratyahaṁ bhārasvarṇadāyi kuṇḍalayugmaṁ dadāu. tataḥ stambhasthasiṅhāsanārūḍhas tayāi 'va yuktyā 'stasamaye paçcād āyātaḥ; svapurīṁ prati gacchan pathi mahādāridryopadrutenā 'rthinā prārthitaḥ. prārthanābhañgabhīruḥ karuṇāparas tat kuṇḍalayugmaṁ tasmāi sapramodam adāt. uktaṁ ca:

bhārasvarṇapradaṁ nityam arthine bhānunā 'rpitam
dadāu kuṇḍalayugmaṁ ca, kena tulyaḥ sa vikramaḥ ? 4

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyām aṣṭādaçī kathā

19. Story of the Nineteenth Statuette

Vikrama visits Bali, king of the nether world

SOUTHERN RECENSION OF 19

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā 'vadat: bho rājan, tava vikramasyāu 'dāryādiguṇā bhavanti cet, tarhy asmin siṅhāsana upaviça. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: bho rājan, çrūyatām.

vikrama ūrvīṁ çāsati sati sarvo 'pi loka ānandaparipūrṇahṛdayo 'bhūt; brāhmaṇāḥ ṣaṭkarmaniratāḥ, striyaḥ pativratāḥ, çatāyuṣaḥ puruṣāḥ, vṛkṣāḥ sadāphalayuktāḥ, kāmavarṣī parjanyaḥ, mahī sarvadā saṁpūrṇasasyavatī; lokānāṁ pāpād bhayam atithīnāṁ pūjā jīveṣu kṛpā gurūṇāṁ sevā satpātre dānam; evaṁ prajāsu pravṛttir āsīt. tata ekadā rājā siṅhāsana upaviṣṭo 'bhūt. tatra sabhāyām upaviṣṭāḥ kīdṛgvidhāḥ sāmantā rājakumārāḥ; kecit stutipāṭhakāir virudāvaliṁ pāṭhayanti; kecano 'ddhatāḥ svabhujabalaṁ svayam eva stuvanti; kecana ṣaḍviṅçaddaṇḍāyudhasādhanābhijñāḥ çmaçrulā yuvāno 'nyonyaṁ hasanti; kecana çaraṇāgataparipālanapravaṇāḥ; kecana paraviṣaye sāvadhānāḥ; kecana dharmasaṁgrahakāriṇaḥ; evaṁvidhā rājakumārā rājānaṁ sevante. tadā kaçcin mṛgavadhaḥ samāgatya rājānaṁ praṇamyā 'vadat: bho deva, araṇyamadhye kaçcid añjanaparvatākāro mahān varāhaḥ samāgato 'sti. taṁ deva samāgatya paçya. tasya vacanaṁ çrutvā rājā tāir eva rājakumārāiḥ saha vanaṁ gataḥ; nadītaṭasthitanikuñjāntargataṁ varāham apaçyat. tataḥ sa varāho vīrāṇāṁ kolāhalaṁ çrutvā tasmān nikuñjān nirgataḥ. tadanantaraṁ sarve 'pi rājakumārā ahamahamikayā svahastakāuçalāni darçayantaḥ ṣaḍviṅçadāyudhāni tasyo 'pari cikṣipuḥ. sa varāhas tāny āyudhāny agaṇayan sarvān rājakumārān vañcayitvā parvatāntargataṁ kandaraṁ viveça. rājā 'pi tasya pṛṣṭhato lagnaḥ san parvatam agamat. tatra parvate kaṁcana biladvāraṁ dṛṣṭvā svayaṁ biladvāraṁ praviṣṭo mahaty andhakāre kiyad dūraṁ gataḥ. uttaratra mahāprakāço 'bhūt. tataḥ kiyaddūre nagaram ekaṁ suvarṇamayaprākāraṁ çubhrābhraṁlihaprāsādopaçobhitaṁ devatālayopavanādibhir alaṁkṛtaṁ samastavastuparipūrṇavipaṇibhūṣitaṁ dhani-

kalokasamākulaṁ nānāvilāsinījanasaṁsevyamānam atimanoharam apaçyat. tatra praviçya vipaṇimadhye yāvad gacchati, tāvad atimanoharaṁ dinakaramaṇḍalasadṛçaṁ rājabhavanam apaçyat. tatra virocanasuto balī rājyaṁ karoti. rājā rājabhavanaṁ praviṣṭaḥ siṅhāsanopaviṣṭena balinā jhaṭ iti samāgatyā 'liṅgito 'tiramaṇīyasiṅhāsana upaveçitaḥ pṛṣṭaç ca: bhoḥ svāminaḥ, bhavantaḥ kutaḥ samāgatāḥ ? vikrameṇo 'ktam: ahaṁ bhavatsaṁdarçanārthaṁ samāgato 'smi. balino 'ktam: adyā 'haṁ dhanyo 'smi; adya mama saṁtatiḥ pavitrībhūtā saṁpadaç ca saphalā jātāḥ, yato bahunā puṇyena bhavanto 'smadgṛhān āgatāḥ. adyā 'smatkulasaṁtatiḥ sukṛtinī.

adya me subahukālāc chlāghanīyam abhūd idam
yuṣmatpādāmbujasparçasaṁpannānugrahaṁ gṛham. 1

vikrameṇo 'ktam: bho rājan, tvaṁ pavitrībhūtāntaḥkaraṇaḥ, tavāi 'va janma çlāghyam; sākṣād vāikuṇṭhakaṇṭhīravo nārāyaṇas tava mandiram āyāto 'rthitvena; asmādṛçāḥ ke ? balino 'ktam: svāmin, kim āgamanakāraṇam ? vikrameṇo 'ktam: bho dānavendra, ahaṁ tvaddarçanārtham eva samāgato 'smi, nā 'nyat kāraṇam. balino 'ktam: yadi mayi māitrīṁ vidhāya svāminā samāgatam, tarhi mayi kṛpāṁ vidhāya kimapi vastu yācanīyam. vikrameṇo 'ktam: mama kimapi nyūnaṁ nā 'sti; aham api tvatprasādāt sarvārthāiḥ saṁpūrṇo 'smi. balinā bhaṇitam: bhoḥ svāmin, bhavatāṁ nyūnam iti mayo 'cyate kim ? māitrīm uddiçya bhaṇitam; yato mitralakṣaṇam evaṁ vadanti. uktaṁ ca:

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati,
bhuṅkte bhojayate cāi 'va ṣaḍvidhaṁ prītilakṣaṇam. 2
no 'pakāraṁ vinā prītiḥ kathaṁcit kasya jāyate;
upayācitadānena yato devā abhīṣṭadāḥ. 3 tathā ca:
tāvat prītir bhavel loke, yāvad dānaṁ pradīyate;
vatsaḥ kṣīrakṣayaṁ dṛṣṭvā svayaṁ tyajati mātaram. 4

anyac ca:

putrād api priyatamaṁ niyamena dānaṁ
  manye paçor api vivekavivarjitasya;
datte khale 'pi nikhilaṁ khalu yena dugdhaṁ
  nityaṁ dadāti mahiṣī *sasutā *'pi *paçya. 5

evaṁ bhaṇitvā balinā vikramāya rājñe raso rasāyanaṁ ca dattam. tato rājā tasmād anujñāṁ prāpya bilān nirgato 'çvam āruhya yāvad rājamārga āgacchati, tāvan mahādāinyagrasto dāridryapīḍitaḥ saputraḥ kaçcid vṛddhabrāhmaṇaḥ samāgatyā 'nekāçīrvādān kṛtvā bhaṇati: bho yajamāna, aham atyantadāridryapīḍito bahukuṭumbī brāhmaṇaḥ; adya sakuṭumbasya mama kimapi bhojanaparyāptaṁ

dhanaṁ dehi. mahatyā kṣudhā pīḍitā vayam. rājñā bhaṇitam: bho brāhmaṇa, idānīṁ mama haste kimapi dhanaṁ nā 'sti, paraṁ raso rasāyanaṁ ce 'ti vastudvayam asti. anena rasena saṁparke sati saptadhātavaḥ suvarṇā bhavanti. idaṁ rasāyanaṁ yas tu sevate, sa jarāmaraṇavarjito bhaviṣyati. ubhayor madhya ekaṁ gṛhāṇa. tadā pitro 'ktam: yena rasāyanena jarāmaraṇavarjito bhaviṣyati, tad dīyatām. putreṇo 'ktam: kiṁ kriyate tena rasāyanena ? jarāmaraṇarahitenā 'pi punar dāridryam evā 'nubhavitavyam. yena rasena dhātusaṁparke sati suvarṇaṁ bhavati, sa raso grāhyaḥ. ity ubhayor vivādo jātaḥ. tato rājo 'bhayor vivādaṁ çrutvā rasaṁ rasāyanaṁ ca tābhyāṁ dadāu. tato rājānaṁ stutvā nijālayaṁ gatāu. rājā 'py ujjayinīm āgataḥ.

imāṁ kathāṁ kathayitvā puttalikā rājānam abravīt: bho rājan, tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīṁ babhūva.

ity ekonaviṅçopākhyānam

Metrical Recension of 19

kadācid bhojabhūpālaṁ punar āroḍhum āsanam
uvāca vācam ucitāṁ saṁprāptaṁ sālabhañjikā:
bhavaty etādṛçaṁ dhāiryam āudāryam atimānuṣam
tvayi ced, idam āroḍhum utkaṇṭhaya mahīpate.
tadguṇāñ chṛṇu rājendra spṛhaṇīyān guṇottarāiḥ;
madaḥ çuṇḍālagaṇḍeṣu kuntaleṣu ca vakrimā,
kāvyeṣu çṛṅkhalābandho, yasmiñ chāsati medinīm;
upaviṣṭaṁ sabhāmadhye kadācid rājamaṇḍalī
niṣeveta niçānātham iva nakṣatramaṇḍalī.
tadānīm eva taṁ draṣṭum āgato vyādhanāyakaḥ,
andhakāra ivā 'kāraṁ saṁprāpto mānuṣocitam;
praṇipatya puraḥ sthitvā pravepan saṁhatāñjaliḥ
rājñe vijñāpayām āsa codito dvārapālakāiḥ:
deva mandaraçāilasya paçcimopāntakānane
krīdann āste mahān kroḍo nityaṁ nirjhariṇītaṭe;
adṛṣṭapūrvo balavān etādṛg vanagocaraḥ;
tatrāi 'va vihitāvāso bādhate prāṇino 'niçam.
itthaṁ vanecaravacaḥ çrutvā 'kheṭakakāutukī
balenā 'lpena sa yayāu turaṁgī mandarācalam.
tatra kallolinītīre phullakiṅçukakānane,
svādaṁ-svādaṁ modamāno mustāḥ sāurabhaçālinīḥ,
vapuṣā kālimaṁjuṣā paçcāt timirayan diçaḥ,
daṅṣṭrojjvalena pātreṇa puro viçadayan diçaḥ;
hasann ivā 'ñjanagiriṁ, prabhāṁ praçamayann iva,
tamālayann iva tarūn, saṁcacāra sa sūkaraḥ.
tatra saṁnaddhasubhaṭaprabhūtārabhaṭīravāiḥ

cukṣubhe, sārameyāṇāṁ heṣaṇāiç cā 'tibhīṣaṇāiḥ;
tataç ca gaṇasaṁruddhaḥ çarāsārātipīḍitaḥ,
cacāla kalpavātūlacaladgaṇḍopalopamaḥ.
tadā sa potrī balavān bhañjayitvā çunāṁ gaṇam,
nṛpeṇā 'nudrutaḥ prāyād varāho girigahvaram.
kṛpāṇapāṇir ekākī spṛçann iva pade-pade,
tam anvagacchaj javinā sāhasāñko 'pi vājinā.
kandarodarasaṁcārī rājānam atudad bhṛçam
kroḍo 'ndhakāra iva taṁ çaraṇāgatarakṣiṇam.
avaruhya guhādvāri paribadhya turaṁgamam
anugantum iyeṣā 'sāu bhūyaḥ kapaṭapotriṇam.
sa gacchann agrato divye biladvāre manorame
lasanmaṇiprabhājālaṁ jātabālātapodayam
apaçyad adbhutākāraṁ kavāṭaṁ, nāi 'va potriṇam:
kutaḥ kavāṭam āyātaṁ, sa varāhaḥ kva vā gataḥ ?
iti cintāpare tasminn udabhūd dhvanir ulbaṇaḥ,
pralayodyatpayodāligarjitapratibhartsanaḥ.
tatas tad araraṁ dīryad abhūd bilam apāvṛtam;
tato 'dhogacchatā tena pathā bhūyo 'pi bhūpatiḥ,
sphuratsphaṭikasopānaprabhādattapradīpakaḥ,
sahāyavān kṛpāṇena yayāu sāhasikāgraṇīḥ.
cireṇa prāntarāntena sa gacchan balināṁ balī
nayanānandajananaṁ dadarça purataḥ puram,
svarṇaprākāravalayaṁ sphuranmāṇikyatoraṇam,
sphaṭikālayajajyotsnāprakṣālitadigantaram,
ramyaharmyaçilāçātakumbhastambhasamutthitāiḥ
aharniçaṁ prabhājālāir bibhrad bālātapaçriyam;
indranīlamaṇistambhachāyāmāyātamobhidaḥ
yatra pradīpikāyante padmarāgamaṇiprabhāḥ;
nāgakanyāmukhāmodavāhinā yatra vāyunā
nandanti madanoddāmā yuvānaḥ surabhīkṛtāḥ.
atha gopuram āyāntaṁ purīçobhāvalokinam,
kañcukī kaçcid āgatya rājādeçaṁ nyavedayat:
vikramādityabhūpāla, cakravartī suradviṣām
pātāleço balir nāma bhavantaṁ draṣṭum icchati.
iti praveçayām āsa darçayan purasaṁpadaḥ,
nivedayām āsa sa taṁ prabhave nṛpam āgatam.
asurendro 'pi taṁ prītyā narendraṁ kāñcanāsane
upaveçyā 'bravīd vākyam atithyāgamanocitam:
naranātha mahī kṛtsnā *kaccid dharmeṇa pālyate ?
no 'pajāpahṛtāḥ kaccid bhavadājñāvidhāyinaḥ ?
kaccit triviṣṭapādhāro vṛṣṭim iṣṭāṁ prayacchati ?
kaccit tvam api taṁ yajñāiḥ paritoṣayasī 'çvaram ?
evaṁ sa dāityapatinā pṛṣṭaḥ priyapuraḥsaram
balinā vikramādityo vinītaḥ pratyabhāṣata:
yasyāu 'dāryaṁ tavā 'lokya bhaktyudrekaṁ ca keçavaḥ
dvārapālakatāṁ āpa jagatāṁ ekapālakaḥ;

kuhanāvaṭave dattvā padatrayamitāṁ bhuvam,
dharmaṁ catuṣpadaṁ kṛtvā, kīrtiṁ prāpto 'sy anuttamām;
namayan lokanātho 'pi yācanākṛcchrasūcakaḥ,
vāmano 'bhūd dhariḥ sākṣāt; ko 'nyas te sadṛçaḥ pumān ?
etādṛçena bhavatā yaḥ sampraçnaḥ kṛto mama
yogakṣemānusaṁdhāyī, tenā 'haṁ sukṛtī kṛtaḥ.
iti kṛtvā 'tha sallāpaṁ samullāsitamānasaḥ
asurendro dadāu rājñe rasaṁ saharasāyanam.
visṛjya nṛpatiṁ tasya sahāyārthaṁ ca pūruṣam
tam eva preṣayām āsa, yo varāho 'bhavat purā.
punaḥ pratinivṛtyā 'çu rājā taddarçitādhvanā,
jagāma svahayaṁ cāi 'va guhādvāram adhiṣṭhitam.
rājā nivartya dāiteyaṁ, samāruhya punar hayam,
gacchann ujjayinīmārge so 'paçyad brāhmaṇāv ubhāu.
sa yācito narapatir yat kiṁcit taṇḍulādikam
kṣudhātiparikhinnābhyāṁ tābhyām āhārasiddhaye.
asti ne 'hā 'paraṁ vastu vinā rasarasāyanam
divyaprabhāvam, anayor ekaṁ gṛhṇīṣva cā 'dbhutam.
etat tu sarvalohānāṁ kāñcanīkaraṇopakṛt,
rasāyanaṁ jarāmṛtyunirākaraṇadakṣiṇam.
ittham ākarṇya bhūpālam abhāṣiṣṭa jaraddvijaḥ:
kliṣṭo 'smi jarayā rājan, mahyaṁ dehi rasāyanam.
tatas tattanayo 'vādīt taruṇo jagatāṁ patim:
rasāyanena kiṁ kāryaṁ ? rasaṁ dehi suvarṇadam.
idaṁ çreṣṭham! idaṁ çreṣṭham! idaṁ mahyam! idaṁ mama!
kalahaḥ samabhūd itthaṁ pitṛputropapātakaḥ.
tayor upaplavaṁ dṛṣṭvā tābhyāṁ rājā tu tad dvayam
sampradāya purīṁ prāgāt sthūlalakṣaḥ kṣitīçvaraḥ.
āudāryaṁ sāhasaṁ dhāiryam īdṛçaṁ vidyate vibho
yasyā 'pi, sa bhaved etadāsanādhyāsane paṭuḥ.

ity ekonaviṅçatikathā

Brief Recension of 19

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājā mṛgayākrīḍanāya gataḥ san kāutukasaṁtuṣṭo madhyāhne punar api nagarāya prasthitaḥ. *rājñā mahāvarāho dṛṣṭaḥ. rājā tasya pṛṣṭhato gataḥ; sūkaro vanāntaraṁ gataḥ. rājā kevalam eva gacchann ekaṁ vivaraṁ dṛṣṭavān. atha turaṁgād avatīrya bilaṁ praviçya pātālaṁ gato divyarājagṛham apaçyat. tatra siṅhāsane balir dṛṣṭaḥ. tayoḥ parasparaṁ kṣemāliṅganapūrvakaḥ praçno jātaḥ. atha balinā rājñe raso rasāyanaṁ dattam. rājā vivarān nirgataḥ. mārge kenacit pitrā putreṇa ca viprābhyāṁ rājñe svastivacanaṁ kṛtam. rājño 'ktam: mama samīpe vastudvayam asti: ekena navo deho bhavati, dvitīyena suvarṇaṁ bhavati; ubhayor madhye yat priyaṁ tad gṛhyatām. pitā dehakāraṁ yācate, putraḥ suvarṇakāraṁ ca. evaṁ tayoḥ kalaho jātaḥ. tayor vivādaṁ jñātvā rājñā dvayam api dattam.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

ity ekonaviṅçatimī kathā

Jainistic Recension of 19

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad ekonaviṅçatitamā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. tasya rājye sadācārā narāḥ, pativratāḥ striyaḥ, nijāyuṣajīvinyaḥ prajāḥ, sadāphalā vṛkṣāḥ, kāmavarṣiṇaḥ parjanyāḥ, urvarā bhūmayaḥ, pāpasya bhayam, dharmasya viçvāsaḥ, atithipūjā, sadgurusevā, paramātmacintā, pātradānam, rājanītyā vyavahārapravṛttiḥ. anyadā sa rājā ṣaṭtriṅçadrājakulāiḥ saṁsevyamānapādāravindaḥ sabhāmadhyādhyāsīnaḥ kenāpi krīḍāvanapālakenā 'gatya vijñaptaḥ, yathā: deva, ko'pi kṛtāntakālaḥ kolaḥ kuto 'py āgatya yuṣmadvanam avagāhya sthito 'sti. etad ākarṇya rājā vanaṁ jagāma. tatra taṁ kolaṁ dṛṣṭvā tatpṛṣṭilagnaḥ paryaṭan kvāpi giritaṭe kapāṭaghaṭanāṁ dṛṣṭvā ghoṭakād avātarat; sāçcaryaṁ madhye praviçya niruddhacakṣuḥpracāre ghorāndhakāre karasaṁcāreṇa yāvad agrato yāti, tāvan mahājyotirmayaṁ çātakumbhakumbhakāntikalāpāvahelitahelimaṇḍalaṁ çubhrādabhrābhraṁlihaharmyaramyam udārasphāraçṛṅgārasārajanasaṁcārapāṇiṁdhamapathaṁ puram ekaṁ dadarça. tatra ca madhye praviçya yāvad rājadvāre yāti, tāvat tatra kṛṣṇaṁ dvārapālakaṁ dṛṣṭvā cintitavān:

> pātre purovartini viçvanāthe kṣodīyasi, kṣmāvalaye ca deye,
> vrīḍāsmitaṁ tasya tadā tad āsīc, camatkṛto yena sa eva devaḥ. 1

aho yadgṛhe çrīkṛṣṇaḥ svayaṁ yācako bhūtvā dānabhārito 'dyā 'pi dvārapālakatāṁ dadhāno 'sti, tan nūnam idaṁ balinareçvarapuram iti. tataḥ pratīhāranivedito madhye sāudhaṁ gato balinṛpaṁ prāṇamat. tato balinṛpaḥ prāha: bhoḥ kalikāladāneçvara vikramāditya, tavā 'gamanena pramudito 'smi. kiṁ tava priyam ācarāmi? sarvam idaṁ tvadīyam iti svalpopacāraḥ *sāraguṇaçevadhīnāṁ yuṣmādṛçām. tato vikramanṛpaḥ prāha: rājan, bhavaddarçanam eva mama sarvasvam. kim ato 'pi kiṁcid asti çastaṁ vastu? tataḥ saṁtuṣṭo baliḥ prāha:

> dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati,
> bhuṅkte bhojayate cāi 'va ṣaḍvidhaṁ prītilakṣaṇam. 2

ato gṛhāṇe 'daṁ rasaṁ rasāyanaṁ ca vastudvayam. tato rājā tad gṛhītvā prītyā preṣitaḥ. paçcād āgacchan pathi kenāpi vipreṇa saputreṇa vṛddhena prārthitaḥ. prārthanābhaṅgabhīruḥ pūrvaṁ prabhāvaṁ prakāçya, vastudvayamadhye yad ekaṁ vastu tava rocate, tad gṛhāṇe 'ty uvāca. tatas tad ākarṇya pitā vṛddhaḥ prāha: rasena çarīrārogyaṁ bhavati, sa gṛhyate. putras tu kathayati: rasāyanena suvarṇaṁ bhavati, tad gṛhyate. evaṁ tayoḥ pitṛputrayor vivādaṁ dṛṣṭvā kṛpayā prāha: bho yuvāṁ vivādaṁ mā kurutam, dve api vastunī gṛhṇītam iti rasaṁ rasāyanaṁ ca tayoḥ pramodād dattavān. uktaṁ ca:

> kaçcid vṛddhataro dvijaḥ sutayutaḥ prāpto nṛpaṁ yācituṁ
> pātāleçalasadrasāyanarasāvirbhāvasiddhiçriyam;
> yacchann ekataraṁ tayoḥ kalikṛtor anyonyavāñchāvaçāt,
> siddhidvandvam adād vadānyatilakaḥ; kas tena sākaṁ samaḥ? 3

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyām ekonaviṅçatikathā

20. Story of the Twentieth Statuette

Vikrama visits a forest ascetic

Southern Recension of 20

punar api rājā yāvat siṁhāsana upaviçati, tāvad anyā puttalikā 'bravīt: bho rājan, yasya vikramasyāu 'dāryādiguṇā bhavanti, so 'smin siṁhāsana upaviçatu. rājā 'vadat: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: bho rājan, çrūyatām.

vikramo rājā ṣaṇmāsaṁ rājyaṁ karoti, ṣaṇmāsaṁ deçāntaraṁ gacchati. ekadā deçāntaragato nānādeçān paribhramya padmālayaṁ nāma nagaram agamat. tannagarād bahir udyānavane 'tivimalodakaṁ sarovaraṁ dṛṣṭvā tatro 'dakapānaṁ vidhāyo 'paviṣṭaḥ. tato 'nye kecana vāideçikāḥ kecana svadeçikā āgatya jalapānaṁ vidhāyo 'paviṣṭāḥ, parasparaṁ goṣṭhīṁ kurvanti: aho asmābhir anekadeçā dṛṣṭāḥ, bahūni tīrthāni dṛṣṭāni, atidurgamāḥ kāirapy anadhigamyāḥ parvatā ārūḍhāḥ, param ekatrā 'pi mahāpuruṣadarçanaṁ nā 'bhūt. anyena bhaṇitam: kathaṁ mahāpuruṣadarçanaṁ bhaviṣyati? yatra mahāsiddho 'sti, tatra gantum açakyam; mārgo durgamaḥ; madhye 'nekavighnāḥ; dehasyā 'pi nāço bhavati. yeno 'dyamena prathamam ātmanāçaṁ prāpnoti, tasya phalaṁ ko 'nubhaviṣyati? ataḥ kāraṇāt prathamam ātmāi 'va rakṣaṇīyo buddhimatā. uktaṁ ca: çarīram ādyaṁ khalu dharmasādhanam iti. tathā ca:

punar dārāḥ punar vittaṁ punaḥ kṣetraṁ punaḥ sutāḥ,
punaḥ çubhāçubhaṁ karma, çarīraṁ na punaḥ-punaḥ. 1

tasmād buddhimatā puruṣeṇa sāhasāni na kartavyāni. tathā ca:

aphalāni durantāni samavyayaphalāni ca
açakyāni ca kāryāṇi nā 'rabheta vicakṣaṇaḥ. 2

kiṁ ca:

parvataṁ viṣamaṁ ghoraṁ bahuvyālasamākulam
nā 'roheta naraḥ prājñaḥ saṁçaye 'pi kadācana. 3

kiṁ ca: yat kāryaṁ kriyate, tad vicāryāi 'va kartavyam; yasmin kārye phalaṁ svalpam, tan na kartavyam. rājā 'pi tadvacanaṁ çrutvā bhaṇati: aho vāideçikāḥ, kim evam ucyate? yāvat puruṣeṇa pāuruṣaṁ sāhasaṁ ca na kriyate, tāvat sarvaṁ durlabham. uktaṁ ca:

duṣprāpyāṇi *bahūni *ca labhyante vāñchitāni *vastūni;
avasaratulanābhir *alaṁ tanubhiḥ sāhasikapuruṣāṇām. 4

tathā ca:

patati kadācin nabhasaḥ khāte, pātālato 'pi jalam eti;
dāivam acintyaṁ balavad; balavān iha *puruṣakāro na? 5

kleçasyā 'ñgam adattvā sukham *eva sukhāni ne 'ha labhyante;
madhubhin mathanāyastāir *āçliṣyati bāhubhir *lakṣmīm. 6
tasya *kathaṁ na *calā syāt patnī viṣṇor *nṛsiṅhakasyā 'pi ?
māsāṅç caturo nidrāṁ yo *bhajati jalaṁ gataḥ satatam. 7
duradhigamaḥ parabhāgo yāvat puruṣeṇa pāuruṣaṁ na kṛtam;
harati tulām adhirūḍho bhāsvān iva jaladapaṭalāni. 8

tad rājavacanaṁ çrutvā tāir uktam: bho mahāsattva, tarhi kiṁ kāryaṁ kathaya. rājño 'ktam: asmān nagarād dvādaçayojanaparyantaṁ yadi gamyate, tatra mahāraṇyamadhye viṣamaḥ kaçcit parvato 'sti. tatparvatopari trikālanātho nāma yogīçvaro vidyate. tasya darçanaṁ kriyate cet, tarhi vāñchitam arthaṁ dāsyati. ahaṁ tatra gacchāmi. tāir uktam: vayam apy āgamiṣyāmaḥ. rājño 'ktam: sukhenā 'gamyatām. tatas te rājñā saha nirgatā mahad araṇyaṁ mārgam ativiṣamaṁ dṛṣṭvā rājānaṁ procuḥ: bho mahāsattva, kiyaddūre parvato 'sti ? rājño 'ktam: ito 'ṣṭāu yojanāni vidyante. tāir uktam: tarhi vayaṁ gamiṣyāmaḥ; mahad dūram asti, mārgo 'py ativiṣamaḥ. rājño 'ktam: bho vāideçikāḥ, vyavasāyināṁ kiṁ dūram ? uktaṁ ca:

ko 'tibhāraḥ samarthānāṁ ? kiṁ dūraṁ vyavasāyinām ?
ko videçaḥ suvidyānāṁ ? kaḥ paraḥ priyavādinām ? 9

punar api ṣaḍyojanāni gatvā purato yāvad gacchanti, tāvan mahākarālavadano viṣāgnim udvamann atibhayaṁkaraḥ sarpo mārgam āvṛtya tiṣṭhati. te 'pi taṁ sarpaṁ dṛṣṭvā sabhayāḥ palāyya gatāḥ. rājā punar api mārge gantuṁ pravṛttaḥ. sarpaḥ samāgatya rājānaṁ veṣṭayitvā 'daçat. tatas tena veṣṭito 'pi viṣavegān mūrchāṁ gacchann atidurgamaṁ taṁ parvatam āruhya yoginaṁ trikālanāthaṁ dṛṣṭvā namaçcakāra. yogisaṁdarçanamātreṇa sarpas taṁ muktvā gataḥ; rājā 'pi nirviṣo jātaḥ. yogino 'ktam: bho mahāsattva, mahāpramādabhūyiṣṭham etad amānuṣaṁ sthānam atikaṣṭena kimartham āgato 'si ? rājño 'ktam: bhoḥ svāmin, ahaṁ bhavatsaṁdarçanārtham eva samāgato 'smi. yogino 'ktam: mahākaṣṭam anubhūtaṁ tvayā ? rājño 'ktam: kimapi kaṣṭaṁ nā 'sti; bhavatsaṁdarçanamātreṇa sakalam api pātakaṁ gatam; kaṣṭaṁ kiyat ? adyā 'haṁ dhanyo 'smi; yato mahatāṁ darçanam atidurlabham. kiṁ ca: yāvad idaṁ çarīraṁ sudṛḍham indriyāṇi dṛḍhāni ca, tāvad evā 'tmahitam anuṣṭheyam. tathā co 'ktam:

yāvat svastham idaṁ çarīram anaghaṁ, yāvaj jarā dūrato,
yāvac ce 'ndriyaçaktir apratihatā, yāvat kṣayo nā 'yuṣaḥ,
ātmaçreyasi tāvad eva viduṣā kāryaḥ prayatno mahān;
saṁdīpte bhavane tu kūpakhanane pratyudyamaḥ kīdṛçaḥ ? 10

tataḥ prasannena yoginā rājñe ghuṭikā yogadaṇḍaḥ kanthā ca dattāḥ, uktaṁ ca: bho rājan, anayā ghuṭikayā bhūmāu yāvatyo rekhā likhyante, tāvanti yojanāny ekasmin dine gantuṁ çakyate. amuṁ yogadaṇḍaṁ dakṣiṇahaste dhṛtvā spṛçyate yadi, tarhi mṛtaṁ sāinyaṁ sajīvaṁ bhūtvo 'ttiṣṭhati; vāmahaste dhṛtvā vāirisāinyaṁ spṛçyate yadi, tadā sarvasyā 'pi vāirisāinyasya nāço bhavati. iyaṁ kanthā 'pī 'psitaṁ vastu dadāti. rājā tāni gṛhītvā yoginaṁ namaskṛtyā 'nujñāṁ labdhvā yāvad āgacchati, tāvan mārge kaçcid rājakumāraḥ samīpe 'gniṁ saṁsthāpya kāṣṭhāni saṁcinoti. rājā tam apṛcchat: bhoḥ sāumya, kim etat kriyate? teno 'ktam: ahaṁ kasyacid rājñaḥ kumāraḥ; mama rājyaṁ dāyādāir apahṛtam. daridro 'haṁ jīvitaṁ dhārayitum akṣamaḥ sann agnipraveçaṁ kartuṁ kāṣṭhāni saṁcinomi. tato rājā tasyā 'bhayaṁ ghuṭikāṁ yogadaṇḍaṁ kanthāṁ ca dattvā teṣāṁ guṇān akathayat. tadanantaraṁ saṁtuṣṭo rājakumāro rājānaṁ praṇamya svadeçam agamat. rājā vikramo 'py ujjayinīm agamat.

imāṁ kathāṁ kathayitvā puttalikā rājānam abravīt: bho rājan, tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīṁ sthitaḥ.

iti viṅçopākhyānam

Metrical Recension of 20

samanantarapāñcālī samāroḍhuṁ tad āsanam
nṛpam āgatam āhe 'daṁ vacanaṁ varavarṇinī:
çṛṇu rājanyamūrdhanya kathāṁ kāutukadāyinīm.
vikramādityanṛpater asti rakṣāvidhāu bhuvaḥ
niyamo vatsarārdhena pravāso 'rdhena pālanam.
ity evaṁ samaye tiṣṭhan pālayann avanīṁ punaḥ
niragacchat purād deçād deçāntaradidṛkṣayā.
puṇyāni sarvatīrthāni devatāyatanāni ca
nagarāṇi nagāgrāṇi sotkaṇṭham avalokayan,
darçanīyāç ca taṭinītaṭopāntavanasthalīḥ,
āhimācalam āsetuṁ babhrāma sakalāṁ mahīm.
kadācid deva bhūpālacūḍāmaṇir udāradhīḥ
puraṁ padmālayaṁ prāyād anvarthaṁ nayanotsavam.
tatra padmāsaneçasya çambhor āyatanaṁ mahat,
pūrṇacandrāṅçunirdhūtāir iva sāudhāiḥ samāvṛtam,
antaḥpadmasaraḥsmerakrīḍākrīḍopaçobhitam.
sarveṣām āçrayo rājā samāsādya tam āçrayam,
tatrāi 'va sarasi snātvā, kṛtvā devāditarpaṇam,
samabhyarcya vidhānena bhaktyā padmāsaneçvaram,
tataḥ padmasarastīre bhuvaḥsphaṭikamaṇḍape
vikasatkamalāmodataraṅgānilaçītale
viçaçrāma pariçrāntaḥ prasannaḥ pṛthivīpatiḥ.

tatra vāideçikāḥ kecid viçramanto yathāsukham
niṣeduḥ svāiraṁ saṁjātamadhurālāpapeçalāḥ.
sa tān mahīkṣid aprākṣīd: vidyate kim ihā 'dbhutam ?
tad brūta bhadrakā yūyaṁ sarve sallapatāṁ varāḥ.
subhaga, çrūyatām etat. sarve vāideçikā vayam;
paribhramadbhir asmābhir na kutrāpy avanītale
kiṁcid apy adbhutaṁ dṛṣṭaṁ; kiṁ tv atra kimapi çrutam.
nā 'tidūrāntare gāurīguroḥ pratyantaparvate,
ko'pi siddhaḥ samadhyāste, sa mahāçcaryavāibhavaḥ.
mārgo mahāhibhir durgaḥ; so 'smād ālayakoṇataḥ
biladvāreṇa gantavya ity asmābhir itiçrutam.
tac chrutvā satvaraṁ tena biladvāreṇa bhūpatiḥ
tato jagāma taṁ gāurīguroḥ pratyantaparvatam.
atītya viṣamān mārgān bādhyamāno 'pi pannagāiḥ,
tatra trikālajātākhyaṁ siddham āsādya kāutukī,
anabhivyaktalālāṭavilocanam ive 'çvaram;
papāta daṇḍavad bhūmāu: kṛtārtho 'smī 'ty abhāṣata.
karuṇāmṛtavarṣiṇyā dṛçā siddhas tam āikṣata;
sa mahātmā mahārājam ātmasiddhipradāyibhiḥ
vacobhis toṣayām āsa, siñcann iva rasāyanāiḥ:
tīrtvā mahāntam adhvānaṁ prāptavān asi matkṛte;
bhavantam antareṇā 'tra mānuṣaḥ kaḥ pragalbhate ?
parituṣṭo 'smi nṛpate; yadī 'cchasy abhivāñchitam,
amarāir api duṣprāpaṁ, tava dāsyāmi, tad vṛṇu.
iti tadvacanād bhūyo vacobhir madhurākṣarāiḥ
mahātmānam abhāṣiṣṭa bhaktyā protsāhayan nṛpaḥ:
bhavato darçanadhvastasamastaduritasya me
apekṣaṇīyaṁ kiṁ nāma yuktasye 've 'tarat phalam ?
guṇasāmyavinirmuktarāgadveṣavijṛmbhaṇam
avagacchāmy ahaṁ tattvaṁ svayaṁ jyotiḥ sanātanam.
yogalakṣīkṛtaṁ sākṣāt saṁtoṣāmṛtasāgare
hṛṣīkeçam ivā 'lokya sthitaṁ tvāṁ kṛtināṁ varam,
te locane te çravaṇe tāu pāṇī caraṇāu ca tāu
bhaveyur, viṣaye yeṣāṁ mahātmāno bhavādṛçāḥ.
iti bhaktirasāviṣṭaṁ bhūpatiṁ yogināṁ varaḥ
nirāçam api taṁ yogasiddhibhiḥ samatoṣayat.
rājaṅs tvaṁ ghuṭikām enāṁ sarvasiddhividhāyinīm
savyahastagṛhītena yogadaṇḍena cā 'munā
yathāsaṁkhyaṁ yathāvāñchaṁ saṁspṛçes, tatkṣaṇāt kramāt
prāṇinaḥ saṁbhaviṣyanti yathābhilaṣitāḥ sadā.
yadā punaḥ saṁjihīrṣā, vāmahastena daṇḍataḥ
tathāi 'va saṁspṛçet, te tu *prāṇinaḥ syuḥ kuto gatāḥ;
iyaṁ kanthā tu mahatī prārthitārthapradāyinī.
ittham āvedya sāmarthyaṁ tāni tasmāi tadā 'diçat.
evaṁ trikālajātena rājā saṁmānapūrvakam
nisṛṣṭo niragāc chāilāl labdhakāmaḥ purīṁ prati.
tato 'varuhya çāilāgrāt, pratyāgacchati bhūpatāu,

vīraḥ kaçcit pathi citāṁ pradīptāṁ praviviksati.
tam aprcchat sa bhūpālaḥ: ko bhavān, kiṁ cikīrṣati?
etena kiṁ phalaṁ sādhyam? iti pṛṣṭas tam abravīt:
ahaṁ kṣatrakulotpanno dāyādāi rājyakāmukāiḥ
niṣkāsito balād eko balibhir bhāgyavarjitaḥ.
koçadaṇḍavyayenāi 'va pratikartum açaknuvan,
nirvedād vanam āgatya prāṇatyāgaparīpsayā,
prajvālya pāvakaṁ tv atra praviviksāmi sattama.
iti tasya vacaḥ çrutvā tam uvāca mahīpatiḥ:
koçena mahatā yukto, balena mahatā 'vṛtaḥ,
cireṇa bhuñkṣva sānandaṁ mahīṁ nirjitaçātravām.
kanthāṁ ca yogadaṇḍaṁ ca *ghuṭikāṁ ca mahīpatiḥ
tasmāi jñātaprabhāvāya dattvā svanagaraṁ yayāu.
amānuṣacaritrasya vikramādityabhūpateḥ
anuroddhuṁ mahāvīryaṁ mānuṣaḥ kaḥ pragalbhate?
iti pāñcālikāvākyāc citrārpita iva kṣaṇam
çiro vidhūya bhojendraḥ punar antaḥpuraṁ yayāu.

iti viṅçatikathā

Brief Recension of 20

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājā pṛthvīṁ paryaṭann anekanagaratīrthāni gatvāi 'kasmin nagare çivālaye devadarçanaṁ *kṛtvā kṣaṇaṁ tatro 'paviṣṭaḥ. tāvat tatrā 'gatyo 'paviçya tribhir deçāntaribhir anyonyaṁ goṣṭhī prārabdhā: asmābhis tīrthāny anekāni mahācamatkārāḥ pṛthivyāṁ dṛṣṭāḥ; kiṁ tu trikālanāthasya mahāpuruṣasya parvataṁ gatānām api darçanaṁ nā 'bhūt. ekeno 'ktam: tasya darçanaṁ durghaṭam; tatra mārge gacchatāṁ nāgapāçā laganti, dehaṁ kṣīyate. evam api ghaṭate kim? yatra bhāṇḍasya nāçaḥ, tatra kīdṛçaṁ vāṇijyam? uktaṁ ca:

aphalāni durantāni samavyayaphalāni ca,
açakyāni ca kāryāṇi nā 'rabheta vicakṣaṇaḥ. 1

evaṁ kathayitvā tūṣṇīṁ sthitāḥ. tac chrutvā trikālanāthaṁ draṣṭuṁ rājā nirgataḥ. mārge nāgapāçā lagnāḥ. sa kaṣṭena sthānaṁ prāptaḥ; trikālanāthasya darçanaṁ kṛtam. tato nāgapāçamuktena rājñā praṇāmaḥ kṛtaḥ; tenā 'çīr dattā: rājan, kaṣṭāir iha kim āgato 'si? viçeṣeṇa çrānto 'si. rājño 'ktam: tvaddarçanena çramo gataḥ; ahaṁ sukhī jātaḥ. tatas tuṣṭena mahatā kanthā daṇḍakhaḍgaç ca dattaḥ, *khaṭikā ca dattā. *khaṭikayā dakṣiṇahastenā 'ṅke likhite yasya lāgyate, tatsāinyaṁ sajīvaṁ bhavati. vāmahastena likhitaṁ parasāinyaṁ saṁharati. kanthā manorathaṁ dadāti. īdṛçaṁ vastusāmarthyam. atha nirgatena rājñā mārga ekaḥ çrīmān dṛṣṭaḥ, pṛṣṭaç ca: kas tvam? teno 'ktam: mama rājyaṁ dāyādāir gṛhītam, ahaṁ ca jighāṅsitaḥ; tena palāyito 'smi. saṁprati ko 'sti yo mām aṅgīkaroti? iti saṁtāpaṁ cakre. tato rājñā mā bhāir ity uktvā tad vastu tasmāi dattam.

putrikayo 'ktam: rājann īdṛçaṁ yasyāu 'dāryaṁ bhavati, tenā 'tro 'paveṣṭavyam.

iti viṅçatimī kathā

JAINISTIC RECENSION OF 20

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad viṅçatitamā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. sa ca kāutukāvalokanārthaṁ deçāntaraṁ paryaṭan padmālayaṁ puram agāt. tatra bahir devagṛhe catvāraḥ kārpaṭikāḥ pūrvam upaviṣṭāḥ santi. rājā 'pi tatra gataḥ. tadā tāiḥ parasparam iti proktam: asmābhir anekāni sthāvarajañgamāni tīrthāni dṛṣṭāni, paraṁ kanakakūṭaparvate trikālanāthanāmā yogī na dadṛçe. tatparvatapratyāsannā lokāḥ kathayanti: asādhyamārgo 'yaṁ parvataḥ, kenāpi gantuṁ na pāryate, ato 'tra na gamyate. yataḥ:

āpadarthe dhanaṁ rakṣed, dārān rakṣed dhanāir api;
ātmānaṁ satataṁ rakṣed, dārāir api dhanāir api. 1 tathā ca:
punar dārāḥ punar vittaṁ punaḥ kṣetraṁ punaḥ sutaḥ,
punaḥ çreyaskaraṁ karma, na çarīraṁ punaḥ-punaḥ. 2
aphalāni durantāni samavyayaphalāni ca,
açakyāni ca kāryāṇi nā 'rabheta vicakṣaṇaḥ. 3

etad ākarṇya rājā cintitavān:

ko 'tibhāraḥ samarthānāṁ ? kiṁ dūraṁ vyavasāyinām ?
ko videçaḥ suvidyānāṁ ? kaḥ paraḥ priyavādinām ? 4
tā tuñgo merugirī, mayaraharo tāva hoi duttāro,
tā visamā kajjagaī, jāva ṇa dhīrā pavajjanti. 5

tato yogapādukām āruhya rājā tatra parvate gatas taṁ yoginaṁ baddhapadmāsanaṁ nāsāgranyastalocanaṁ dṛṣṭvā citte 'cintayat:

daryāṁ vā nagare girāu ca vijane liñgasthitāu vā gṛhe,
  cidrūpāmṛtavāridhāu ca satataṁ yeṣāṁ vilīnaṁ manaḥ,
tāis tīrṇo bhavasāgaro 'tigahano jīvan vimuktāir narāir;
  asmākaṁ matir īdṛçī *'ti niyataṁ jalpantu ye vādinaḥ. 6
svasthaḥ padmāsanastho, gudavadanam adhaḥ saṁnikuñcyo 'rdhvam uccāir
  āpīḍyā 'pānarandhraṁ, kramajitam anilaṁ prāṇaçaktyā niruddham,
ekībhūtaṁ suṣumṇāvivaram upagataṁ brahmarandhre 'tha nītvā,
  nikṣipyā 'kāçakoçe çivasamarasatāṁ yāti yaḥ ko'pi dhanyaḥ. 7

tatas taṁ namaskṛtya puraḥ sthitaḥ. tadā yogī prāha: bhoḥ kalikāladāneçvara vikramāditya, kimartham atrā 'yāto 'si ? rājñā ca proktam: yogin, yuṣmaddarçanārtham; jāto 'dya mama saphalaḥ paribhramaṇaprayāsaḥ; yataḥ:

citreṣu pathiṣu caratāṁ kvacid ucitajñaḥ sa ko'pi saṁghaṭate,
yena samaṁ saṁsaratāṁ saṁsārapariçramaḥ saphalaḥ. 8

etad ākarṇya tuṣṭena yoginā kanthā khaṭikā daṇḍaç ce 'ti trayaṁ dattam, prabhāvaç ca kathitaḥ, yathā: khaṭikayā sāinyam ālikhyate, daṇḍena dakṣiṇapāṇinā spṛṣṭaṁ sajīvaṁ bhavati, cintitaṁ kāryaṁ karoti; vāmapāṇinā spṛṣṭaṁ punar yāti. kanthayā yad dhanadhānyavastrālaṁkārādikaṁ cintyate, tad bhavati. tato rājā taṁ yoginam anujñāpya paçcād āgacchan pathi puruṣam ekaṁ citāpraveçopakramaṁ kurvāṇaṁ dṛṣṭvā provāca: bhoḥ kas tvam, kiṁ kurvāṇo 'si ? sa ca prāha:

jo na vi dukkhaṁ patto, jo na vi dukkhassa pheḍaṇasamattho,
jo na vi duhie duhio, kaha tassa kahijjae dukkhaṁ ? 9

rājā punaḥ prāha:

ahayaṁ dukkhaṁ patto, ahayaṁ dukkhassa *pheḍaṇasamattho,
ahayaṁ duhie *duhio, to majjha kahijjae dukkham. 10

tataḥ sa cā 'ha: bhoḥ paraduḥkhapratibimbādarça, mama rājyaṁ dāyādāir haṭhena gṛhītam; ahaṁ teṣāṁ pratikartum asamarthaḥ parābhavaṁ cā 'sahiṣṇur iti kurvann asmi. etad ākarṇya rājā tadvastutrayaṁ tasya dattvā rājye ca taṁ saṁsthāpya svayaṁ svapurīm agāt. uktaṁ ca:

yo yoginaḥ prāpya mahāprabhāvaṁ
vastutrayaṁ kāmitasiddhidāyi,
rājyena bhraṣṭāya nṛpāya yacchan,
ko vikrameṇā 'tra samaḥ pṛthivyām? 11

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ viṅçatikathā

21. Story of the Twenty-first Statuette

Vikrama is entertained by personifications of the eight Magic Powers

Southern Recension of 21

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, asmin siṅhāsane tenāi 'vā 'dhyāsitavyam, yasya vikramasyāu 'dāryaṁ bhavati. rājā 'vadat: kathaya tasyāu 'dārya-vṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

vikrame rājyaṁ kurvati sati buddhisindhur nāma mantrī samabhavat. tasya putro 'nargalaḥ. sa ghṛtāudanaṁ bhuñktvā kumāravṛttyā tiṣṭhati, kimapi vidyābhyāsaṁ na karoti. ekadā pitrā bhaṇitam: bho anargala, tvaṁ mamo 'darāj jāto 'pi param atīvadurvidheyaḥ; vidyābhyāsaṁ na karoṣi; hṛdayaçūnyo mūrkhaḥ saṅs tiṣṭhasi. uktaṁ ca:

aputrasya gṛhaṁ çūnyaṁ, deçaḥ çūnyo hy abāndhavaḥ;
mūrkhasya hṛdayaṁ çūnyaṁ, sarvaçūnyā daridratā. 1

mamā 'pi ko'py arthas tvatto nā 'sti.

ko 'rthaḥ putreṇa jātena yo na vidvān na dhārmikaḥ?
tayā gavā kiṁ kriyate yā na dogdhrī na garbhiṇī? 2

tathā ca:

ko 'rtho 'sti bahubhiḥ putrāir gaṇanāpūraṇātmakāiḥ?
varam ekaḥ kulālambī, yatra viçramate kulam. 3 kiṁ ca:

varaṁ garbhasrāvo, varam ṛtuṣu nāi 'vā 'bhigamanaṁ,
varaṁ jātaḥ preto, varam api ca kanyāi 'va janitā;
varaṁ vandhyā bhāryā, varam agṛhavāse nivasanaṁ,
na ced vidvān rūpadraviṇabalayukto 'pi tanayaḥ. 4

etat pitṛvacanaṁ çrutvā paçcāttāpayukto 'nargalo vāirāgyaṁ prāpya

deçāntaraṁ jagāma. tatra deçāntare kasyacid upādhyāyasya sakāçāt sakalaçāstraṁ paṭhitvā nijanagaraṁ praty āgacchat. mārge 'raṇyamadhye devālayam apaçyat. devālayasamīpe padminīkhaṇḍamaṇḍitaṁ cakravākayugalālaṁkṛtam ativimalodakaṁ sarovaram āsīt. sarovarāikadeçe 'tisaṁtaptam udakam asti. etat sarvaṁ dṛṣṭvā tatro 'paviṣṭaḥ. tataḥ sūryo 'staṁgataḥ. tadanantaram ardharātrisamaye saṁtaptodakamadhyād aṣṭāu divyastriyo nirgatya devālayaṁ gatvā devasyā 'vāhanādiṣoḍaçopacārapūjāṁ kṛtvā nṛtyagītādibhir devam atoṣayan. tato devaḥ prasanno bhūtvā tāsāṁ prasādam adāt. etat sarvam anargalo 'pi paçyati. prabhāte nirgamanasamaye tābhir anargalo dṛṣṭaḥ. tāsāṁ madhya ekayā bhaṇitam: bhoḥ sāumya, ehy asmannagaraṁ prati gamiṣyāmaḥ. so 'pi tathā 'stv iti tayā saha gacchati. tāvat tās taptodakamadhye praviṣṭāḥ; anargalo bhayān na praviṣṭaḥ. svanagaram āgatya mātṛpitrādīn sarvān bandhūn apaçyat. dvitīyadivase rājadarçanārthaṁ gatvā rājānaṁ praṇamyo 'paviṣṭaḥ. rājñā samādhānaṁ pṛṣṭvo 'ktaḥ: bho anargala, etāvanti dināni kutra gato 'si? teno 'ktam: vidyābhyāsārthaṁ deçāntaraṁ gato 'smi. rājño 'ktam: deçāntare kiṁ-kim apūrvaṁ dṛṣṭam? anargalena rājñe taptodakavṛttāntaḥ kathitaḥ. tac chrutvā rājā tena saha tat sthānaṁ gataḥ. sūryo 'py astaṁgataḥ. ardharātrisamaye tā divyāḥ striyas tasmāt sarovarāt taptodakamadhyān nirgatya devasya samīpaṁ gatvā ṣoḍaçopacārapūjāṁ vidhāya nṛtyagītādinā devam upasthāya prabhāte yāvad āgacchanti, tāvat tāsāṁ madhye kācit surāñganā rājānaṁ dṛṣṭvā samavadat: bhoḥ sāumya, ehi mama nagaraṁ prati gacchāmaḥ. iti tac chrutvā rājā tayā saha nirgataḥ. tāḥ sarvās taptodakamadhye praviṣṭāḥ satyaḥ pātāle nijanagare gatāḥ. rājā 'pi taptodakamadhye nimagnas tābhiḥ saha gataḥ. tatas tāḥ sarvāḥ striyas tasya nīrājanādyupacāraṁ kṛtvā procuḥ: bho mahāsattva, tava sadṛçaḥ çāuryadhāiryādisaṁpanno nā 'sti. tarhy asya rājyasyā 'dhipatir bhava; vayaṁ sarvāḥ striyas tava sevāṁ kariṣyāmaḥ. rājño 'ktam: mamā 'nena rājyena prayojanaṁ nā 'sti; mamā 'pi rājyam asti; aham etat kāutūhalaṁ draṣṭuṁ samāgato 'smi. tābhir uktam: bho mahāpuruṣa, vayaṁ prasannāḥ smaḥ; varaṁ vṛṇīṣva. rājño 'ktam: bhavatyaḥ kāḥ? tābhir uktam: vayaṁ mahāsiddhayaḥ. tarhi mahyam aṣṭamahāsiddhayo dātavyāḥ. tato rājñe tāḥ striyo 'ṣṭāu ratnāni daduḥ; tāny evā 'ṇimādyaṣṭaguṇayuktāni. rājā tāni ratnāni gṛhītvā yāvad āgacchati, tāvan mārge kaçcid vṛddho brāhmaṇaḥ samāgatya:

utpanno nābhikamale harer yaç caturānanaḥ,
sa pātu satataṁ yuṣmān, vedānām ādipāṭhakaḥ. 5

ity āçiṣaṁ prayuktavān; tato rājñā pṛṣṭaḥ: bho brāhmaṇa, kutaḥ samāgamyate? tena brāhmaṇeno 'ktam: ahaṁ campāpuranivāsī brāhmaṇo bahukuṭumbī param atyantadaridro bhāryayā nirbhartsito deçāntaram āgataḥ. bho rājan, lokoktāu nītiç ca, yato nirdhanaṁ naraṁ bhāryādayo parityajantī 'ti. uktaṁ ca:

svāmī dveṣṭi susevito 'pi bahuçaḥ, *projjhanti sadbāndhavā,
dyotante *na guṇās, tyajanti *tanujāḥ, sphārībhavanty āpadaḥ;
bhāryā sādhusuvaṅçajā 'pi bhajate no, yānti mitrāṇi ca,
nyāyāropitavikramān api narān yeṣāṁ na hi syād dhanam. 6

tathā ca:

çūraḥ surūpaḥ subhagas tu vāgmī,
çastrāṇi çāstrāṇi vidāṁ variṣṭhaḥ,
arthaṁ vinā nāi 'va kalākalāpaṁ
prāpnoti martyo 'tra manuṣyaloke. 7

kiṁ ca:

tānī 'ndriyāṇy avikalāni, tad eva nāma,
sā buddhir apratihatā, vacanaṁ tad eva,
arthoṣmaṇā virahitaḥ puruṣaḥ sa eva
so 'py anya eva bhavatī 'ti kim atra citram! 8

rājā tasya vacanaṁ çrutvā tāny aṣṭāu ratnāni dadāu. sa vipro rājānaṁ stutvā nijanagaraṁ jagāma. rājā 'py ujjayinīm āgataḥ.

imāṁ kathāṁ kathayitvā puttalikā rājānam avadat: bho rājan, tave 'dṛçaṁ dhāiryam āudāryaṁ bhavati cet, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīṁ sthitaḥ.

ity ekaviṅçopākhyānam

Metrical Recension of 21

punaḥ kadācid ārodhum āsanaṁ samupāgatam
samanantarapāñcālī naranātham avocata:
aho mahīpāla bhavān āsanaṁ çātamanyavam
na ca tyaktuṁ na cā 'roḍhum īṣṭe; kliṣṭo 'si kevalam.
tādṛçāudāryahīnasya samāroḍhum abhīpsataḥ
narasya na vaçaṁ yāti siṅhāsanam idaṁ mahat.
praṣṭuṁ kim etad iti ced icchā vidyeta te hṛdi,
tad vicitracaritrasya cāritram avadhāraya.
asti brahmāṇḍaviçrāmyattamovighaṭanotkayā
kīrtisphūrtyā mahīnātho vikramādityasaṁjñakaḥ;
yasya *vikramaleçena rakṣite kṣitimaṇḍale
prajāḥ pīḍayituṁ çaktā ne 'tayo na ca dasyavaḥ.
asya rājño 'sti sacivo buddhisindhur iti çrutaḥ;
tatputro gūhilo nāma buddhileçavivarjitaḥ,
gṛhīta iva bhūtādyāir, unmādaṁ prāptavān iva,

avidheyatayā tiṣṭhan pitaraṁ paryakhedayat.
buddhisindhus tadā putraṁ gūhilaṁ mūrkhasaṁmitam
viniyantumanāḥ kāiçcid vacobhir nirabhartsayat:
aputrasya gṛhe çūnyaṁ, deçaḥ çūnyo hy abāndhavaḥ,
mūrkhasya hṛdayaṁ çūnyaṁ, sarvaṁ çūnyaṁ daridrituḥ.
hā putra, putriṇāṁ madhye kuputreṇa kujanmanā
bhavatā çrutahīnena duryaçaḥ prāpito 'smy aham.
varaṁ vandhyāpatitvaṁ hi, vinaṣṭāpatyatā 'pi vā;
kuto hi mama vidyābhiḥ *sphītasya kadapatyatā?
puṇyena mānuṣaṁ janma prāptasya tava putraka,
dāivāpahatacittasya na viveko na ca çrutam.
pitur vāgbāṇaviddhena hṛdayena vidūṣitaḥ
ekākī niragād rātrāu kenāpy anupalakṣitaḥ.
karṇāṭamaṇḍalaṁ prāpya dṛḍhābhyāsena viçrutām
vivekaçālinīṁ vidyāṁ buddhvā sa sukhito 'bhavat.
tataḥ kālena mahatā prasthātuṁ sa gṛhān prati
çirasā 'dāya gurvājñāṁ, mārge prāpā 'ndhramaṇḍalam;
yatra kākatirājanyajāitrayātrāsamāhṛtāiḥ
vasubhiḥ saṁcitāir eva mahī vasumatī kṛtā;
trāiyambakajaṭodbhūtā gāutamī lokapāvanī
saptadhā sāgaraṁ yāti yatra godāvarī nadī.
uṣṇatīrtham iti khyātaṁ tīrthaṁ tatrā 'sti pāvanam;
taṇḍulā laghu yatrā 'san payaḥsiktāḥ pacelimāḥ.
devasyo 'ṣṇeçvarākhyasya prāsādas tatra vidyate,
dṛçyate çilpavāicitrī yatra bhūviçvakarmaṇaḥ.
tatra gatvā sa nirviṇṇas tadā 'sīt sacivātmajaḥ,
prāptasya nijadeçasya davīyastvaṁ vicintayan.
tataḥ çampā ivā 'dūrād aṣṭāv aṣṭāpadaprabhāḥ
tenā 'rdharātre 'dṛçyanta tatas taralalocanāḥ.
çrutijñānopakaraṇā gānamānavicakṣaṇā
ekā mukhābjavātena kāhalaṁ samapūrayat.
vilāsine 'va kasyāçcin madhurādharasaṅginā
vaṅçena sphītarāgeṇa cukūje madhurasvaram.
gītānuguṇam ekasyāḥ karaghātena coditaḥ
dadhvāna mardalaḥ; kāçcid yoṣitaç citrabhūṣaṇāḥ
sphuṭapañcamasaṁcāraṁ rañjitāçeṣamānasam
gītam ālāpayāṁ cakruḥ kalakaṇṭhyaḥ kalākṣaram.
gātrāir gītaparādhīnāiḥ padāis tālalayāçrayāiḥ
dṛçyabhāvodayaṁ dhanyā nanartā 'nyā manoharam.
evaṁ saṁgītakalayā devam uṣṇeçvaraṁ çivam
samārādhya, samīpasthaṁ mantriputraṁ kṛtasmitāḥ
āhūya, tīrthe tatrāi 'va mamajjur vāmalocanāḥ.
vicintya taruṇas tāsām ākāraṇam akāraṇam,
nāi 'cchan *nimaṅktuṁ cakito gāḍhoṣṇe salilāçaye.
uṣasy utthāya sa punaḥ kramād vartmā 'vaçeṣitam
ativāhya purīṁ prāpya vikramādityapālitām,
harṣayitvā tu pitarāu vidyayā so 'navadyadhīḥ,

63 gatvā sāhasalakṣmāṇaṁ dadarça dharaṇīpatim.
samdarçitanijasmeravidyollāso mahībhujā
sa pṛṣṭaḥ sādaraṁ sarvam uktvā vṛttāntam āditaḥ,
66 yad āndhramaṇḍale dṛṣṭaṁ tad adbhutam athā 'bhyadhāt.
tadā gūhilavākyena tadānīm eva nirgataḥ,
uṣṇatīrthe samāsādya tasthāu devālaye nṛpaḥ.
69 adhyardharātraṁ tā devyo yathāpūrvaṁ samāgatāḥ,
samāpya lāsyam āhūya vikramārkaṁ viniryayuḥ.
so'pi vīraḥ samutthāya tāsām anupadaṁ vrajan,
72 dadarça purataḥ kiṁcid atyuṣṇasalilahradam;
yattaraṁgoṣmaṇā prāpte gagane 'pi vihaṁgamāḥ
prayātuṁ ne 'çate tatra, prāṇinaḥ kim utā 'pare ?
75 antarhāsarasasmerāiḥ sākūtāir locanāñcalāiḥ
vilokya vikramādityaṁ tā mamajjur jalāçaye.
so'py anvapatad uṣṇode, tatrāi 'vā 'nuvrajan padāiḥ,
78 krīḍādiṣv api çūrāṇāṁ mahāprāṇān *avāikṣata.
kare gṛhītvā saṁtoṣād aṣṭāu cā 'yatalocanāḥ
jalāçayodaragataṁ nṛpaṁ ninyur nijāṁ purīm,
81 ratnastambhasahasreṇa svarṇatoraṇacāruṇā
sudhādhāutena sahitāṁ patākānikarocchritām.
praveçya dharaṇīpālaṁ tatra tā nijamandiram,
84 tam upāveçayaṅs tatra ratnasiṅhāsane 'ṅganāḥ.
nityaṁ rājanyamakuṭaprabhāprakṣālitāv api
punaḥ prakṣālitāu tābhiç caraṇāu dharaṇīpateḥ.
87 uciteno 'pacāreṇa bahudhā bahu mānitaḥ,
nīrājanādinā kāntāḥ parītya tam upāviçan.
kācid ūce varārohā varāsanagataṁ nṛpam,
90 vilobhayantī nṛpatiṁ vācā cāturyaçālinī:
etā bhūnātha nāthante bhavantaṁ nātham ātmanām,
purandarādibhiḥ prārthyā, jñātvā pāuruṣabhūṣaṇam.
93 madhye 'tyantakṛçākāram aṇimānaṁ samāçritā,
aṇimā nāma siddhis tvāṁ varītum iyam icchati.
nitambabhāravyājena dadhatī mahimaçriyam
96 mahānubhāva tvām eṣā mahimā nāma vāñchati.
ambare vā nirālambe vihartuṁ çambare 'pi vā
pumān yatsaṁmatene 'ṣṭe paçyāi 'tāṁ laghimāhvayām.
99 iyaṁ tu garimā siddhir, garimāṇam urojayoḥ
dadhatī, dadhatī bhāvaṁ tvayi lokagurāu sthitā.
prāptisiddhir iyaṁ prāptā prāpya tvāṁ prājyavikramam;
102 asyāḥ prāptim açeṣasya prāptiṁ jānīhi bhūpate.
akartum anyathākartuṁ kartuṁ ca prabhavet pumān
yatprasādena, sāi 'ṣā tvām īçitā sevate nṛpa.
105 *yasyāḥ kaṭākṣapātena sasurāsuramānuṣam
jagad etad vaçaṁ yāti, vaçitā tvāṁ niṣevate.
nānāvidheṣu bhāveṣu prāptiprākāmyasaṁpadām
108 saṁprāptiṁ, svayam icchantīṁ prākāmyākhyām imāṁ bhaja
parakāyapraveçādyā yāç ca katy api siddhayaḥ

etadaṣṭamahāsiddhipādapañkajasevikāḥ.
111 devībhir ābhir aṣṭābhiḥ sānugābhir yathocitam
paripālaya bhūpāla rājyam etad akaṇṭakam.
evam ākarṇya tadvākyaṁ vikramādityabhūpatiḥ
114 smitodañcatkapolaçrīḥ pratyabhāṣata yoṣitaḥ:
yuṣmaduktam idaṁ satyaṁ; toṣito nitarām aham;
paritoṣaḥ phalaṁ loke prāṇināṁ kāryasiddhiṣu.
117 nāi 'tadrājyāya bhogāya yad vā yogādisiddhaye,
kāutukālokanāyāi 'va kevalaṁ vayam āgatāḥ.
akārṣīn madvaco nā 'yam itī 'rṣyāṁ mayy anāgasi
120 avidhāya, vidhātavyo bhavatībhir anugrahaḥ.
iti nirgantumanase mahīçāya mahīyase
nijānubhāvasaṁsiddhyāi ratnānām aṣṭakaṁ daduḥ.
123 tatas tābhir anujñāto nirgatyo 'ṣṇajalāçayāt,
dadarço 'jjayinīṁ gacchan vipraṁ pravayasaṁ pathi,
yaṣṭyā 'valambanaṁ, prāpya palitaṁkaraṇīṁ jarām,
126 praskhalatpādasaṁcāram, apṛcchat kṛpayā nṛpaḥ:
jarayā jharjharībhūtaḥ kva gantuṁ dvija vāñchasi ?
iti pṛṣṭo 'vadad bhūpaṁ svapravāsaprayojanam:
129 ahaṁ kāçyapasaṁbhūto viṣṇuçarme 'ti viçrutaḥ,
vasan kāñcīpure, nityaṁ dāurgatyenā 'smi pīḍitaḥ.
mamā 'sti bhāryā jaraṭhā kuçīlā rūkṣamūrdhajā,
132 bahvapatyā, daridraṁ māṁ kadācin nirabhartsayat:
dhig jīvitam idaṁ mūrkha! tava nityadaridratā,
avidagdhasya kāryeṣu duḥkhitasya nirantaram.
135 pāṇigrahaṇam ārabhya mamā 'dyadivasāvadhi
vasanaṁ çatadhā jīrṇaṁ, vyasanāya gataṁ vayaḥ;
bhūmāu nirantarasvāpād añgāni granthilāni me;
138 nā 'sty annaṁ kukṣiparyāptaṁ, kuto 'nyat sukhasādhanam ?
mṛtasya vittahīnasya darçanīyatvam īyuṣaḥ
sahavāsam anicchanto gacchanti svajanā api.
141 vidyayā ca vivekena vittena parivarjitam
patiṁ prāptavatī yoṣid bāndhavāiç ca nirasyate.
sā varā vanitā, yasyāḥ patir bālye vinaçyati,
144 na hi vittavihīnasya gṛhiṇī tucchasaṁmatā.
iti bhāryāduruktena pṛṣatkene 'va vedhitaḥ
dhanaṁ vā nidhanaṁ vā 'pi sādhayāmī 'ti yāmy aham.
147 iti tadvacanāt sadyo darpaṇīkṛtamānasaḥ
tatprabhāvaṁ samāvedya tasmāi ratnāṣṭakaṁ dadāu.
tadānīm eva tatprāptyā phalī palitavarjitaḥ,
150 siddho bhūtvā, gṛhaṁ so 'gād; vikramārko nijāṁ purīm.
evaṁ yady asti rājendra tava vā 'nyasya vā bhuvi
dhāiryaṁ sāhasam āudāryam, āsanaṁ sa vibhūṣayet.
153 itthaṁ tatkathitodārakathākarṇanakāutukāt
kālātipātaṁ vijñāya yayāv antaḥpuraṁ nṛpaḥ.

ity ekaviñçatikathā

Brief Recension of 21

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadāi 'ko deçāntarī rājānam āgataḥ: rājan, mayā kāutukaṁ dṛṣṭam. yoginīpuraṁ nāma nagaram; tatra kātyāyanīprāsādo 'sti. tatrā 'ham adhyavasam. athā 'rdharātre saromadhyād aṣṭadivyanāyakā nirgatāḥ, devatāyāḥ ṣoḍaçopacārāiḥ pūjāṁ kṛtvā nṛtyanti gāyanti ca, paçcād udakaṁ praviçanti. īdṛçaṁ mayā dṛṣṭam. tad ākarṇya rājā tasmin sthāne devatāyatanaṁ prāptaḥ. tāvad ardharātre devatāpūjānṛtyagītādikaṁ kṛtvā 'ṣṭāu nāyakāḥ punar api jalaṁ praviṣṭāḥ. rājā 'py anupraviṣṭaḥ. tatrāi 'kaṁ divyabhavanaṁ dṛṣṭam. tatra rājñaḥ *saṁmukham āgatya tābhir ātithyaṁ kṛtam: rājan, tatratyaṁ rājyaṁ kuru. rājño 'ktam: mama rājyam asti. tābhir uktam: rājan, vayaṁ tubhyaṁ prasannāḥ. rājño 'ktam: kā yūyam? tābhir uktam: vayam aṣṭamahāsiddhayaḥ. ity uktvā 'ṣṭāu ratnāni tasmāi dattāni: jayad etad asmadrūpaṁ jānīhi; yad icchasi, tāṁ siddhiṁ *prāpsyasi. ity ukto rājā punar api nirgataḥ. tāvan mārga ekena vipreṇa *svastiḥ kṛtā: rājann āhāramātraṁ kimapi dehi. tāvad rājñā 'ṣṭāu ratnāni dattāni.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

ity ekaviṅçatimī kathā

Jainistic Recension of 21

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad ekaviṅçatitamā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. tasya mantrī buddhisāgaraḥ; tatputro buddhiçekharaḥ, paraṁ nāmnāi 'va, na tu pariṇāmena. tasyā 'nyadā pitrā çikṣā dattā, yathā: tvam asmatkule mūrkho jāto vidyābhyāsaṁ na kuruṣe. yataḥ:

vidyā nāma narasya rūpam adhikaṁ, prachannaguptaṁ dhanaṁ;
  vidyā bhogakarī yaçaḥsukhakarī, vidyā gurūṇāṁ guruḥ;
vidyā bandhujano videçagamane, vidyā paraṁ dāivataṁ;
  vidyā rājasu pūjitā, na tu dhanaṁ; vidyāvihīnaḥ paçuḥ. 1

etad ākarṇya sa deçāntare gatvā kvāpi vidyābhyāsam akarot. tataḥ svapurīm āgacchan pathi kvāpi pure saṁdhyāyāṁ devagṛhe sthitaḥ. tatra madhyarātrāu devagṛhapuraḥsthataṭākād aṣṭāu devāṅganā nirgatāḥ. tās tatra prāsāde samāgatya paramadevasya çrīyugādidevasya bahulaparimalakamalāiḥ pūjāṁ nāṭyaṁ ca kṛtvā pratyūṣe paçcād gacchantyas tam abhāṣanta: bhos tvam apy āgaccha. tataḥ sa tābhiḥ saha sarastaṭe gataḥ; tāç ca jhampāṁ dattvā saromadhye gatāḥ. sa ca taj jalaṁ jājvalyamānaṁ dṛṣṭvā bhītas tathāi 'va sthitaḥ. etad āçcaryaṁ tena mantriputrena dṛṣṭam āgatya ca nṛpāya vijñaptam. tato rājā kāutukāt tatra gataḥ; dṛṣṭaṁ tad devagṛhaṁ puraç ca jājvalyamānaṁ saraḥ. tato rātrāu devagṛhe tatra sthitas tad devāṅganākṛtaṁ pūjānāṭyādikaṁ sarvaṁ dṛṣṭam. tataḥ prage tābhiḥ paçcād yāntībhiḥ proktam: tvam apy āgaccha. tato gatas tābhiḥ saha rājā sarastaṭe, tāç ca jhampāṁ dattvā saromadhye gatāḥ. rājā 'pi tadanu jhampāṁ dattvā patitaḥ. tāvad agre mahāpuram ekaṁ dadarça, tāç ca devāṅganāḥ saṁmukhīnāḥ samāyātāḥ; rājānaṁ prāhuḥ: bhoḥ sāhasikā 'smadbhāgyena samāyāto 'si; gṛhāṇā 'smadrājyam, mānayasva divyabhogān. tato rājā prāha: mama rājyaṁ purā 'py asti, yuṣmatprasādenā 'param api nyūnaṁ nā 'sti. param etat kathayata; kā yūyam, kim idaṁ

sthānam? iti pṛṣṭās tāḥ procuḥ: vayam aṣṭamahāsiddhayaḥ; idam asmadīyaṁ pātāle krīḍāpuram. tava darçanena kṛtārthāḥ smaḥ; gṛhāṇe 'daṁ mahāprabhāvaṁ ratnāṣṭakam. iti tāni gṛhītvā tā anujñāpya paçcād āgacchan rājā yācakena prārthitaḥ, yathā: rājann aham ājanmadaridrī patnyā kalahena bāḍhaṁ nirbhartsitaç cintitavān:

no dharmāya, yato na tatra niratā, nā 'rthāya yene 'dṛçāḥ,
kāmo 'py arthavatāṁ tadartham api, no mokṣaḥ kvacit kasyacit;
tat ke nāma vayaṁ? kimartham uditā? jñātaṁ mayā kāraṇaṁ;
jīvanto 'pi mṛtā iti pravadatāṁ çabdārthasaṁsiddhaye. 2

iti khinno gṛhaṁ tyaktvā gacchann asmi. tad adya prathamaṁ tavāi 'va darçanam aṣṭamahāsiddhimayam abhūt. tan nūnaṁ mamā 'cintyalābho bhaviṣyati. etad ākarṇya rājñā cintitam: aho dāridreṇa patnyā api parābhavaḥ;

kiṁ tvaṁ sundari sundaraṁ na kuruṣe? kiṁ no karoṣi svayaṁ?
dhik tvāṁ krodhamukhīm! alīkamukharas tvatto 'pi kaḥ kopanaḥ?
āḥ pāpe pratijalpasi pratipadaṁ! pāpas tvadīyaḥ pitā!
daṁpatyor iti nityadantakalahakleçārtayoḥ kiṁ sukham? 3

aho karmaṇāṁ vāicitryam!

ke'pi sahasraṁbharayaḥ, kukṣiṁbharayaç ca ke'pi, ke'pi narāḥ
nā 'tmaṁbharayaç ca; tathā phalam akhilaṁ sukṛtaduḥkṛtayoḥ. 4

tato rājā kṛpābharabhāvitasvāntas tasmāi tad ratnāṣṭakam adāt. uktaṁ ca:

tuṣṭābhir aṣṭābhir aho pradattaṁ
ratnāṣṭakaṁ siddhibhir iṣṭadāyi
prayacchatā duḥkhitadurgatāya,
ko vikrameṇā 'tra samo vadānyaḥ? 5

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyām ekaviṅçatikathā

22. Story of the Twenty-second Statuette

Vikrama wins Kāmākṣī's quicksilver for another man

Southern Recension of 22

punar api rājā yāvat siṅhāsana upaveṣṭuṁ prayatate, tāvad anyayā puttalikayo 'ktam: bho rājan, asmin siṅhāsane tenāi 'vā 'dhyāsitavyam, yasya vikramasyāu 'dāryādiguṇā bhavanti.' rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: bho rājan, çṛṇu.

vikramādityo rājyaṁ kurvann ekadā pṛthvīparyaṭanārthaṁ nirgatya nānāvidhatīrthadevālayapuraparvatādikaṁ dṛṣṭvā kadācin mahāratnamayaprākāraparivṛtam abhraṁlihaprāsādopaçobhitaṁ nānāvidhaçivālayaharimandirasahitam ekaṁ nagaram apaçyat. tatra nagarabāhyasthitaviṣṇugṛhaṁ gatvā tatrasthitasarovare snātvā devaṁ namaskṛtya:

mayā jñātaṁ jagannātha māunam eva *bhavatstavaḥ;
na jānāti paro brahmā hariṁ vācām agocaram. 1
nā 'nyaṁ vadāmi na çṛṇomi na cintayāmi,
nā 'nyaṁ smarāmi na bhajāmi na cā 'çrayāmi,
muktvā tvadīyacaraṇāmbujam; ādareṇa
çrīçrīnivāsapuruṣottama dehi dāsyam. 2
karacaraṇakṛtaṁ vā karmavākkāyajaṁ vā
çravaṇanayanajaṁ vā mānasaṁ vā 'parādham
vihitam avihitaṁ vā sarvam etat kṣamasva,
jaya jaya karuṇābdhe çrīpate çrīmukunda. 3

ityādivākyāiḥ stutvā raṅgamaṇḍapa upaviṣṭaḥ. tasmin samaye kaçcid brāhmaṇaḥ samāgatya rājasamīpa upaviṣṭaḥ. rājā 'vadat: bho brāhmaṇa, kutaḥ samāgato 'si? brāhmaṇeno 'ktam: ahaṁ kaçcit tīrthayātrakaḥ pṛthivīparyaṭanaṁ karomi. bhavatā kutaḥ samāgatam? rājā 'vadat: ahaṁ bhavādṛçaḥ kaçcit tīrthayātrakaḥ. brāhmaṇena rājānaṁ samyag avalokya bhaṇitam: bho nātha, ko bhavān? atitejasvī dṛçyase; rājalakṣaṇāni sarvāṇi dṛçyante. tvaṁ siṅhāsanārhaḥ pṛthivīparyaṭanaṁ kimarthaṁ karoṣi? athavā lalāṭalikhitaṁ ko vā laṅghayati? uktaṁ ca:

hariṇā 'pi hareṇā 'pi brahmaṇā 'pi surāir api
lalāṭalikhitā rekhā parimārṣṭuṁ na çakyate. 4

tasya vacanaṁ çrutvā rājñā 'py aṅgīkṛtam; kutaḥ, yuktiyuktatvāt. uktaṁ ca:

yuktiyuktam upādeyaṁ vacanaṁ bālakād api,
anyac ca tṛṇavat tyājyam ayuktaṁ padmajanmanaḥ. 5

rājñā bhaṇitam: bho brāhmaṇa, kimartham atiçrānta iva dṛçyase? teno 'ktam: çramakāraṇaṁ kiṁ kathayāmi? atyantakaṣṭaṁ prāpto 'smi. rājā 'vadat: kathyatāṁ tasya kāraṇam. brāhmaṇeno 'ktam: bho rājan, çrūyatām. atra samīpe nīlo nāma parvato 'sti. tatra kāmākṣī nāma devatā 'sti. tatra pātālavivaradvāraṁ pinaddham āste. tat kāmākṣīmantrajapena samudghāṭyate. tanmadhye rasasya kumbho 'sti. tena rasenā 'ṣṭāu dhātavaḥ suvarṇā bhavanti. dvādaçavarṣaparyantaṁ kāmākṣīmantrajapaḥ kṛtaḥ, paraṁ vivaradvāraṁ no 'dghāṭyate. tenā 'tiduḥkhaṁ gato 'smi. rājā 'bravīt: tat sthānaṁ darçaya; mayā ko'py upāyaḥ kriyate. tatas tena rājñe tat sthānaṁ darçitam. tatra rātrāu dvāv api nidrāṁ gatāu. rājñaḥ svapne devatā samāgatya bhaṇati: bho rājan, tvaṁ kimartham āgato 'si? atra dvātriṅçallakṣaṇayuktapuruṣasya raktasecanaṁ vinā biladvāraṁ no 'dghāṭyate. etad devatāvacanaṁ çrutvā rājā vivaradvāraṁ gatvā yāvat kaṇṭhe khaḍgaṁ nikṣipati, tāvad devatayo 'ktam: bho rājan,

tavā 'haṁ prasannā 'smi, varaṁ vṛṇīṣva. rājño 'ktam: bho devi, yadi prasannā 'si, tarhy asya brāhmaṇasya rasaṁ prayaccha. devatā 'pi tathā 'stv ity uktvā biladvāram udghāṭya brāhmaṇasya rasaṁ dadāu. so 'pi brāhmaṇo rājānaṁ stutvā nijasthānaṁ jagāma. rājā 'pi nijanagaram agamat.

imāṁ kathāṁ kathayitvā puttalikā rājānam avadat: bho rājan, tvayy evaṁ dhāiryam āudāryaṁ vidyate yadi, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīm āsīt.

iti dvāviṅçopākhyānam

METRICAL RECENSION OF 22

atha bhūyo 'pi bhūpālaḥ kathākarṇanakāutukāt
kathaye 'ti kathām ekāṁ so 'pṛcchat sālabhañjikām.
sā 'pi viçrāvayām āsa bhojam ābhāṣya bhūbhujam,
harṣayantī smitālokāir hṛdayāni sabhāsadām:
vācālayati māṁ rājaṅs tavo 'tkaṇṭhā kathāṁ prati;
dāruputrī 'ty avajñānam avidhāyā 'vadhāraya.
vikramādityabhūpālaḥ kāutukālokanotsukaḥ
khaḍgadvitīyo nikhilaṁ paribabhrāma bhūtalam.
sa kadācit pariçrāntaḥ pracaṇḍārkakarāhataḥ
vicacāra vane kvāpi vicinvan viçramasthalam.
tatra kātyāyanīmāulivibhūṣābahulasrajām
āvahan marud āmodaṁ nunoda nṛpateḥ çramam.
tata udyānam āsādya, vigāhya ruciraṁ saraḥ,
dṛṣṭvā kātyāyanīṁ, tasyā niṣasādā 'tidūrataḥ.
tataḥ kaçcid dvijaḥ çrāntaḥ kutaçcit samupāgataḥ
dṛṣṭvāi 'vo 'vāca rājānam āpādatalamastakam:
bhavantam abhijānāmi bhajanīyaṁ mahībhujām
ucitāiḥ sarvabhāumānāṁ pāṇipādākṣilakṣaṇāiḥ.
kas tvaṁ puruṣaçārdūla ? kutaḥ kuṇḍinam āgataḥ,
samabhikramya kāntāram avāptaḥ kuṇḍinaṁ puram ?
kathaye 'ti balāt pṛṣṭo nijagāda janeçvaraḥ:
kṣatriyo vikramādityaḥ prāpto 'smy ujjayinīpurāt;
prayojanaṁ tu jānīhi mama krīḍāi 'va kevalam.
iti tasya vacaḥ çrutvā saṁprahṛṣṭatanūruhaḥ,
dudhāva ca çiro bhūyo bhūyas tv aṅgulicālanam;
jagāda jagatīnāthaṁ dvijanmā punar utsukaḥ,
smarann ananyasāmānyaṁ vibhutvaṁ tasya tādṛçam:
kva ca cāmaradhāriṇyaḥ, kva tu raṅgabhṛto gatāḥ ?
çaraccandramanohāri kva sitātapavāraṇam ?
sāmantamaṇḍalīmāulimāṇikyanikaṣopalāiḥ
tvatpādanakharāir adya sthale viçrāmyate kutaḥ ?
divyanārīmanohārirūpalāvaṇyagarvite
kuto 'varodhe niḥçeṣakṣitīçā 'tra niṣīdasi ?
saṁpādyā 'pi sukhaṁ bhoktuṁ na çakto mādṛço janaḥ;

labdhvā 'pi mānuṣānandaṁ vṛthā kiṁ tvaṁ vimuñcasi ?
ahaṁ kāñcīpuraṁ prāpya kāmākṣīṁ bilavāsinīm
bhajamāno 'niçaṁ bhaktyā nyavātsaṁ rasasiddhaye;
nirāhārasya niyamāir bahubhiḥ karçitasya me
prasasāda na sā devī dvādaçābdaṁ tapasyataḥ.
tato dhikkṛtya tāṁ devīṁ kāñcyā nirgatya bhūtalam
bhramāmi durgato duḥkhād durgamaṁ gahanācalāiḥ.
tvaṁ kimarthaṁ paribhrāmyasy aṭavīm-aṭavīm anu ?
puraṁ prati nivartasva, vṛthā 'ham iva mā *khida.
iti tadvākyam ākarṇya prahasan pratyabhāṣata:
mama nītir iyaṁ vipra, svabhāvaḥ kena vāryate ?
āstāṁ tāvat prasañgo 'yaṁ; rasasiddhyāi tava dvija
sahāyo 'haṁ bhaviṣyāmi; gaccha kāñcīpurīṁ prati.
iti rājñā samājñaptas tadā vāijñāniko dvijaḥ
sahāi 'va tena saṁprāpa kāmākṣī yatra tiṣṭhati.
tatra vegavatītoye snātvo 'poṣya sahadvijaḥ
dṛṣṭvā hastigirīçānaṁ viṣṇuṁ tasthāv adhikṣapam.
punaḥ prabhāta utthāya snātvā 'nantasarovare
sa kāmākṣyā biladvāre trirātraṁ prayato 'vasat.
tataḥ svapne mahīpālaṁ mahādevī samāgatā:
rasasiddhyabhilāṣaç ced asti, madvacanaṁ kuru.
dvātriṅçallakṣaṇayujo manuṣasya galodbhavāiḥ
çoṇitāir digbalāu datte, rasasiddhir bhaviṣyati.
iti tadvacanāt tādṛṅmanujāsaṁbhavena saḥ
svasyāi 'va kaṇṭhe kāukṣeyaṁ nikṣeptum upacakrame.
tataḥ kṣaṇena kāmākṣī prasannā sā mahīkṣite;
varāya prerito vavre paropakaraṇena saḥ:
amuṣya vipravaryasya rasaṁ dehī 'ti yācitā,
tathe 'ti dvijavaryāya rasaṁ dattvā tirodadhe.
evaṁ kṛtvā mahat karma viprasyā 'tmamanoratham
vidhāya, vikramādityo yayāv ujjayinīṁ purīm.
iti pāñcālikāvākyād bhojarājo nyavartata.

iti dvāviṅçatikathā

Brief Recension of 22

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājā deçacaritraṁ draṣṭuṁ gataḥ. tāvad ekākinā mārge gacchatā gañgātīre dīnavadano vipro dṛṣṭaḥ. rājño 'ktam: bho ārya, kim iti mlānavadanaḥ ? dvijeno 'ktam: rājan, kiṁ kathayāmi ? mama kaṣṭaṁ vṛthā gatam; phalaṁ nā 'bhūt. parasmin parvate kāmākṣī devatā 'sti; vivaram asti, tatra rasakuṇḍam asti. tatrā 'nuṣṭhāne kṛte rasasiddhir bhavati; kiṁ tu mayā dvādaçavarṣāṇy anuṣṭhānaṁ kṛtam, tathā 'pi siddhir nā 'sti. tena kāraṇena sacinto 'smi. tāvad rājño 'ktam: calata, tat sthānaṁ darçayata. tata ubhāv apy astasamaye tat sthānaṁ prāptāu viçrāntāu ca. devatayā svapnaṁ darçitam: rājan, atra yadi naro balir dīyate, tadā vivaradvāram udghāṭyate, rasasiddhir bhavati. tad ākarṇya vivaradvāram āgatya rājño 'ktam: atratyā devatā mama çarīreṇa prīyatām. tataḥ çiraç chettum ārabdham; tāvat

pratyakṣayā devyā bhaṇitam: prasannā varaṁ dadāmi. rājño 'ktam: asya viprasya rasasiddhir bhavatu. devyā pratijñātam, dvāram udghāṭitam: vipra, vivaradvāram udghāṭitam, tava siddhir bhavitā. tatas tasya siddhir jātā; sa sukhī jātaḥ. rājā nijanagaraṁ gataḥ.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti dvāviṅçatimī kathā

Jainistic Recension of 22

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad dvāviṅçatitamā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. sa cā 'nyadā nānāçcaryavilokanāya deçāntare paryaṭan kvāpi prāsāde çryādipuruṣaṁ tuṣṭāva:

mayā jñātaṁ jagannātha māunam eva tava stavaḥ;
yo na jānāti sa stāuti jinaṁ vācām agocaram. 1
nā 'nyaṁ vadāmi na bhajāmi na cā 'çrayāmi,
nā 'nyaṁ çṛṇomi na yajāmi na cintayāmi;
labdhvā tvadīyacaraṇāmbujam ādareṇa,
çrīvītarāga bhagavan bhaja mānasaṁ me. 2

iti stutvā yāvat tatra prāsāde sthitas tāvad ekaḥ ko'pi vāideçikaḥ pumān samāyātaḥ. tataḥ parasparaṁ goṣṭhīmadhye teno 'ktam: bhoḥ satpuruṣa, tvaṁ rājalakṣaṇalakṣita iva dṛçyase; tat kathaṁ rājyaṁ parityajya paribhrāmyasi ? gatam āyuḥ punar nā 'yāti; yataḥ:

caṇḍo vali-vali uggamaĭ, dhaṇu *phiṭṭaü vali hoi;
gauṁ na juvvaṇu bāhuḍaĭ, muo na jīvaĭ koi. 3

ato rājyalakṣmīlīlāvilāsasulabhaṁ sukhaṁ bhuṅkṣve 'ti. etad ākarṇya rājā prāha:

*hemaharmyāṅganākrīḍākalabhāḥ sulabhāḥ çriyaḥ;
sulabhaṁ yāuvanaṁ cā 'pi; durlabhaṁ dharmasādhanam. 4
saṁpado jalataraṁgavilolā; yāuvanaṁ tricaturāṇi dināni;
çāradābhram iva cañcalam āyuḥ; kiṁ dhanāiḥ ? kuruta dharmam anindyam. 5

tato rājñā punar abhāṇi: bhos tvam api kāryārthī 'va dṛçyase. teno 'ktam: rājann iṅgitākārakuçala, satyam uktam; çṛṇu kāryaṁ cintākāraṇam. mahānīlaparvate kāmākṣā devī; tatprāsādāgre vivaram asti. tat kāmākṣāmantreṇo 'dghaṭati. tanmadhye siddharasakuṇḍam asti. tatra gatvā mayā dvādaçavarṣāṇi mantrajāpaḥ kṛtaḥ; paraṁ tad dvāraṁ no 'dghaṭati. tenā 'ham atyarthaṁ khinno 'smi. tato rājñā cintitam: kimapi kāraṇam asti, yataḥ:

amantram akṣaraṁ nā 'sti, nā 'sti mūlam anāuṣadham;
nirdhanā pṛthivī nā 'sti hy, āmnāyāḥ khalu durlabhāḥ. 6

tatas tena saha rājā tatra gato rātrāu devatāgṛhe sthitaḥ. devatayā ca rātrāu svapne samāgatya proktam, yathā: rājaṅs tvam atra kasmād āyāto 'si ? yad atra dvātriṅçallakṣaṇadharanaro baliḥ kriyate, tadā dvāram etad udghaṭati, nā 'nyathā. tataḥ prabhāte taṁ suptaṁ muktvā vivaradvāradeçe gatvā rājā yāvac chiraç chinatti, tāvad devatayā kare dhṛtaḥ, proktaṁ ca: bho nareçvara sāttvikaçiromaṇe, tuṣṭā 'smi, yācasva varam. tato rājño 'ktam: yadi prasannā 'si, tarhi tvam asya puruṣasya

rasasiddhiṁ dehi. tataḥ kāmākṣayā dvāram udghāṭitam, tasya rasasiddhir dattā. rājā tu svapurīm agāt. uktaṁ ca:

kṛtvā baliṁ yena nijottamāñgam,
ārādhya devīṁ ca, rasasya siddhiḥ
labdhā 'pi dattā khalu sādhakāya;
kasyo 'pamā tasya ca vikramasya? 7

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ dvāviṅçatikathā

23. Story of the Twenty-third Statuette

Vikrama's daily life: his evil dream

Southern Recension of 23

punar api rājā yāvat siṅhāsana upaveṣṭuṁ gacchati, tāvad anyā puttalikā bhaṇati: bho rājan, asmin siṅhāsane 'dhiroḍhuṁ sa eva samarthaḥ, vikramasyāu 'dāryādiguṇavān yaḥ. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: çṛṇu rājan.

ekadā vikramārko mahīṁ paribhramya nijanagaram āgataḥ. nagaravāsināṁ sarveṣām ānando jātaḥ. rājā svabhavanaṁ praviṣṭaḥ. madhyāhnasamaye 'bhyañgaḥ kṛtaḥ; tadanantaraṁ candanavastrādibhir alaṁkṛto devasya ṣoḍaçopacāraṁ vidhāya devastutiṁ karoti:

tvam eva mātā ca pitā tvam eva,
tvam eva bandhuç ca sakhā tvam eva;
tvam eva vidyā draviṇaṁ tvam eva,
tvam eva sarvaṁ mama devadeva! 1
namo namaḥ kāraṇavāmanāya,
nārāyaṇāyā 'mitavikramāya;
*çrīçārñgacakrāsigadādharāya
namo 'stu tubhyaṁ puruṣottamāya! 2

iti devaṁ stutvā namaskṛtya brāhmaṇebhyaḥ kapilābhūtilādinityadānāni dattvā tadanantaraṁ dīnāndhabadhirakubjapañgvanāthādibhyo bhūridānaṁ dattvā bhojanagṛhaṁ praviṣto bālasuvāsinīvṛddhādīn saṁbhojya svayam anyāir bandhubhiḥ saha bhuktavān. sādhu ce 'dam ucyate:

bālasuvāsinīvṛddhān garbhiṇyāturakanyakāḥ
saṁbhojyā 'tithibhṛtyāñç ca dampatyoḥ çeṣabhojanam. 3

anyac ca:

eka eva na bhuñjīyād yad icchec chubham ātmanaḥ;
dvitribhir bandhubhiḥ sārdhaṁ bhojanaṁ kārayen naraḥ. 4

abhīṣṭaphalasaṁsiddhis tuṣṭiḥ *kāmyā susaṁpadaḥ
dvitribhir bahubhiḥ sārdhaṁ bhojanena prajāyate. 5

tato bhojanānantaraṁ kaṁcit kālaṁ viçramya samutthitaḥ. uktaṁ ca:

bhuktvo 'paviçatas *tundaṁ, bhuktvā saṁviçataḥ sukham,
āyuṣyaṁ kramamāṇasya, mṛtyur dhāvati dhāvataḥ. 6.

anyac ca:

atyambupānād viṣamāçanāc ca, divāçayāj jāgaraṇāc ca rātrāu,
saṁrodhanān mūtrapurīṣayoç ca; ṣaḍbhiḥ prakārāiḥ prabhavanti rogāḥ. 7

tadanantaraṁ sāyaṁkāle saṁdhyākarma vidhāya bhojanaṁ kṛtvā çayanasthānam āgataḥ. tatra çaçikaranikaraprabhābhāsuraprachadapaṭaparistīrṇe kundamallikāvikīrṇe mañcake suptaḥ. prabhātasamaye svapne rājā svayam ātmānaṁ mahiṣārūḍhaṁ dakṣiṇāṁ diçaṁ gacchantaṁ dṛṣṭvā sahasā prabuddho viṣṇuṁ smaran samutthitaḥ. saṁdhyādikarma samanuṣṭhāya siṅhāsane samupaviṣṭo brāhmaṇānāṁ purataḥ svapnavṛttāntam akathayat. tac chrutvā sarvajñabhaṭṭeno 'ktam: bho rājan, svapnā dvividhāḥ; kecana çubhāḥ, kecanā 'çubhāḥ. tatra çubhāḥ:

ārohaṇaṁ govṛṣakuñjarāṇāṁ prāsādaçāilāgravanaspatīnām,
viṣṭhānulepo rudhiraṁ mṛtaṁ ca svapneṣv agamyāgamanaṁ ca dhanyam. 8

açubhāç ca mahiṣārohaṇakharārohaṇakaṇṭakavṛkṣārohaṇabhasmakārpāsadhūmravyāghrasarpavarāhavānarādisaṁdarçanam. uktaṁ ca:

kharoṣṭramahiṣavyāghrān svapne yas tv adhirohati,
ṣaṇmāsābhyantare tasya mṛtyur bhavati niçcitam. 9

anyac ca:

svapnas tu prathame yāme saṁvatsaravipākabhāk;
dvitīye cā 'ṣṭabhir māsāis, tribhir māsāis tṛtīyake. 10
aruṇodayavelāyāṁ daçāhena phalaṁ labhet,
govisarjanavelāyāṁ sadyaḥ phalada iṣyate. 11.

kiṁ bahunā? bho rājan, ayaṁ duḥsvapnaḥ; tavā 'niṣṭakārī. rājño 'ktam: bho brāhmaṇa, asya duḥsvapnasyo 'paçamanārthaṁ kiṁ karaṇīyam? sarvajñabhaṭṭeno 'ktam: bho rājan, tvaṁ savastrālaṁkaraṇaḥ sann ājyāvekṣaṇaṁ kṛtvā tad vastrādikaṁ brāhmaṇāya dehi; punar navavastraṁ paridhāya devasyā 'bhiṣekaṁ kārayitvā navaratnāiḥ pūjāṁ vidhāya brāhmaṇebhyo daça dānāni dehi, paṅgvandhānāthādīnāṁ bhūridānaṁ dehi. anenā 'nuṣṭhānena brāhmaṇāçīrvādena ca duḥsvapnajātāriṣṭaphalaṁ nāçaṁ yāsyati. rājā 'py etat sarvajñabhaṭṭavacanaṁ çrutvā yathoktam anuṣṭhāya bhūri-

dānārthaṁ dinatrayaṁ bhāṇḍāgāraṁ vimuktavān. tato yasya yāvatā dhanena tṛptir bhavati, tena tāvad dhanaṁ nītam.

iti kathāṁ kathayitvā puttalikā rājānam avadat: bho rājan, tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīm āsīt.

iti trayoviṅçopākhyānam

Metrical Recension of 23

atha bhūyo 'pi rājānaṁ samārodhuṁ tad āsanam
saṁprāptam āha pāñcālī trayoviṅçatikāṁ kathām:
vikramādityabhūpālaḥ kadācid avanīm imām
vilokya nagarīṁ prāpa nijadordaṇḍapālitām;
yatra sāudheṣu lalanāpreritāḥ pañjarasthitāḥ
çārikāḥ kathayanti sma vikramādityavikramam;
sudharmādhyāsanasphītāṁ suvarṇālayasaṁkulām
anyām ivā 'marapurīṁ vasubhir bhāsvadīçvarāiḥ;
sāudhāiḥ çaçāṅkaviçadāiḥ kāilāsaçikharopamāiḥ
kroḍīkṛtāir arātīnāṁ yaçobhir iva çobhitām;
rathyānirantarotkṣiptapatākāpāritātapām,
kṛtendracāpavibhavāṁ ratnatoraṇarociṣā.
*pratyudgataḥ pradhānādyāiḥ prāviçan nijamandiram
ciram utkaṇṭhitāir bandhusaṁghātāir avarodhanāiḥ.
tatra nānāvidhānekasukhānubhavayāpite
gaṇarātre mahīpālaḥ kadācin mantriṇo 'vadat:
atra yāmāvaçiṣṭāyāṁ rajanyāṁ ratnadīpite
vitamaske gṛhe sākam *asvāpsam avarodhanāiḥ.
tato 'ñjanācalabhraṣṭagaṇḍaçāilasamākṛtim
svapne 'dhiruhya mahiṣaṁ raktacandanarūṣitaḥ,
ekākī rabhasā gacchan diçaṁ kīnāçapālitām,
prabuddho 'smi; kathaṁ svapnaḥ, kīdṛkphalayuto bhavet ?
iti tadvacanaṁ çrutvā mantriṇaḥ sapurohitāḥ
duḥkhād ālokayām āsur anyonyaṁ nibhṛtekṣaṇāḥ,
kṣaṇaṁ tūṣṇīkatām āpur vinītās te nṛpāgrataḥ;
satyam apy apriyaṁ vaktuṁ bibhyaty evā 'nujīvinaḥ;
jagadus te: mahīpāla, sarvaṁ jānāsi tattvataḥ;
tathā 'pi jñātam evā 'rtham ākarṇayitum icchasi.
prāyas tridaçasaṁbhūtaḥ svapnaḥ prāṇabhṛtāṁ bhavet,
tathā dṛṣṭaçrutābhyāṁ ca smaraṇād api tādṛçaḥ.
vṛṣakuñjarasāudhādidrumārohaṇam uttamam,
viṣṭhālepaç ca ruditam agamyāgamanaṁ smṛtam.
çreyo bhavati daṣṭaç cej jalūkoragavṛçcikāiḥ,
dadhikṣīrājyamadyānāṁ māṅsasya ca niṣevaṇam;
manuṣyāṇāṁ ca māṅsānāṁ *tatkṣaṇe raktadarçanāiḥ,
āntreṇa veṣṭito rājañ chiro'vayavabhakṣaṇāiḥ.
çuklavarṇāni sarvāṇi svapne çreyovivṛddhaye;

kārpāsalavaṇāsthīni nindyāni saha bhasmanā.
kharoṣṭramahiṣāṇāṁ ca çuṣkāṇāṁ ca mahīruhām
ārohaṇam açastaṁ syād, *dhūmravānaradarçanam.
tāilakṣāudrarasānāṁ ca pānaṁ svapne vigarhitam,
annasya tilapiṣṭasya tilānām api bhakṣaṇam.
kṛṣṇavarṇāny açastāni sarvāṇi svapnadarçane,
devagopurakastūrīmahānīlamaṇīn vinā.
īty açastagaṇālokān mahiṣārohaṇasya te
çāntir vidheyā mahatī; tvaṁ jānīṣe tataḥ param.
iti tadvākyam ākarṇya çāntiṁ kṛtvā mahattarām,
dadāu yatheṣṭaṁ viprebhyo gobhūtiladhanādikam;
ātmīyakoçāgārāṇi dhanapūrṇāni dhārmikaḥ
vidhāya vivṛtadvārakavāṭāni, mahītale
ghoṣayām āsa sarvatra: yasya yad vastu vāñchitam,
sa svīkarotu tat kāmyam iti saptadināvadhi.
evam āghoṣam ākarṇya sarve jānapadā janāḥ
icchānurūpam ājahrur dhanaṁ koçagṛhodarāt.
evaṁ prajāpanītānāṁ dhanānāṁ koçamandirāt
trayodaçārbudāny āsann āsaptamadināvadhi.
tava ced īdṛçāudāryaṁ bhojabhūpāla vidyate,
vikramārka ivā 'roha māhendram idam āsanam.
sasālabhañjikāvākyād ityāçcaryopavṛṅhaṇāt
siṅhāsanaṁ sa saṁtyajya nijam antaḥpuraṁ yayāu.

iti trayoviṅçatikathā

Brief Recension of 23

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājyaṁ kurvatā vikrameṇa duḥsvapno dṛṣṭaḥ: mahiṣam āruhya dakṣiṇāṁ diçaṁ gata iti. tataḥ prabhāte vedavidebhyo gaṇakebhyaç ca kathitam. tāir uktam:

ārohaṇaṁ govṛṣakuñjarāṇāṁ, prāsādaçāilāgravanaspatīnām,
viṣṭhānulepo ruditaṁ mṛtaṁ ca, svapneṣv agamyāgamanaṁ ca dhanyam. 1

kharamahiṣarkṣavānarārohaṇaṁ duṣṭam. bhasmakarpāsavarāṭikāsthicayavarjaṁ çvetaṁ bhavyam; kariturаṁgadhenubrāhmaṇavarjaṁ kṛṣṇam apraçastam. tad rājan mahiṣārohaṇaṁ kiṁcid abhavyam. tarhi duḥsvapnanāçāya kiṁcit suvarṇaṁ dātavyam. tad ākarṇya rājñā 'horātraṁ koçā nirmuktāḥ kṛtāḥ; yasya yāvat prayojanam, tena tāvan netavyam.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

ity trayoviṅçatimī kathā

Jainistic Recension of 23

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvat trayoviṅçatimā putrikā 'vadat: rājann asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ sakaladigvalayavikhyātakīrtiḥ ṣaṭtriṅçadrājakulamāulimaṇikiraṇanīrājitapādāravindaḥ sāmrājyaṁ bhunakti. sa ca rājā brāhmye

muhūrte mañgalabherīçañkhasvanāir vandivṛndaravāiç ca nidrāvirāme palyañkād utthāya bhadrāsanam alaṁcakāra. tatra ca paramātmasmaraṇaṁ kṛtvā, kiṁ mama kulam, ko dharmaḥ, kāni vratānī 'ti saṁcintya prābhātikāvaçyakāvasāne katipayasuvarṇadānaṁ dattvā bhūmāu pādaṁ dadhāra. tataḥ ṣaṭtriṅçadāyudhābhyāsena çramaṁ kṛtvā mardanaçālāyāṁ çarīrasaṁbādhanāṁ kārayitvā majjanamaṇḍape rājalīlayā snānaṁ kṛtvā pavitravastrāṇi paridhāya parameçvarasya çrīpurāṇapuruṣasya pūjāṁ stutiṁ ca vidhāya rājā nijālaṁkārasabhāyāṁ sarvāñgābharaṇālaṁkārālaṁkṛtagātraḥ svamantrimahāmantrisenāpatisabhyamahebhyaparivāraparivṛto nijarājasabhāyāṁ siṅhāsanāsīnaḥ prajāvyāpāram akarot.

tato madhyāhne bherībhāṁkārajñāpitāvasaro madhyāhnapūjāṁ kṛtvā dīnānāthaduḥkhitānāṁ dānacintāṁ kārayitvā nijajñātimitrasvajanaparivāraparivṛtaḥ ṣaḍrasāir bhojanaṁ kṛtvā karpūravāriparikaritatāmbūlam ādāya candanakuñkumāgurumṛgamadānuliptagātraḥ kṣaṇaṁ svarṇamayapalyañke haṅsaromagarbhitatūlikāyām ubhayapārçvocchīrṣakāyāṁ vāmakukṣāu nidrām akarot. yataḥ:

> bhuktvo 'paviçatas tundaṁ, balam uttānaçāyinaḥ;
> āyur vāmakaṭisthasya, mṛtyur dhāvati dhāvataḥ. 1

tataḥ kṣaṇaṁ nijaçukasārikārājahaṅsādipakṣivinodāiḥ kṣaṇaṁ sarvoktiyuktikuçalavāṇīvāṇinīvilāsāiḥ kṣaṇaṁ çyāmālāsyalīlāyitāiḥ saṁsārasukham anubhūya tataḥ saṁdhyāsamaye rājasabhāyāṁ līlāvalayavācālakaravilāsinīcālitacāmaraḥ sitātapatraçobhitaçirāḥ ṣaṭtriṅçadrājavinodapātrāiḥ parivṛtaḥ saṁdhyāvasaram adāt. tataḥ saṁdhyāpūjāvidhiṁ vidhāya kṛtasaṁdhyāvaçyakaḥ çayanasamaye devagurusmṛtipavitrātmā nidrāṁ jagāma. evam asya sakalasaṁsārasukham anubhavato rājñaḥ prayāti kālaḥ. anyadā sa rājā niçāçeṣe duḥsvapnaṁ dṛṣṭvā prabuddhaḥ parameçvara çryarhañ jina sarvajña bhagavann iti çabdam uccaran palyañkād utthāya prabhāte mantriṇām agre duḥsvapnam uvāca. tato mantribhiḥ proktam: rājan, ayaṁ duḥsvapnaḥ kiṁcidariṣṭasūcaka iti çrutvā rājā cintitavān:

> anityāṅi çarīrāṇi, vibhavo nāi 'va çāçvataḥ,
> nityaṁ saṁnihito mṛtyuḥ; kartavyo dharmasaṁgrahaḥ. 2

tato rājā dinatrayaṁ bhāṇḍāgāraṁ muktam akārṣīt; purīmadhye paṭaham adāpayat: bho lokā ekavāraṁ yad yasmāi rocate, tat sa gṛhītvā yātv iti dinatrayaṁ duḥsvapnaviphalīkaraṇāya mahādānam adāt. uktaṁ ca:

> dṛṣṭvā duḥsvapnamātraṁ yo bhāṇḍāgāraṁ dinatrayam
> aluṇṭayat purīlokāir; aho vikramadānatā! 3

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ trayoviṅçatikathā

24. Story of the Twenty-fourth Statuette

A strange inheritance: Çālivāhana and Vikrama

Southern Recension of 24

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, yasya vikramasyāu 'dāryādayo guṇā bhavanti, so 'smin siṅhāsana upaveṣṭuṁ kṣamo 'nyo na. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

vikramādityasya rājye purandarapurī nāma nagarī samabhūt. tatra mahādhanikaḥ kaçcid vaṇig āsīt. tasya catvāraḥ putrāḥ santi. tato mahati kāle gacchati vṛddhaḥ sa vaṇig vyādhito maraṇasamaye caturaḥ putrān āhūyā 'vādīt: bhoḥ putrāḥ, mayi mṛte bhavatāṁ caturṇām ekatrā 'vasthānaṁ bhavati vā na vā, paçcād vivādo bhaviṣyati. tarhy ahaṁ jīvann eva bhavatāṁ caturṇāṁ jyeṣṭhānukramaṁ vibhāgaṁ kṛtavān asmi. atra mañcakasya caturṇāṁ pādānām adhaç catvāro bhāgā nikṣiptāḥ; jyeṣṭhakaniṣṭhakrameṇa gṛhṇīdhvam. tathā ca tāir aṅgīkṛtam. tatas tasmin paralokaṁ gate sati catvāro bhrātaro māsam ekatra sthitāḥ. tatas teṣāṁ strīṇāṁ parasparaṁ kalaho jātaḥ. tadanantaraṁ tāir vicāritam: kim atra kolāhalaḥ kriyate? asmatpitrā jīvatāi 'va pūrvaṁ caturṇāṁ vibhāgaḥ kṛtaḥ; tanmañcādhaḥsthitaṁ vibhāgadravyaṁ gṛhītvā vibhaktā eva sukhena tiṣṭhāma ity uktvā yāvan mañcādhaḥ khananti tāvac caturṇāṁ pādānām adhaç catvāri tāmrasaṁpuṭāni nirgatāni. teṣāṁ madhya ekasmin saṁpuṭe mṛttikā, ekatrā 'ṅgārāḥ, anyatrā 'sthīni, ekatra palālaḥ. etac catuṣṭayaṁ dṛṣṭvā te catvāraḥ parasparaṁ vismayaṁ gatāḥ procuḥ: aho asmatpitrā samyagvibhāgaḥ kṛtaḥ; ayaṁ vibhāgakramaḥ kena jñāyate? ity uktvā sabhām upaviçya tasyāḥ purato nivedito 'yaṁ vṛttāntaḥ. sabhyāir vibhāgakramo na jñātaḥ. punas te catvāro bhrātaro yatra-yatra nagare jñātāraḥ santi, teṣāṁ purato nivedayanty amuṁ vṛttāntam; paraṁ te 'pi nirṇayaṁ na cakruḥ. ekado 'jjayinīṁ prati samāgatā rājasabhām āgatya rājñaḥ sabhāyāḥ purato vibhāgavṛttāntam akathayan; tato rājñā sabhayā ca vibhāgakramo na jñāyate. tadanantaram ekadā pratiṣṭhānanagaram āgatāḥ, tatrasthitānāṁ mahājanānāṁ purato babhaṇuḥ. tāir api nirṇayo na jñātaḥ. tasmin samaye kumbhakāragṛhe sthitaḥ çālivāhano 'muṁ vṛttāntam ākarṇya tatrā 'gato mahājanān prati bhaṇati: bhoḥ sāumyāḥ, kim atra durbodhanam asti? kim āçcaryam? katham ayaṁ vibhāgakramo na jñāyate bhavadbhiḥ? tāir uktam: bho vaṭo,

asmābhir āçcaryaṁ kriyate, nā 'vabudhyate ca; tvayā jñāyate yadi, kathaya kathaṁ vibhāgakrama iti. çālivāhaneno 'ktam: ete catvāra ekasyāi 'va dhanikasya putrāḥ. *jīvann evāi 'teṣāṁ pitā jyeṣṭha-kaniṣṭhānukrameṇa vibhāgaṁ kṛtavān. tad yathā: jyeṣṭhasya mṛttikā dattā, tena yā samupārjitā bhūmiḥ sā sarvā dattā. dvitīyasya palālo dattaḥ, tena sarvam api dhānyaṁ dattam. tṛtīyasyā 'sthīni dattāni, tena sarve 'pi paçavo dattāḥ. caturthasyā 'ñgārā dattāḥ, tena sakalam api suvarṇaṁ dattam iti çālivāhanena teṣāṁ vibhāga-nirṇayaḥ kṛtaḥ. te 'pi sukhino bhūtvā svanagaraṁ jagmuḥ.

rājā vikramo 'pī 'maṁ vibhāganirṇayavṛttāntaṁ çrutvā 'tivismayaṁ gataḥ pratiṣṭhānanagaraṁ prati pattrikāṁ preṣayām āsa: kim iti: svasti çrīyajanayājanādhyayanādhyāpanadānapratigrahaṣaṭkarmani-ratān yamaniyamādiguṇaniṣṭhān pratiṣṭhānanagaravāsino mahājanān kuçalapraçnapūrvakaṁ rājā vikramo vadati: bhavadgrāme yenāi 'ṣāṁ caturṇāṁ vibhāganirṇayaḥ kṛtaḥ, so 'smadantikaṁ preṣitavyaḥ. mahājano 'pi rājñā preṣitāṁ pattrikāṁ vācayitvā çālivāhanam āhūyā 'vādiṣuḥ: bhoḥ çālivāhana, tvāṁ rājādhirājaparameçvaraḥ pratyar-thipṛthvīpatinamaskṛtacaraṇo vikramo rājo 'jjayinīnivāsaḥ sakalārthi-lokakalpadrumaḥ samāhvayati. tvaṁ tatra gaccha. teno 'ktam: vikramo rājā kiyān ? tena samāhūto na gacchāmi. yadi tasya prayo-janam asti, svayam evā 'gacchatu. mama tena kimapi prayojanaṁ nā 'sti. tasya vacanaṁ çrutvā mahājanāiḥ sa na yātī 'ti punaḥ pat-trikā rājānaṁ prati preṣitā. tato rājā pattrikālikhitārthaṁ çrutvā krodhānalena dedīpyamānavigraho 'ṣṭādaçākṣāuhiṇībalena saha nir-gatya pratiṣṭhānanagaram āgatyā 'vṛtya çālivāhanaṁ prati dūtān preṣitavān. tato dūtāir āgatya çālivāhano bhaṇitaḥ: bhoḥ çālivāhana, sakalarājādhirājo vikramo rājā tvām āhvayati; tarhi tasya saṁdarça-nārtham āgaccha. çālivāhaneno 'ktam: bho dūtāḥ, aham ekākī san rājānaṁ na drakṣyāmi; caturañgabalopetaḥ samarāñgaṇe vikramasya darçanaṁ kariṣyāmi. evaṁ rājñe nivedayantu bhavantaḥ. tad vacanaṁ çrutvā te dūtā rājñe tathāi 'vā 'cakhyuḥ. tac chrutvā rājā vikramo yuddhāya samarabhūmim āgataḥ. çālivāhano 'pi kumbha-kāragṛhe mṛttikām ādāya kṛtahastyaçvarathapadātīn mantreṇa samuj-jīvya tenāi 'va caturañgabalena nagarān nirgatya samarāñgaṇaṁ prati samāgataḥ. tata ubhayabalanirgamasamaye:

dikcakraṁ calitaṁ bhayāj, jalanidhir jāto bhṛçaṁ vyākulaḥ,
pātāle cakito bhujaṁgamapatiḥ, pṛthvīdharāḥ kampitāḥ;
bhrāntā sā pṛthivī, mahāviṣadharāḥ kṣvelaṁ vamanty utkaṭaṁ,
vṛttaṁ sarvam anekadhā janapater evaṁ camūnirgame. 1

pavanagatisamānāir açvayūthāir anantāir,
madadharagajayūthāi rājate sāinyalakṣmīḥ,
dhvajacamarapatākāir āvṛtaṁ khaṁ samastaṁ,
paṭupaṭahamṛdaṅgāir bherinādāis trilokī. 2

açvāṅghryuddhatareṇubhir bahutarāir vyāptaṁ tv açeṣaṁ nabhaç,
chattrāir āvṛtam antarālam akhilaṁ, vyāptā ca vīrāir dharā;
nirghoṣāi rathajāiḥ svanaḥ paṭahajaḥ karṇe 'pi na çrūyate,
vīrāṇāṁ ninadāiḥ prabhūtabhayadāir yuktā prapannā camūḥ. 3

tata ubhayadalaṁ militam. tasmin samaye:

khaṭvāṅgāir bhallaçastrāiḥ khalakhuraṇagadāmudgarārdhenduvāṇāir,
nārācāir bhindipālāir *halaradamusalāiḥ çaktikuntāiḥ kṛpāṇāiḥ;
paṭṭīçāiç cakravajraprabhṛtibhir aparāir divyaçastrāiḥ sutīkṣṇāir,
anyonyaṁ yuddham evaṁ militadalayuge vartate sadbhaṭānām. 4

tatra raṇe:

eke vāi hanyamānā raṇabhuvi subhaṭā jīvahīnāḥ patanti,
eke mūrcchāṁ prapannāḥ syur api nijabalāir utthitāḥ saṁbhavanti;
muñcante sāṭṭahāsaṁ nijanikṛtiparaṁ mānam ādyaṁ prasādaṁ
smṛtvā, dhāvanti cā 'gre jitamaraṇabhayāḥ prāuḍhim aṅge hi kṛtvā. 5

eke vāi çātravāṇāṁ samarabhayavaçāt trāsam utpādayanti,
eke saṁpūrṇaghātāir upahatavapuṣo nākanārīpriyāḥ syuḥ;
eke vāi dhīradhāiryā ripuhatajaṭharā lambyamānāntrajālā,
ghātāiḥ saṁbhinnadehā api bhayarahitā vāiribhir yānti yoddhum. 6

tatrā 'reç churikādiçastranicayā bhāntī 'va *mīnālayaḥ,
keçasnāyuçirāntrajālanivahaḥ çāivālavad dṛçyate;
yānī 'bhendrakalevarāṇi patitānī *'dṛñnarāmbhonidheḥ
pretānī 'va *vibhānti tāni, rudhire cā 'sthīni çaṅkhā iva. 7

mahad yuddhaṁ jātam. tato vikramārkeṇa çālivāhanasāinyaṁ nipātitam. çālivāhano 'py ativihvalaḥ sann āpatkāle māṁ smare 'ti pitrā dattaṁ varaṁ smṛtvā çeṣanāgendraṁ pitaraṁ sasmāra. çeṣeṇa sarve 'pi sarpāḥ preṣitāḥ; tāiḥ sarpāir daṣṭam akhilaṁ vikramāditya-

sāinyaṁ viçeṣeṇa mūrchitaṁ sad raṇāñgaṇe papāta. tadanantaraṁ vikramo rājāi 'kākī nijanagaram āgatya svasāinyasaṁjīvanārtham ardhodake varṣaparyantaṁ vāsukimantram anuṣṭhitavān. tato vāsukis tasmāi prasanno bhūtvā babhāṇa: bho rājan, varaṁ vṛṇīṣva. rājño 'ktam: bhoḥ sarparāja, yadi prasanno 'si, tarhi sarpaviṣavegena mūrchitasya mama sāinyasya saṁjīvanārtham amṛtaghaṭaṁ dehi. tathe 'ti vāsukinā 'mṛtaghaṭo dattaḥ. tam amṛtaghaṭaṁ gṛhītvā rājā vikramo yāvan mārge samāyāti, tāvad brāhmaṇaḥ kaçcit samāgatya:

harer līlāvarāhasya daṅṣṭrādaṇḍaḥ sa pātu vaḥ,
himādrikalaçā yatra dhātrī chattraçriyaṁ dadhāu. 8

ity āçiṣam uktavān. tato rājñā bhaṇitam: bho brāhmaṇa, kutaḥ samāgato 'si? brāhmaṇeno 'ktam: ahaṁ pratiṣṭhānanagarād āgataḥ. rājño 'ktam: kiṁ vadasi? brāhmaṇo vadati: bhavān arthijanacintāmaṇiḥ; yataç cintitaṁ vastu dātuṁ samarthaḥ. ato mamāi 'kasmin vastuni prītir asti; tad dīyate yadi, tarhi vadāmi. rājño 'ktam: yat tvayā yācyate, tad ahaṁ dāsyāmi. brāhmaṇeno 'ktam: mahyam amṛtaghaṭo dātavyaḥ. rājño 'ktam: tvaṁ kena preṣito 'si? brāhmaṇeno 'ktam: ahaṁ çālivāhanena preṣitaḥ. tac chrutvā rājñā vicāritam: mayā pūrvam asmāi dāsyāmī 'ty uktam, idānīṁ na dīyate cet, apakīrtir adharmo 'pi syāt. ataḥ sarvathā dātavyam eva. brāhmaṇeno 'ktam: bho rājan, kiṁ vicāryate? bhavān sajjanaḥ; sajjanasya bhāṣitaṁ punaruktaṁ na bhavati. tathā co 'ktam:

udayati yadi bhānuḥ paçcime digvibhāge,
pracalati yadi meruḥ, çītatāṁ yāti vahniḥ,
vikasati yadi padmaṁ parvatāgre çilāyāṁ,
na bhavati punaruktaṁ bhāṣitaṁ sajjanānām. 9 tathā ca:
adyā 'pi no 'jjhati haraḥ kila kālakūṭaṁ;
kūrmo bibharti dharaṇīṁ khalu pṛṣṭhabhāge;
ambhonidhir vahati duḥsahavāḍabāgnim;
añgīkṛtaṁ sukṛtinaḥ paripālayanti. 10

rājño 'ktam: satyam uktaṁ tvayā; gṛhyatām amṛtaghaṭaḥ. iti tasmāi dadāu. so 'pi rājānaṁ stutvā nijasthānaṁ gataḥ. rājā 'py ujjayinīm agāt.

imāṁ kathāṁ kathayitvā puttalikā rājānam avocat: bho rājan, tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīṁ babhūva.

iti caturviṅçopākhyānam

METRICAL RECENSION OF 24

punaḥ puṇyāham āsādya bhūyo bhūpālaçekharaḥ
ātmānaṁ çekharīkartum āsanasya mudā ’yayāu.
tadā tadvṛttam ālokya niṣeddhuṁ sālabhañjikā
uvāca vacanollāsāis tam ābhāṣya mahīpatim:
asti rājanyamūrdhanya viçve viçvaṁbharādhipaḥ
anekarājasūyāptapratāpāgnihatāhitaḥ;
yatra çāsati bhūpāle bhūr abhūt sasyaçālinī,
dadhikṣīravahā nadyo, jātā vṛkṣā madhuçcutāḥ;
nā ’dharmarucayas tatra, nā ’rthāikāntaparāyaṇāḥ,
na kāmāikaparādhīnā babhūvū rājani prajāḥ.
evaṁ dharmaparādhīne vidheyākhilabhūbhuji,
avartiṣṭa mahān kaçcid vivādaḥ sahajanmanām.
atha te vikramādityaṁ catvāro vāiçyanandanāḥ
vibhāgāya vivādasya çāntaye samupāgaman.
tato vijñāpayām āsur: dharmādhyakṣā ’vadhāraya!
vayaṁ bhavatprasādena bhavema samarikthinaḥ;
vivādapadam etādṛg bhavatā ’karṇyatām iti.
pṛṣṭās tena mahīpena jagadus te yathākramam:
asty atra paṭṭanaṁ kiṁcit purandarapurābhidham,
yatsaṁpadā jitā devanagarī, na garīyasī;
ramyaharmyasamutsedharuddhanakṣatravartmanaḥ,
yasya çilpaṁ samālokya viçvakarmā ’pi lajjate.
tatrā ’sti bhavanaṁ ramyaṁ bahubhūmivinirmitam,
dhanadattābhidhānasya pitur asmākam adbhutam.
gāvaḥ santi sahasrāṇi nijodhobhāramantharāḥ,
yāsāṁ yānti samāyānti çataṁ kṣīravihaṁgikāḥ.
nānāvidhānāṁ dhānyānāṁ sahasraṁ santi rāçayaḥ,
hemādriçikharāṇāṁ ye pratigarjanty aharniçam.
aṣṭāpadasya nicayo mahān naḥ pitṛmandire,
puṇyopalabdhaṁ çikharaṁ sāumeravam ivo ’nnatam.
asti prabhūtasasyānāṁ grāmāṇāṁ mahatāṁ çatam,
yatprajā bādhituṁ ne ’ṣṭe doṣo ’vagrahasaṁbhavaḥ.
evaṁvidhasya vaṇijo vitteçasye ’va jātayā
dikkūlaṁkaṣayā kīrtyā vyānaçe bhuvanaṁ pituḥ.
kālena kālasya vaçaṁ pitrā saṁprāptum icchatā
jagade jagatīnātha svīyaṁ putracatuṣṭayam:
putrāḥ çṛṇuta madvākyaṁ; mā *’vajānīta kiṁcana.
sodarāṇāṁ vibhāgas tu niramāyi purātanāiḥ;
khaṭvāṅgānām adhastād vaḥ pravibhaktaṁ dhanaṁ mayā.
ādāya sthāpitaṁ yūyaṁ tena-tenāi ’va jīvata.
evaṁ pitā niyujyā ’smān karmaṇāi ’va sahāyavān
agād yathā na paçyema cārmaṇenāi ’va cakṣuṣā.
tatas tātasya vihitaṁ putratvopanibandhanam
nijavarṇocitaṁ samyag avasāyāu ’rdhvadehikam,
khaṭvāpādacatuṣkasya khātvā ’dho vasudhātalam,
apaçyāmā ’tigṛdhnutvāc caturas tāmragardukān.

tatrāi 'katra sthitā mṛtsnās, tuṣāç cā 'nyatra pūritāḥ,
itaratra hatāñgārāç cā, 'paratra ca kīkasāḥ.
dṛṣṭvā caturgardukāṅs tān durdravyaparipūritān,
*vimamṛçima: kiṁ tv atra kṛtaṁ pitrā vivekinā ?
kim etad iti vijñātum anyonyaṁ kalahārditāḥ
vayaṁ bhavantaṁ prāptāḥ smo; rājāno hi gatir nṛṇām.
iti tadvacanaṁ çrutvā sadya eva mahīpatiḥ
mantriṇaḥ preṣayām āsa, tat kāryaṁ vīkṣyatām iti.
te 'pi vāiçyān vicāryo 'cur: yuṣmatpitrā vivekinā
tuṣāñgārādi nikṣiptaṁ, nāi 'tan nirhetukaṁ bhavet;
mahātmabhir vivektavyam ity uktās te viço gatāḥ,
pratigrāmaṁ pratipuraṁ te saṁprāpyā 'pahāsyatām,
pratiṣṭhānaṁ samāsādya dadṛçuḥ çālivāhanam.
tato nivedayām āsus tat tasmāi vāiçyanandanāḥ.
vivādapadam ālokya so 'pi çeṣātmajo 'vadat:
çṛṇutā 'smadvaco vāiçyā, vivādaṁ *tyajatā 'dhunā.
yūyaṁ vibhaktāḥ pitrāi 'va dravyanirdeçakāriṇā,
tuṣā mṛtsnā tathā 'ñgārā asthīni ca yathākramam
dadatā bhavatāṁ, dattaṁ dravyaṁ tadupalakṣitam.
dhānyajātaṁ tuṣāir jñeyaṁ, mṛdā saṁcoditā mahī;
dhātujātaṁ tathā 'ngārāir, asthnā go'jāvikaṁ dhanam.
dhane jīvadhanaṁ pādaṁ, svarṇādy ardhadhanaṁ matam;
pādonaṁ dhanam icchanti mahīṁ, dhānyaṁ mahādhanam.
ity abhijñānatas tāto jyeṣṭhānukramaço vaṇik
yuṣmākaṁ kalpayām āsa dhanaṁ, gṛhṇīta tat tathā.
tathe 'ti te 'pi vaṇijaḥ saṁprāpya nijamandiram,
pitṛdattena bhāgena puṣṇanti svakuṭumbakam.
iti vṛttāntam ākarṇya vikramārkamahīpatiḥ
çālivāhanam ānetuṁ preṣayām āsa mānuṣān.
ājñāṁ sa bālo vijñāya rājño 'pi sakalakṣiteḥ
uvācā 'nucitāṁ vācam api karṇajvarapradām.
pratyāgatya punar dūtāḥ procur ujjayinīpatim:
mahīpāla, mahac citraṁ pratiṣṭhāne pravartate;
janāḥ sarve 'pi taṁ bālaṁ rājānam iva manvate;
saha tvadājñayā so 'smān nihatya nirasārayat.
iti tadvacanāt sadyo roṣāruṇitalocanaḥ
sasāinyo niragād rājā nihantuṁ çālivāhanam.
pratiṣṭhānaṁ samāsādya vikramādityabhūbhuji
kṣaṇaṁ tiṣṭhati sāinyena bhagnās toraṇamālikāḥ.
atrāntare sametyā 'çu pāurāiḥ parivṛtaḥ çiçuḥ
alabdhaçaraṇas tasya çesaṁ pitaram asmarat.
tena krīḍākṛtaṁ sarvaṁ gajavājipadātikam
mahāpralayasaṁtrāsasaṁnaddham abhavad balam;
viçālā api yāḥ çālāḥ pratiṣṭhānapurasthitāḥ
calitāḥ çeṣasāmarthyād yuddhāyā 'sannacetasaḥ.
bālo 'pi yat samārūḍhaḥ *çālam āvṛtapaṭṭanam,
so 'pi jañgamatām āpa, tenā 'sāu çālivāhanaḥ.

tato yuddham avartiṣṭa sāinyayor ubhayor api;
vikramārkabalaṁ çeṣapreṣitā jihmagā yayuḥ.
pluṣṭaṁ tan mānuṣaṁ sāinyam āçīviṣaviṣāgninā;
kva divyasattvāḥ phaṇinaḥ, svalpaprāṇāḥ kva mānuṣāḥ ?
evaṁ vinaṣṭe svabale vikramārkaḥ pratāpavān
āicchad balaṁ jīvayituṁ bhṛtyatrāṇaparo nṛpaḥ.
mandarācalam āsādya manasā nā 'nyagāminā
aṣṭasarpakulādhīçaṁ prīṇayām āsa vāsukim.
tena dattāmṛtaghaṭaṁ gṛhītvā pratiyodhinā,
dadṛçāte dvijāu mārge balojjīvanakāṅkṣiṇā;
açvināv iva rūpeṇa, candrārkāv iva tejasā,
mārutāv iva sattvena, pāulastyendrāv iva çriyā.
hastaṁ dakṣiṇam udyamya kuhanādharaṇīsurāu
sukhodarkābhir āçīrbhis tam ayojayatāṁ nṛpam.
tatas tāu tam avādiṣṭāṁ: tvaṁ dīnān anukampase,
arthināṁ prārthanā bhūpa tvayy eva saphalāyate.
dadhīciçibijīmūtavāhanāṅgeçvarādayaḥ
vāñchitādhikadānena tvayā vismāritā nṛpa.
baler āhṛtya pātālād āyān rasarasāyane
viçrāṇayasi viprebhyo, nā 'sty udārasya dustyajam.
labdhvā kanthāṁ yogadaṇḍaṁ *ghuṭikāṁ ca himālaye
trikālanāthāt prādās tvaṁ bhraṣṭarājyāya bhūbhuje.
bhavato viçrutaṁ citraṁ caritram atimānuṣam
sahasravadano vaktuṁ nā 'lam, anyas tu kiṁ punaḥ ?
iti tadvacanollāsāir āsīt prollāsitāçayaḥ,
*abhāṇīc cā: 'bhilaṣitaṁ bhavantāu vṛṇutām iti.
ity uktāu bhūsurāu bhūyo bhūpālam idam ūcatuḥ:
paropakaraṇāyāi 'va yatate satataṁ bhavān;
dehi nāv avanīçāna ghaṭapūrṇām imāṁ sudhām.
yathā puroditaṁ pālyaṁ tat tathā mā vṛthā kṛthāḥ.
iti saṁbhṛtasaṁkṣobhanirbandhasamudīritam
vaco vicārya dvijayor, apṛcchat: kāu yuvām iti.
āvām anucarāu viddhi çayyāyā muravāiriṇaḥ,
ekasminn eva yanmūrdhni brahmāṇḍaṁ sarṣapāyate,
nijaputravadhodyuktaṁ tvām upetya mahīpate,
vāsuker amṛtaṁ labdhvā parituṣṭāt samāgatam:
yācethām amṛtaṁ vatsāu vikramārkamahīpatim,
sa yācitaṁ vṛthā kartuṁ ne 'ṣṭe brāhmaṇavatsalaḥ;
jñātvā 'pi dharmaçālitvaṁ tavā 'pratimacetasaḥ,
preṣayām āsa nāu çeṣo; vicāryo 'citam ācara.
iti nāgakumārābhyāṁ dadhadbhyāṁ brāhmaṇākṛtim
çrutvā yathārthavādibhyāṁ, sa muhūrtam acintayat:
yācito vikramādityo viprābhyām abhivāñchitam
ayaço na dadātī 'ti pramārṣṭuṁ ne 'ha çakyate.
idaṁ pradāsyāmy amṛtaṁ tapasā 'pi samārjitam;
ato 'pi vardhatāṁ dharmaḥ sahā 'rātimanorathāiḥ.
itthaṁ kapaṭaviprābhyāṁ dattvā tad amṛtaṁ nṛpaḥ,

smaran maheçvaraprāptavaravṛttāntam ātmavān:
amarāir apy anullañghyaḥ kālo hi, kim utā 'parāiḥ ?
iti niçcitadhīr yoddhuṁ çālivāhanam abhyagāt.
evaṁ tad avanīpāla kartuṁ yaḥ kṣamate kṣitāu,
sa evā 'roḍhum arhaḥ syād rājñas tasye 'dam āsanam.
evaṁ bhojamahīpālaḥ pāñcālīkathitāṁ kathām
ākarṇya, vikramādityaṁ divyaṁ matvā gṛhaṁ yayāu.

iti caturviṅçatikathā

BRIEF RECENSION OF 24

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekasmin nagara eko vaṇig dhanasaṁpanno rājamānyaḥ. tasyā 'vastho 'papannā; tena cintitam: mama putrāṇām etadarthaṁ kalaho bhaviṣyati; tarhy asya dhanasya vinyāsaḥ kāryaḥ. tatas tāmrasya catvāraḥ saṁpuṭāḥ kṛtāḥ; ekasmin palālam, dvitīye 'sthi, tṛtīye mṛttikā, caturthe nirvāṇāñgārakāḥ; evaṁ caturṣu saṁpuṭeṣu nikṣiptam, mudrā kṛtā. tataḥ putrān ity uktam: mama yuṣmākaṁ nāi 'kaprītiḥ; yuṣmākaṁ mayā vibhajya dattaṁ gṛhītavyam iti catvāraḥ saṁpuṭā darçitāḥ. atha tāir yathākṣiptaṁ dṛṣṭam; tataḥ sarvebhyo darçitam; kenāpi na nirṇītam. tato vikramasamīpam āgatāḥ; rājñā 'pi na jñātam. tato bhramanto-bhramantaḥ pīṭhasthānaṁ gatāḥ. tatra çālivāhaneno 'ktam: yasyā 'sthi sa godhanam; yasya mṛttikā sa bhūmim; yasyā 'ñgārakāḥ sa suvarṇam; yasya palālaṁ sa dhānyaṁ gṛhṇātu.

sā vārttā vikrameṇā 'karṇitā; tataḥ çālivāhana āhūtaḥ; sa nā 'yātaḥ. paçcād rājā pīṭhasthānaṁ prati calitaḥ; yuddhaṁ jātam. çālivāhanena çeṣasmaraṇaṁ kṛtam; tato 'nekāiḥ sarpāi rājñaḥ sāinyaṁ daṣṭam. tato rājñā sāinyaṁ jīvayitum abhimāno dhṛtaḥ; vāsukir ārādhitaḥ. prasannena tenā 'mṛtakumbho dattaḥ. tato mārge gacchate rājñe kenacid vipreṇa *svastiḥ kṛtā; rājño 'ktam: bho yad iṣṭaṁ tad yācitavyam. teno 'ktam: amṛtakumbho dātavyaḥ. rājño 'ktam: kas tvam ? teno 'ktam: çālivāhanena preṣito 'smi. rājñā vicāritam: ayaṁ vāiriṇā preṣitaḥ; yathā tu vācā dattam, anyathā na karaṇīyam. uktaṁ ca:

> saṁsāre 'sāratāsāre vācā sārasamuccayaḥ;
> vācā vicalitā yasya, sukṛtaṁ tena hāritam. 1

ity uktvā 'mṛtakumbhas tasmāi viprāya dattaḥ.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti caturviṅçatimī kathā

JAINISTIC RECENSION OF 24

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvac caturviṅçatimā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

purandarapuranagare dhanapatiḥ çreṣṭhī; sa ca koṭīdhvajaḥ; tasya catvāraḥ putrāḥ. anyadā tena dehāvasānasamaye putrāṇāṁ proktam: vatsāḥ, yuṣmābhiḥ saṁbhūya stheyam; yadi sthātuṁ na pārayata, tadā mama çayanasthāne yuṣmannāmāñkitāç catvāraḥ kalaçāḥ santi; te pratyekaṁ grāhyāḥ. iti kathayitvā sa mṛtaḥ. anyadā tāiḥ putrāir mithaḥ kalahaṁ kṛtvā te kalaçā gṛhītāḥ; yāvat paçyanti, tāvat

tatrāi 'kasmin mṛttikā, dvitīye 'ṅgārakāḥ, tṛtīye 'sthīni, caturthe tuṣāḥ. etatparamārtham ajānānāis tāir bahavo lokāḥ pṛṣṭāḥ, paraṁ ko'pi na jānāti. anyadā vikramasabhāyāṁ tāiḥ pṛṣṭam; tatrā 'pi na nirṇayo jātaḥ. tatas te pratiṣṭhānapure gatāḥ, tatrā 'pi na kenāpi nirṇayaḥ kṛtaḥ. atrāntare pratiṣṭhānapure vipradvayam asti. tadbhaginī vidhavā rūpasvinī kenāpi nāgakumāreṇa bhuktā gurviṇī jātā. tāṁ tathābhūtāṁ dṛṣṭvā parasparaṁ çaṅkitāu dvāv api deçāntaraṁ gatāu. sā ca nāgakumārasāṁnidhyāt sthitā prasūtā, putro jātaḥ, tasyā 'bhidhānaṁ çālivāhanaḥ. sa ca mātrā yutaḥ kumbhakāragṛhe tiṣṭhati. sa ca tad vivādasvarūpaṁ çrutvā sabhāyām āgatya prāha, yathā: bhoḥ sabhyāḥ, etadvādanirṇayam ahaṁ kariṣye. tadā sāçcaryaṁ sarvāir vilokyamānaḥ prāha: yasya pitrā mṛttikā dattā, tasya sarvā bhūmiḥ; yasya tuṣā dattāḥ, tasya sakalaṁ dhānyam; yasyā 'sthīni, tasya sarvaṁ dvipadacatuḥpadādikam; yasyā 'ṅgārakā dattāḥ, tasya suvarṇādayaḥ saptā 'pi dhātavaḥ. etad ākarṇya sarve pramuditāḥ, bhagno vivādaḥ; te catvāro 'pi svagṛhaṁ gatāḥ. etannirṇayasvarūpam ākarṇya çrīvikrameṇa tasya çiçor āhvānaṁ pratiṣṭhānapure preṣitam; paraṁ sa nā 'yāti, kathayati ca: kasmād ahaṁ tasya pārçve yāsyāmi ? yadi kāryaṁ bhaviṣyati, tarhi sa evā 'tra sameṣyati. etad ākarṇya saparikaro vikramanṛpaḥ pratiṣṭhānaṁ prati calitaḥ. tadā 'pi lokāiḥ preryamāṇo 'pi sa nā 'yāti. tataḥ puraṁ ruddhaṁ vikrameṇa. tadā tasya çiçoḥ krīḍayā kṛtā mṛnmayā gajaturagapadātayo nāgakumāraprabhāvāt sajīvāḥ saṁgrāmāyo 'tthitāḥ. paraṁ tāir vikramo na bhagnaḥ. tataḥ svaputrapakṣapātena nāgakumāreṇa rātrāu vikramasāinyaṁ daṣṭaṁ mūrchitaṁ bhūmāu patitam. tat tathā dṛṣṭvā vikrameṇa vāsukirājamantrārādhanaṁ kṛtam. tena ca tuṣṭena rājño 'mṛtaṁ dattam. tad gṛhītvā yāvad vikramaḥ sāinye samāyāti, tāvat puruṣadvayenā 'gatya prārthitaḥ prāha: kiṁ yacchāmi ? tābhyām uktam: amṛtaṁ dehī 'ti. tato rājñā pṛṣṭam: kāu yuvām ? tābhyām uktam: āvāṁ çālivāhanena preṣitāu. tato rājñā cintitam: yady apy etāu vāiriṇā preṣitāu, tathā 'pi yan mayā pratipannaṁ tad deyam eve 'ti dattam amṛtam. tatas tatsattvena tuṣṭaḥ punar api vāsukināgas tat sāinyaṁ kṣaṇād utthāpitavān, çrīvikramanṛpaṁ ca tuṣṭāva. uktaṁ ca:

tuṣṭena dattam amṛtaṁ phaṇināyakena
  svadveṣiṇaḥ puruṣayugmakṛte prayacchan,
sāinyaṁ nijaṁ ca samupekṣya bhujaṁgadaṣṭaṁ,
  çrīvikramaḥ khalu samastavadānyadhuryaḥ. 1

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ caturviṅçatikathā

25. Story of the Twenty-fifth Statuette

Vikrama averts an astrological evil omen

Southern Recension of 25

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā 'bravīt: bho rājan, yasya vikramasyāu 'dāryādiguṇā bhavanti, so 'smin siṅhāsana upaveṣṭuṁ kṣamaḥ. rājā bhaṇati: bhoḥ puttalike, kathaya tasyāu 'dāryādiguṇavṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

vikramāditye rājyaṁ kurvati saty ekadā kaçcij jyotiṣikaḥ samāgatya:

sūryaḥ çāuryam, athe 'ndur indrapadavīṁ, sanmañgalaṁ
mañgalaḥ,
sadbuddhiṁ ca budho, guruç ca gurutāṁ, çukraḥ çubhaṁ,
çaṁ çaniḥ;
rāhur bāhubalaṁ karotu satataṁ, ketuḥ kulasyo 'nnatiṁ;
nityaṁ prītikarā bhavantu bhavatāṁ sarve 'nukūlā
grahāḥ. 1

ity āçiṣaṁ dattvā pañcāñgāny akathayat. rājā pañcāñgāni çrutvā jyotiṣikam apṛcchat: bho dāivajña, asmin saṁvatsare kiṁ phalam asti? dāivajñena bhaṇitam: asmin saṁvatsare rājā raviḥ, mantrī mañgalaḥ, dhānyādhipatiḥ çaniḥ, meghādhipatir bhāumaḥ. anyac ca: çanāiçcaro bhāumaç ca çukro rohiṇīçakaṭaṁ bhittvā yāsyanti; tasmāt sarvathā 'nāvṛṣṭir bhaviṣyati. uktaṁ ca varāhamihireṇa:

*yady arkasuto bhañkte bhāumaḥ çukraç ca rohiṇīçakaṭam
bhittvā, dvādaçavarṣaṁ na hi varṣati vārido niyatam. 2

tathā ca:

rohiṇīçakaṭam arkanandanaç
ced bhinatti rudhirāughabhāñ mahī;
kiṁ bravīmi? na hi vārisāgare
sarvaloka upayāti saṁkṣayam. 3

matāntare:

yadā bhinatti mando 'yaṁ rohiṇyāḥ çakaṭaṁ tadā
varṣāṇi dvādaçānī 'ha vārivāho na varṣati. 4

etad dāivajñavacanaṁ çrutvā rājā 'bravīt: bho dāivajña, asyā 'varṣaṇasya nivāraṇe ko'py upāyo nā 'sti kim? dāivajñeno 'ktam: tato nā 'sti kimapi; grahahomādyanuṣṭhānaṁ kriyate cet, vṛṣṭir bhaviṣyati. tato rājā çrotriyān brāhmaṇān āhūya teṣāṁ purataḥ pūrvavṛttāntam uktvā tāir homaṁ kārayitum upakrāntavān. tataḥ sarvo 'pi homasaṁgrahaḥ samānītaḥ, brāhmaṇāiḥ kalpoktaprakāreṇa navagrahahavanaṁ kṛtam, homasādguṇyārthaṁ pūrṇāhutir dattā; rājñā dravyānnavastrādinā brāhmaṇāḥ saṁtoṣitāḥ, daça dānāni dattāni; tato bhūridānena dīnāndhabadhirakubjādayaḥ saṁtoṣitāḥ; paraṁ vṛṣṭir na bhavati. tadabhāvena sarvo 'pi loko bubhukṣitaḥ paraṁ kleçam agamat. rājā 'pi teṣāṁ duḥkhena svayaṁ duḥkhitaḥ sann ekadā yajñaçālāyām upaviṣṭo yāvac cintayati, tāvad açarīriṇī vāg āsīt: bho rājan, puraḥsthitadevālayavāsinyā āçāpūriṇyā devatāyāḥ purato dvātriṅçallakṣaṇayuktasya puruṣasya balir dīyate cet, vṛṣṭir avaçyaṁ bhaviṣyati. tac chrutvā rājā devālayaṁ gatvā devīṁ praṇamya yāvat kaṇṭhe khaḍgaṁ nidadhāti, tāvad devatayā dhṛto

bhaṇitaç ca: bho rājan, tava dhāiryeṇa prasannā 'smi; varaṁ vṛṇīṣva. rājā bhaṇati: bho devi, yadi prasannā 'si, tarhy anāvṛṣṭiṁ nivāraya. devatayo 'ktam: tathā kariṣyāmī 'ti. tato rājā nijabhavanam āgataḥ.

imāṁ kathāṁ kathayitvā puttalikā rājānaṁ bhaṇati: bho rājan, tvayy evaṁvidhaṁ dhāiryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīṁ babhūva.

iti pañcaviṅçopākhyānam

Metrical Recension of 25

punaḥ kadācid ārodhuṁ pravṛttaṁ pṛthivīpatim
niroddhum ucitāir vākyāir avocat sālabhañjikā:
ākarṇya bhojabhūpāla mayā 'dya kathitāṁ kathām,
tato vidhehi vijñāya yad iho 'citam ātmanaḥ.
iti tadvacanād bhūyas tat kiṁ nāme 'ti pṛcchate
bhojānām adhirājāya samācaṣṭa sphuṭākṣaram:
vikramādityabhūpo 'sti mahīmaṇḍalamaṇḍanam
purā pratāpajvalanahutāçeṣārimaṇḍalaḥ.
kadācin mantribhiḥ sākaṁ dharmāsanam upetya saḥ
jyotirvedavidā dṛṣṭo vipreṇa vihitāçiṣā;
tithinakṣatrayogādi nivedya punar abravīt:
adhiruhyā 'çiṣāṁ koṭāu tvayi tiṣṭhati kiṁ bruve ?
ciraṁ jīve 'ti kiṁ brūyām ? anuvādo bhaved idam;
dharmeṇa vartamānasya niyataṁ cirajīvanam.
iti tadvākyam ākarṇya so 'pṛcchad dvijapuṅgavam:
dharmasvarūpaṁ me brūhi, yato *vetty akhilaṁ bhavān.
tam āha prerito vipraḥ svadharme paramādaram:
devabrāhmaṇasevā ca, dānaṁ vittānusārataḥ,
paropakāre 'bhiratir, bhūteṣu ca dayālutā,
parabrahmaṇi dhīvṛttir, vāci satyam aviplutam,
annadānāni durbhikṣe, jaladānāni nirjale,
tathāi 'vā 'bhayadānāni prāṇinām *āgate bhaye;
mātṛbuddhiḥ parastrīṣu, çivabuddhir gurāv api,
viṣabuddhiḥ paradravye, gurubuddhir mahātmasu;
apamaryādam āudāryam, avanaṁ kṣobhavarjitam,
adrohācaraṇaṁ çāuryam, akāmopahataṁ tapaḥ;
akāryakaraṇe bhītiḥ, paropakaraṇe matiḥ,
atithīnāṁ tathā pūjā, prasaṅgaḥ satataṁ satām;
vidyābhyāsavidhāvasthā, dharmakāryeṣv atitvarā,
māitrī kāitavanirmuktā, sarvatrā 'py *anapakriyā;
evaṁvidhā guṇagaṇā dharmasyā 'vayavāḥ prabho
bhavantam āçrayīkṛtya vartante nā 'nyagāminaḥ.
bhavadācaraṇaṁ nṝṇām upadeçāya kevalam,
kṛtārthīkartum ātmānam atas tvāṁ draṣṭum āgamam
sudhākarasudhāsārasāurabhākarṣaṇīṁ giram
ākarṇya karṇasubhagaṁkaraṇāṁ mumude nṛpaḥ.

jyotirvedavidaṁ vipraṁ bhūyaḥ papraccha bhūpatiḥ
saṁvatsaraphalaṁ, jñātvā kartuṁ taducitāṁ kriyām;
tato vijñāpayām āsa bhūpālaṁ: tvayi jāgrati
çubham eva phalaṁ datte kālas te sarvasaṁpadā.
tathā 'pi puṣyaçarado viruddhā vṛttir īyate,
durantā 'rīṇām ītīnāṁ; bhūmyāṁ nā 'mbho bhaviṣyati;
bhārgavāyatanād ārkaḥ pratīpagamanapriyaḥ
rohiṇīçakaṭaṁ bhittvā yad bhāumagraham eṣyati.
etena grahadoṣeṇa dvādaçābdaṁ mahītale
prāṇisaṁghātanāçāya pravartiṣyati vāsaraḥ.
grahapūjā vidhātavyā vidhāneno 'paçāntaye;
devabhūdevapūjābhiḥ prāyaḥ çāmyanty upadravāḥ.
evaṁ niçcitya bhūpālaḥ samāhūya purohitān
kārayām āsa mahatīṁ kriyāṁ dāivajñacoditām.
āçāpurābhidhānāyāḥ çakter api gṛhāñgaṇe
homaṁ sa kārayām āsa jyotiḥçāstravidhānataḥ.
evaṁ kṛte 'pi parjanyo vavarṣa na ca kutracit.
tato viṣaṇṇahṛdayo nā 'jñāsīt kṛtyam anv api:
pūjitā 'çāpurā devī, hutāç ca vividhāgnayaḥ,
çāntir uttamakalpena grahāṇāṁ vihitā mayā,
kenāpi hetunā devo na varṣati mahītale.
iti cintāpare rājñi jajñe vāg açarīriṇī:
cintāṁ jahīhi bhūpāla, prathamo hi mahīyasām;
āçāpurā yathā devī tvayāi 'va paritoṣitā,
tathā prasannā sā divyaṁ rathaṁ divyāstrapūritam
sarvagaṁ dāsyati; kṣipraṁ taṁ samāruhya sattama,
adhijyadhanvā divyāstrajvālānalasuduḥsahaḥ
rohiṇīçakaṭaṁ prāpya rundhi vakrāṁ gatiṁ çaneḥ.
iti pracodito vāṇyā tadā divyāstratejasā
rurodha gamanaṁ sāurer, yathā daçarathaḥ purā.
çāuryātiçayatuṣṭena vikramādityabhūbhuje
tvaddeçe 'vagraho mā bhūd iti tena varo dade.
itthaṁ çaner labdhavaro 'varuhya nagaraṁ yayāu.
tvam evaṁ vartituṁ çakto, bhūṣayāi 'tad varāsanam.
taddāruputrikāvākyapralobhitamanorathaḥ
punar antaḥpuraṁ rājā vimukhaḥ pratyapadyata.

iti pañcaviṅçatikathā

Brief Recension of 25

punaḥ putrikayo 'ktam: rājann ākarṇaya.

tasmin vikramārke rājyaṁ kurvati sati ko 'pi jyotiṣī samāyātaḥ. rājña āçīrvādaṁ dattavān. rājñā pṛṣṭam: saṁprati grahāḥ kīdṛçāḥ? teno 'ktam: deva, parjanyo mandaḥ. uktaṁ ca:

*bhinatti yadi raviputro rohiṇyāḥ çakaṭam atraloke ca
dvādaça varṣāṇi tadā na hi varṣati mādhavo bhūmāu. 1

rājño 'ktam: ko'pi pratīkāro 'sti? teno 'ktam: varuṇaprītyartham anuṣṭhānaṁ

*kriyatām, indraprītyartham ca dānam viprabhojanādipuṇyam ca. tato rājñā caṇḍikālaye pātrāṇi viprā bhūtāvalī pūjitās toṣitāḥ. tathā 'pi parjanyo na varṣati. rājani cintāprapanne sati, svargavācā kathitam: yadā naramāṅsena catuḥṣaṣṭiyoginyas tṛptā bhavanti, tadā devo varṣati. rājñā vicāritam: jalam vinā viçvam pīḍyamānam yady ekena dehena sukhībhavati, tataḥ kim nāmo 'ttamam? ity uktvā devyāḥ puraḥ çiraç chettum ārabdham, tataḥ pratyakṣayā devyā kare dhṛtaḥ: varam vṛṇu. rājño 'ktam: parjanyo varṣatu, lokāç ca sukhinaḥ santu. devyā tathe 'ty uktam. tato vṛṣṭir jātā, dhānyam apāram jātam. rājā nagaram gataḥ.

putrikayo 'ktam: rājann īdṛçam āudāryam yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti pañcaviṅçatimī kathā

Jainistic Recension of 25

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīm kṛtvā yāvat siṅhāsanam adhirohati, tāvat pañcaviṅçatimā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryam bhavati. kīdṛçam tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryām çrīvikramanṛpaḥ ṣaṭtriṅçadrājakulapraṇatapādāravindaḥ ṣaṭtriṅçadrājavinodapātrāiḥ parikaritaḥ sāmrājyalīlāvilāsasukham anubhavati. anyadā caturlakṣajyotiṣkavit ko 'pi gaṇakaḥ pratīhāraniveditaḥ sabhāyām samāgatya rājñaḥ pradattāçīrvādaḥ samucitam āsanam alamcakāra. tato rājñā kām-kām kalām jānāsī 'ti pṛṣṭaḥ prāha: rājan, candrasūryagrahanakṣatratārāṇām cārodayāstavakrāticāravedhāvasthādṛṣṭiçatrumitrabhāvabalābalāis tathā divyāntarikṣotpātabhāumāṅgasvaralakṣaṇavyañjanādyaṣṭāṅganimittena cā 'tītānāgatavartamānasvarūpam jānāmī 'ti. tato bhaviṣyatkālam jijñāsunā rājñā pṛṣṭaḥ punaḥ prāha: rājan, dvādaçavārṣikam durbhikṣam bhaviṣyatī 'ti çrutvā rājā prāha: bho mama rājye na rājanītyullaṅghanam nā 'nītiprarūpaṇam na prajāpīḍanam na puṇyakarmārambhabhaṅgo na brahmadveṣo nā 'nāthakalaho na nirādhāropadravo na paramarmabhāṣaṇam nā 'satyaprarūpaṇā na pāpapravṛttir nā 'karasya karo na devatāpratimābhaṅgo na maharṣisamtāpo na varṇavyavasthātikramaḥ; katham ca durbhikṣasambhavaḥ? tato nāimittikaḥ prāha: rājan, çanāiçcaro yadi rohiṇīçakaṭam bhittvā çukragṛhe maṅgalagṛhe vā yāti, tadā dvādaçavārṣikam durbhikṣam bhavati. yataḥ:

> bhinatti yadi raviputro rohiṇyāḥ çakaṭam, atraloke ca
> dvādaça varṣāṇi tadā na hi varṣati mādhavo bhūmāu. 1

ayam yogo 'smin varṣe 'sti. etad ākarṇya rājñā dānapuṇyahomaçāntikapāuṣṭikādikam karmajāpam prajānimittam prārabdham; param parjanyo na varṣati. tadā nijaprajāpīḍām dṛṣṭvā 'tyantam khedavatā rājñā cintitam: yadi kuṭumbasvāminaḥ paçyataḥ kuṭumbam pīḍyate, sa ca svaçaktyā taccintām na karoti, tadā tat pāpam tasya. yaç ca grāmasvāmī grāmasya pīḍyamānasya cintām na karoti, tat pāpam tasya. yaç ca deçasvāmī deçasya karam gṛhṇāti, pīḍyamānam ca na rakṣati, tadā tat pāpam tasye 'ti kimkartavyatāmūḍho 'bhūd rājā. tāvad ākāçe divyavāg abhūt, yathā: bho rājan, yaḥ kaçcid dvātriṅçallakṣaṇadharaḥ svaçarīrabalim kṛtvā parjanyapūjām karoti, tasya deçe durbhikṣam na bhavati. iti çrutvā rājñā paropakāraparena sattvavatā prajārtham baliḥ kartum ārabdhaḥ. svakaṇṭhe yāvat khaḍgam dattvā çiraçchedam karoti, tāvan meghakumāradevena kare dhṛtaḥ, proktam ca: rājan, tuṣṭo 'smi, yācasva varam. tato rājñā proktam: yadi tuṣṭo 'si, tarhi mama deçe 'dyaprabhṛti durbhikṣam mā bhūt. pratipannam ca tad devena. tenā 'dyā 'pi mālavadeçe

durbhikṣaṁ prāyo na bhavati; annadānaṁ ca tathā dātuṁ ko'pi na jānāti. uktaṁ ca:

näimittikeno 'ktam aho 'tiduṣṭaṁ
durbhikṣam ādvādaçavarṣabhāvi
çrutvā, svadehena payodapūjā
çrīvikrameṇā 'tra kṛtā prajārtham. 2

ato rājann īdṛçam äudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ pañcaviṅçatikathā

26. Story of the Twenty-sixth Statuette

Vikrama and the cow that grants every wish (" Wish-cow ")

Southern Recension of 26

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, asmin siṅhāsana upaveṣṭuṁ sa eva yogyo yasya vikramasyāu 'dāryādayo guṇā bhavanti. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: bho rājan, çrūyatām.

vikramādityasadṛço rājā sattvāudāryadayāvivekadhāiryādiguṇāir nā 'sti. anyac ca: yad uktaṁ tad anyathā na karoti; yac citte sthitaṁ tad eva vadati; yad vacanād āgataṁ tad eva karoti. ataḥ sajjano 'yam. uktaṁ ca:

yathā cittaṁ tathā vāco, yathā vācas tathā kriyā;
citte vāci kriyāyāṁ ca sādhūnām ekarūpatā. 1
upakartuṁ priyaṁ vaktuṁ kartuṁ sneham anuttamam,
sajjanānāṁ svabhāvo 'yaṁ; kene 'nduḥ *çiçirīkṛtaḥ ? 2

ekadā 'maranagaryām indraḥ siṅhāsana upaviṣṭo 'bhūt. tasya sabhāyām aṣṭāçītisahasrarṣīṇāṁ samūha upaviṣṭa āsīt, trayastriṅçatkoṭayo devatāç co 'paviṣṭā āsan, aṣṭāu lokapālāḥ, ekonapañcāçan marudgaṇāḥ, dvādaçā 'dityāç candraç ca, nāradas tumburuç ca, divyāṅganā urvaçīrambhāmenakātilottamāmiçrakeçīghṛtācīmañjughoṣāpriyadarçanāprabhṛtidivyastriya upaviṣṭā babhūvuḥ, sarvo 'pi gandharvagaṇa upaviṣṭo 'bhūt. tasminn avasare nāradenā 'vādi: bhūmaṇḍale vikramasadṛçaḥ kīrtimān paropakārī mahāsattvasaṁpanno rājā nā 'sti. tad vacanam ākarṇya sarvā 'pi devasabhā paraṁ vismayaṁ jagāma. kāmadhenur api bhaṇati: ko 'tra saṁdehaḥ ? vismayo 'pi na kāryaḥ. uktaṁ ca:

dāne tapasi çāurye ca vijñāne vinaye naye
vismayo hi na kartavyo; bahuratnā vasuṁdharā. 3.

tathā ca:

vājivāraṇalohānāṁ, kāṣṭhapāṣāṇavāsasām,
nārīpuruṣatoyānām antarā mahad antaram. 4

tadanantaram indreṇa surabhir bhaṇitā: tvaṁ martyalokaṁ gatvā vikramasya dayāparopakārādīn guṇān niçcitya mama nivedaya. tataḥ surabhir atyantadurbalagorūpaṁ dhṛtvā martyalokaṁ gatā, yāvad vikramārko mārge samāyāti, tāvat svayaṁ tatrā 'tyantadustare pañke nimagnā satī rājānaṁ dṛṣṭvā kātaraṁ çabdaṁ cakāra. rājā 'pi tatsamīpam āgatya yadā paçyati, tadā 'tisaṁkīrṇe dustarapañke nimagnā 'sīt. tatsamīpe vyāghraḥ kaçcit samupaviṣṭo 'sti. rājā tāṁ gām utthāpayati, sā no 'ttiṣṭhati. sūryo 'py astaṁgataḥ. rātrāu vṛṣṭir lagnā. so 'pi tāṁ gām anāthāṁ rakṣaṅs tatrāi 'va sthitaḥ. tataḥ sūryodayo jātaḥ. gāur api rājño dayādhāiryādiguṇān nirīkṣya svayam evo 'tthitā rājānam avadat: bho rājan, ahaṁ surabhidhenus tava dayādiguṇān avalokayituṁ svargāt samāgatā. tarhi pratyayo dṛṣṭaḥ; tvatsadṛço rājā dayāparo bhūtale nā 'sti. ahaṁ prasannā 'smi; varaṁ vṛṇīṣva. rājñā bhaṇitam: tvatprasādān mayi nyūnatā nā 'sti; kiṁ mayā prārthyate? tayo 'ktam: mama vāk kathaṁ niṣphalā bhavati? tarhy ahaṁ tava samīpa eva tiṣṭhāmī 'ti rājñā saha nirgatā. tato rājā yāvat tayā saha rājamārgaṁ gacchati, tāvad brāhmaṇaḥ kaçcid āgatya:

sānandaṁ nandihastāhatamurajaravāhūtakāumārabarhi-
trāsān nāsāgrarandhraṁ viçati phaṇipatāu bhogasaṁkoca-
bhāji,
gaṇḍoḍḍīnālimālāmukharitakakubhas tāṇḍave çūlapāṇer
vāināyakyaç ciraṁ vo vadanavidhutayaḥ pāntu cītkāra-
vatyaḥ. 5

ity āçiṣaṁ prayujyā 'bravīt: bho rājan, ahaṁ dāridryeṇa *siddhaḥ kṛtaḥ; yathā 'haṁ sarvān api janān paçyāmi, māṁ ke'pi na paçyanti. uktaṁ ca:

dāridryāya namas tubhyaṁ! siddho 'haṁ tvatprasādataḥ;
jagat paçyāmi yenā 'haṁ, na māṁ paçyanti kecana. 6

yas tu dāridryamudritaḥ, tasya gṛhe sarvadā sūtakam eva bhavati.

grāsaṁ me pathikāya dehi subhage! hā hā giro niṣphalāḥ.
kasmād? brūhi. sakhe 'sti sūtakam idaṁ. kālāvadhir nā
'sti kim?
yāvajjīvam idaṁ; na jātir aparā; putraprabhāvād idaṁ.
ko jāto mama sarvavittaharaṇe? dāridryanāmā sutaḥ. 7

rājño 'ktam: brāhmaṇa, kiṁ yācyate tvayā? brāhmaṇena bhaṇitam: bho rājan, bhavān āçritakalpavṛkṣaḥ; yāvajjīvaṁ mama dāridrya-

vichittir yathā bhavati, tathā vidheyam. rājño 'ktam: tarhī 'yaṁ kāmadhenus tave 'psitaṁ dāsyati; imāṁ gṛhāṇa. iti tasmāi kāmadhenuṁ prādāt. brāhmaṇaḥ svargasukhaṁ gata iva kāmadhenuṁ gṛhītvā nijasthānaṁ gataḥ. rājā 'pi nijanagaram agāt.

imāṁ kathāṁ kathayitvā puttalikā bhojarājaṁ jagāda: bho rājan, tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīm abhūt.

iti ṣaḍviṅçopākhyānam

Metrical Recension of 26

punaḥ kadācid āroḍhum āsanaṁ samupeyuṣi
bhojabhūbhuji, pāñcālyā vāg avartiṣṭa saṁskṛtā:
tādṛçaṁ sattvam āudāryaṁ dhāiryaṁ ca tvayi jṛmbhate,
tadā 'dhyāssva mahīpāla tadīyam idam āsanam.
kathāṁ brūhī 'ti sā pṛṣṭā çrotuṁ kāutukinā 'munā,
vikramādityacarite sthitām akathayat kathām.
vikramārko 'sti vasudhāmaṇḍalākhaṇḍalaḥ purā,
mamajjur yadyaçorāçāu pūrvarājanyakīrtayaḥ;
yasmin pālayati kṣoṇīṁ saṁkṣobhaparivarjitām,
ajasravitatānekamakhasaṁtarpitāmare,
kadācid amarādhīçaḥ sudharmām amarāiḥ saha
adhyāstā 'nekalokeçamunīçvarapurogamāiḥ
gaṇadevāir asaṁkhyātāiç candreṇa saha mantriṇā,
viçvāvasuprabhṛtibhir gandharvāṇām adhīçvarāiḥ;
ghṛtācī menakā rambhā sahajanyā tilottamā
urvaçī ca sukeçī ca priyadarçanayā saha,
abhitaḥ siddhayaç cā 'ṣṭāu diçām aṣṭādhidevatāḥ,
siṣevire samāgatya mahendrapadapaṅkajam.
tādṛṅmahāsabhāsthāne tiṣṭhadbhir nāradādibhiḥ
prasaṅge vartamāne 'bhūt praçaṅsā guṇināṁ nṛṇām.
tado 'ce nāradaḥ çakraṁ: sarve ca guṇino nṛpāḥ
vikramādityabhūpālam anuroddhuṁ tu ne 'çate.
sattvasāhasasaṁpattir dhāiryāudāryasamanvitaḥ
sa eva jagatīlokaṁ rakṣaty akṣatavikramaḥ.
nāradābhihitād indro vismito vīkṣya pārçvagām
ūce kāmagavīṁ: tasya jñātuṁ gaccha guṇān iti.
upalabhya mahendrājñāṁ surabhiḥ prāpya medinīm
nipatya durvahaçvabhre vavṛte prākṛte 'va gāuḥ.
prachannacaryayā rājā diço bhrāntvā, punaḥ purīm
pratyāgacchan, sa çuçrāva dhenor hiṅsākṛtaṁ rutam.
kravyādavyākule 'raṇye kuto 'yaṁ gor ivā 'ravaḥ ?
mayā vicāraṇīyo 'yam iti prāpa tadāçrayam.
dṛṣṭvā gāṁ çvabhrapatitāṁ dīnāṁ praklinnalocanām
duḥkhād utthātum udyuktāṁ durbalāṁ, so 'nukampataḥ.
parāir hṛtasvaṁ vijñātaṁ, mitraṁ vyasanasaṁgatam,

atithiṁ gṛham āyāntaṁ, svāminaṁ kāryaviplutam,
balād dāsīkṛtaṁ vipraṁ, dhenum evaṁvidhām api,
upekṣate samartho yas, taṁ yamo 'pi na vīkṣate.
iti niçcitya tāṁ pucchamūle dhṛtvā mahābalaḥ,
samutthāpayituṁ ne 'ṣṭe garimāṇaṁ sa bibhratīm.
mā çaṅkatāṁ mahendro māṁ sahāyaṁ nṛpater iti
vililye raviṇā paçcādvaruṇālayavāriṇi.
svapatāu tu paribhraṣṭe prayāte yatra kutracit
duḥkhitā iva, no rejur harito malināmbarāḥ.
tyaktvā 'khilāçāṁ māṁ prāpya gato lokāntaraṁ raviḥ
iti pratīcī saṁdhyāgniṁ martukāme 'va saṁgatā.
tatas tamālamalino nirgatya girigahvarāt
bhallūkānām iva stomas tamisraṁ vyānaçe diçaḥ.
ghūkāir arājake loke mitravyasananikriye
tamoluṇṭākanāsīrapaṭahāir bahu çabditam.
akāṇḍacaṇḍapavanapreritāḥ parito 'mbaram
*ghanagarjāravamuco vyadyutaṅç ca ghanāghanāḥ.
valāhakeṣu nīleṣu dudyute vidyudāvaliḥ,
añjanācalakūṭeṣu dāvapāvakarājivat.
sthūṇāsthūlābhir abhitaḥ pāthodhārābhir udgatāḥ
dhārādharā vasumatīrandhrapūram apūrayan.
samīraçītāir āsārāir vepamānām adhikṣapam
gām ātmanāi 'va prāvṛtya tasthāv eko 'py açaṅkitaḥ.
cāraṁ tejasvināṁ roddhum açakyaṁ mitrahīnayā
maye 'ti çanakāiḥ prāyāc cakite 'va tamasvinī.
asāu citraṁ mahīpālo līlayā çātamanyavīm
māyām atārīd ity uccāiç cakruḥ kalakalaṁ dvijāḥ.
svarṇaçāilāyitaṁ çāilāir, aṇḍajāir garuḍāyitam,
anūrukiraṇāir vyāpte loke kāñcanapiñjarāiḥ;
tirobabhūva timiraṁ bradhnabhānutiraskṛtam.
sarvoparodhitā kasya duḥkhodarkāya no bhavet ?
tato narapatiḥ prātas tām utthāpayituṁ punaḥ
cakre mahāntam udyogaṁ, no 'dasthād īṣad apy asāu.
atrāntare mahān vyāghro vidhāya purato rutam,
lāṅgūladaṇḍam udyamya sāṅgamoṭaṁ vyajṛmbhata.
taṁ vilokya mahīpālaḥ krūrākṛtim upāgatam,
cakitodbhrāntanayanāṁ tāṁ vyavādhād açaṅkitaḥ.
udyamya sa kṣaṇāt pādaṁ vyāttāsyakuharodaraḥ,
utplutya dhenor upari, patito meruvad balī.
tato nṛpaṁ sa çārdūlaḥ kurvāṇo bhāiravaṁ ravam,
nakhāṅkuçena pādena *ghanodghāṭam aghaṭṭayat.
prahāraṁ duḥsahaṁ soḍhvā tasya tīvraṁ mahīçvaraḥ
asinā 'çanikalpena jaghāna paçughātinam.
vyāghro 'pi ghoram āhatya bhūpaṁ dhenujighṛkṣayā
udayuṅkta, sa vego 'bhūd asidhenuparāhataḥ.
tathāi 'va samabhūt, tasya bhūyaç co 'pari bhūpateḥ
sumanaḥpracurā vṛṣṭiḥ sumanaḥkaraniḥsṛtā.

tuṣṭā tatkarmaṇā sā gāur dīpyantī divyayā tviṣā
avocad avanīpālaṁ vinayāvanatānanam:
kāmadhenur ahaṁ vatsa, vijñātuṁ caritaṁ tava
preṣitā diviṣadbhartrā; tuṣṭā 'smi, varaye 'psitam.
prerayantyā varāyā 'sāv ākarṇya surabher vacaḥ,
praṇipatya jagādāi 'vaṁ: mātar me vacanaṁ çṛṇu;
mamā 'bhilāṣo dravyeṣu divyeṣv api na vidyate,
tvaddarçanasudhāprāptiparituṣṭāntarātmanaḥ.
ākarṇya niḥspṛhāṁ vācaṁ tathā dhāiryaṁ ca bhūpateḥ
ālokya, vismitā dhenus tavā 'smī 'ti tam abhyadhāt.
tato vrajañ janādhīço gavā saha nijāṁ purīm,
pradadāu yācamānāya viprāyā 'kiṁcanāya tām.
sā gāur dvijepsitaṁ sarvaṁ dattvā nākam agāt punaḥ.
evam atyadbhutodāracaritāt ko guṇādhikaḥ
asti ced vikramādityād, ucyatāṁ bhojabhūpate!
tatas tadanyānucitaṁ vāsavasye 'dam āsanam;
etadāçāṁ parityajya bhojarāja sukhībhava.
kathayitvā kathām etāṁ vacaso virarāma sā,
so 'pi siṅhāsanāçāyās tathāi 'va nṛpaçekharaḥ.

iti ṣaḍviṅçatikathā

Brief Recension of 26

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājā svarga indrasabhāṁ gataḥ. devagandharvādayaḥ sevitum āgatāḥ. atha tatra praçno jātaḥ, yat: martyaloke vikramāt paraḥ sattvāudāryavān nā 'sti. tāvad indreṇa kāmadhenur dṛṣṭā. tayo 'ktam: kim idaṁ navyam? indreṇo 'ktam: bhūmāu gatvā tasya sattvaṁ parīkṣaṇīyam. tataḥ sā bhūmilokaṁ gatā. rājā 'pi deçaṁ paryaṭan nagaram āgacchati; tāvad vanāntara ekā durbalā vṛddhā gāuḥ paṅke magnā dṛṣṭā. utpāṭitum ārabdhavān, sā no 'tpāṭyate sma. tāvad astaṁgato raviḥ. tāvan meghamālā andhakārīkṛtya varṣanti. tāvad vyāghra ekas tatrā 'yātaḥ; tata ātmavastreṇa gāṁ saṁveṣṭya rājā svayaṁ digambara eva sthitaḥ. tato bhāsvān udgataḥ. atha tasya niçcayaṁ dṛṣṭvā dhenor vācā jātā: rājan, prasannā 'smi, varaṁ vṛṇu. rājño 'ktam: mama ko'py abhilāṣo nā 'sti. dhenvo 'ktam: yadi tava kāryaṁ nā 'sti, tarhi yathā devasamīpe tvatsamīpe vasāmi. tatas tayā saha rājā mārge nirgataḥ. atha mārga ekena vipreṇa rājñe svastiḥ kṛtā: rājann āhāraṁ dehi. rājñā kāmadhenur dattā.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti ṣaḍviṅçatimī kathā

Jainistic Recension of 26

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam adhirohati, tāvat ṣaḍviṅçatitamā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ sāmrājyaṁ karoti. anyadā dvātriṅçallakṣadevadevāṅganāpraṇatapādāravindaḥ çrīpurandaraḥ svargasabhāyāṁ prāha: ākarṇayata

bho devāḥ! sāṁpratarṁ manuṣyaloke paraprāṇatrāṇapravīṇadhurīṇo na vikramād anyaḥ ko'pi dhanyaḥ. etad devendravacanam ākarṇya sarve 'pi devā devāṅganāç ca vismayasmeralocanāç cetasi cintayāṁ cakruḥ: aho dhanyaḥ khalv ayaṁ vikrama-nṛpaḥ, yasyāi 'vaṁ svayaṁ nākināyakaḥ stutiṁ karoti. atrāntare ko'pi devas tad devendravacanam açraddadhānaḥ svamitraṁ prati prāha:

sarvatro 'ktiç ca yuktiç ca yātu tattvānupekṣiṇī;
prāṇāḥ prabhutvasaṁpatteḥ prathame khalu viçrutāḥ. 1

etad ākarṇya tanmitraṁ dvitīyo devaḥ prāha: tarhi svayam āvāṁ tatra gatvā vilokayāvaḥ. iti vimṛçya dvāv api devāu vikramaparīkṣārthaṁ pṛthivyām āyātāu. atrāntare 'çvāpahṛto 'ṭavyām ekākī paryaṭann asti vikramaḥ. tatrāi 'ko dhenurūpam ādhāya kṣāmadehaḥ palvale paṅkamagno bhūtvā sthito rājānaṁ dṛṣṭvā hambhā-çabdam akarot. taṁ çabdaṁ çrutvā rājā tatrā 'yāto yāvad açvād avatīrya kṛpayā gāṁ paṅkād apakarṣati, tāvad dvitīyaḥ siṅharūpaṁ kṛtvā pucchāchoṭakampita-bhūmaṇḍalaḥ siṅhanādajanitasakalaçvāpadakarṇajvaraḥ samāyātaḥ. taṁ siṅha-rūpaṁ dṛṣṭvā rājā cintitavān:

hiṅsrāḥ santi sahasraço 'pi vipine çāuṇḍīryavīryoddhatās;
tasyāi 'kasya punaḥ stuvīmahi mahaḥ siṅhasya viçvottaram;
keliḥ kolakulāir mado madakalāiḥ kolāhalaṁ nāhalāiḥ,
saṁharṣo mahiṣāiç ca yasya mumuce sāhaṁkṛte huṁkṛte. 2

ato yady enāṁ gāṁ durbalāṁ çabdāyamānāṁ muktvā yāsyāmi, tadā 'yaṁ siṅhaḥ kṣaṇenāi 'nāṁ vināçayiṣyati. tad adya rātrāv atrāi 'vā 'syā rakṣāṁ kariṣyāmi. yato yaḥ kaçcid ātmaçaktāu satyāṁ svāmikāryaṁ mitravyasanapratīkāram anāthatrāṇaṁ svavākpratipālanaṁ yācitaprasādaṁ paropakāraṁ ca na karoti, taṁ muktvā nā 'nyo 'jñaḥ. iti rājā rātrāu khaḍgam ādāya dhenurakṣām akarot. prabhāte ca devāu pratyakṣībhūya purandarapraçaṅsāṁ nijāgamanakāraṇaṁ ca kathayitvā tuṣṭāu varaṁ dadatuḥ. rājño 'ktam: yuṣmatprasādena sarvam asti, na kenāpi prayojanam. tatas tābhyām uktam: amoghaṁ devadarçanam; ato gṛhāṇe 'māṁ kāmadhenum iti tāṁ dattvā gatāu devāu. rājā tu kāmadhenum ādāya svapurīm āgacchann ekena yācakena prārthitaḥ; prārthanābhaṅgabhīrus tasmāi tāṁ kāmadhenum adāt. uktaṁ ca:

çrutvā praçaṅsāṁ surarājakḷptāṁ,
kṛtvā parīkṣāṁ ca, surapradattām
yaḥ prārthito 'dād iha kāmadhenum,
aho vadānyo bhuvi vikramo 'yam. 3

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ ṣaḍviṅçatikathā

27. Story of the Twenty-seventh Statuette

Vikrama reforms a gambler

Southern Recension of 27

punar api rājā yāvat siṅhāsana upaveṣṭuṁ prayatate, tāvad anyā puttalikā bhaṇati: bho rājan, yasya vikramasyāu 'dāryādayo guṇā bhavanti, so 'smin siṅhāsana upaveṣṭuṁ kṣamaḥ. bhojeno 'ktam:

bhoḥ puttalike, kathaya tasyāu 'dāryādiguṇavṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

vikramārko rājā pṛthivīparyaṭanārthaṁ nagarān nagaram ekam agamat. tatratye rājāno 'tīvadhārmikāḥ çrutismṛtivihitānuṣṭhānatatparās tatrasthitān brāhmaṇādicaturvarṇān samyak paripālayanti; sarvo 'pi lokaḥ sadācārarato 'tithipriyo dayāparaç ca. rājā vikramas tatra pañca dināni sthāsyāmī 'ti kaṁcid atimanoharaṁ devālayaṁ gatvā devaṁ namaskṛtya rañgamaṇḍapa upaviṣṭaḥ. tatrāntare kaçcid rājakumāra ivā 'timanohararūpo dukūlavastradharo nānālaṁkaraṇālaṁkṛtaḥ karpūrakuñkumāgarumṛgamadādisugandhamilitacandanaliptatanur veçyābhiḥ saha tatrā 'gatas tābhiḥ saha nānāvidhakāmakathāprastāvavinodādikaṁ vidhāya punas tābhiḥ saha nirgataḥ. rājā 'pi taṁ dṛṣṭvā ko 'yam iti vicārayan sthitaḥ. tato dvitīyadivase sa ekākī dīnavadano vastrādirahitaḥ kāupīnamātraçeṣaḥ samāgatya devālayarañgamaṇḍape papāta. rājā taṁ dṛṣṭvā bhaṇati: bho devadatta, pūrvedyus tvaṁ vastrālaṁkaraṇādyalaṁkṛtaçarīro 'si rājakumāra iva veçyābhiḥ sevyamāno 'tra samāgataḥ; adya katham īdṛçakaṣṭadaçāṁ prāpto 'si? teno 'ktam: bhoḥ svāmin, kim etad ucyate? ahaṁ pūrvedyus tathāi 'va sthitaḥ; idānīṁ dāivayogād evaṁ tiṣṭhāmi. tathā hi:

ye vardhitāḥ karikapolamadena bhṛñgāḥ,
protphullapañkajarajaḥsurabhīkṛtāñgāḥ,
te sāṁpratam pratidinaṁ kṣapayanti kālaṁ
nimbeṣu cā 'rkakusumeṣu ca dāivayogāt. 1

*sarasasahakāratālīparimalakelīparāyaṇo madhupaḥ,
adhunā hy atha niyativaçād arkavane çarabhasaṁkule bhramati. 2

ye vardhitāḥ kanakapañkajareṇumadhye
mandākinīvimalanīlatarañgamadhye,
te sāṁpratam pratidinaṁ khalu rājahaṅsāḥ
çāivālajālajaṭilaṁ jalam āçrayante. 3

api ca:

vātāndolitapañkajacyutarajaḥpiñgāñgarāgojjvalo
yaḥ çṛṇvan kalakūjitaṁ madhulihāṁ saṁjātaharṣotsavaḥ,
kāntācañcupuṭāvalambitabisagrāsagrahe 'py akṣamaḥ,
so 'yaṁ samprati haṅsako marugataḥ kaṣṭaṁ tṛṇaṁ yācate. 4

api ca: karmaṇā niyamito janaḥ kiṁ kaṣṭaṁ na prāpnoti? tathā co 'ktam:

brahmā yena kulālavan niyamito brahmāṇḍabhāṇḍodare,
viṣṇur yena daçāvatāragahane kṣipto mahāsaṁkaṭe,

rudro yena kapālapāṇipuṭako bhikṣāṭanaṁ sevate,
sūryo bhrāmyati nityam eva gagane, tasmāi namaḥ karmaṇe. 5

rājñā bhaṇitam: ko bhavān? teno 'ktam: ahaṁ dyūtakāraḥ. rājño 'ktam: tvaṁ dyūtakrīḍāṁ jānāsi kim? teno 'ktam: dyūtaviṣaye 'ham eva vicakṣaṇaḥ. anyac ca: sārīkrīḍāṁ jānāmi. paraṁ dāivam eva balavat. uktaṁ ca:

gajabhujaṁgavihaṁgamabandhanaṁ,
çaçidivākarayor grahapīḍanam,
matimatāṁ ca samīkṣya daridratāṁ,
vidhir aho balavān iti me matiḥ. 6

tathā ca:

nāi 'vā 'kṛtiḥ phalati, nāi 'va kulaṁ na çīlaṁ,
vidyā 'pi nāi 'va, na ca yatnakṛtā 'pi sevā;
bhāgyāni pūrvatapasā khalu saṁcitāni
kāle phalanti puruṣasya yathāi 'va vṛkṣāḥ. 7

rājño 'ktam: bho devadatta, tvam atīvaprājñaḥ; katham evam atipāpe dyūtakarmaṇi buddhiṁ karoṣi? teno 'ktam: prājño 'pi puruṣaḥ karmaṇā preryamāṇaḥ kiṁ na kariṣyati? tathā co 'ktam:

kiṁ karoti naraḥ prājñaḥ preryamāṇaḥ svakarmabhiḥ?
prāg eva hi manuṣyāṇāṁ buddhiḥ karmānusāriṇī. 8

rājñā bhaṇitam: bhoḥ sāumya, dyūtaṁ mahāpāpamūlam; sarveṣāṁ vyasanānām āçrayo dyūtavidhiḥ. uktaṁ ca:

bhavanam idam akīrtiç, coraveçyādisadma,
vyasanapatir, udagrāpannidhiḥ pāpabījam;
viṣamanarakamārgeṣv agrayāyī 'ti martyaḥ
ka iva viçadabuddhir dyūtakāryaṁ karoti? 9

tathā ca:

kvā 'kīrtiḥ kva daridratā kva vipadaḥ kva krodhalobhādayaç,
cāuryādivyasanaṁ kva ca, kva narake duḥkhaṁ mṛtānāṁ nṛṇām?
cetaç ced gurumohato na ramato dyūtaṁ vadanty unnatāḥ;
prājño yad bhuvi durjaneṣu nikhile naṣṭeṣu ca smaryate. 10

tasmāt kāraṇān mahāpāpāni saptavyasanāni buddhimatā tyājyāni. uktaṁ ca:

dyūtamāṅsasurāveçyākheṭacāuryaparāṅganāḥ
mahāpāpāni saptāi 'va vyasanāni tyajed budhaḥ. 11

anyac ca: yas tv ekavyasanayuktaḥ sa niyamena naçyati; kiṁ punaḥ saptavyasanābhibhūtaḥ? uktaṁ ca:

dyūtād dharmasutaḥ, palād iha bako, madyād yador nandanaḥ,
çakro jāratayā, mṛgāntakatayā sa brahmadatto nṛpaḥ;

coratvāc ca yayātir, anyavanitāsañgād daçāsyo mahān,
ekāikavyasanād dhatā iti narāḥ, sarvāir na ko naçyati ? 12

atas tvayā 'py etāni vyasanāni tyājyāni. teno 'ktam: bhoḥ svāmin mamāi 'tad eva jīvanam; kathaṁ parityajyate ? yadi tvaṁ mamo 'pari kṛpāṁ vidhāya kamapi dhanopārjanopāyaṁ kathayiṣyasi, tarhy ahaṁ dyūtaṁ tyajāmi. asminn avasare videçavāsināu dvāu brāhmaṇāv āgatya devālayāikadeçe samupaviṣṭāu, parasparaṁ mantrayantāu; tatrāi 'keno 'ktam: mayā ca sarvo 'pi piçācalipikalpo 'valokitaḥ. tatrāi 'vaṁ likhitam asti: asya devālayasye 'çānabhāge pañcadhanuḥpramāṇe dīnārapūritaṁ ghaṭatrayaṁ sthāpitam asti. tatsamīpe bhāiravasya pratimā 'sti. bhāiravaṁ svaraktena secayitvā grāhyam iti. tadā rājā tasya vacanam ākarṇya tatra gatvā svadeharaktena yāvad bhāiravaṁ siñcati, tāvat prasannena bhāiraveṇa bhaṇitam: bho rājan, prasanno 'smi, varaṁ vṛṇīṣva. rājño 'ktam: yadi mama prasanno 'si, tarhy asmāi dyūtakārāya dīnārapūritaṁ ghaṭatrayaṁ dehi. tato bhāiraveṇa tad dhanaṁ dyūtakārāya dattam. dyūtakāro 'pi rājānaṁ stutvā nijasthānaṁ gataḥ. rājā vikramo 'pi nijanagaram āgataḥ.

imāṁ kathāṁ kathayitvā puttalikā rājānam abravīt: bho rājan, tvayy evam āudāryādayo guṇā vidyante yadi, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīm āsīt.

iti saptaviṅçopākhyānam

Metrical Recension of 27

punar ārodhum āyāntaṁ kadācid avanīpatim
siṅhāsanasthitā sālabhañjikā vyājahāra tam:
sarvatrā 'py upakāritvaṁ tvayi tādṛçam asti cet,
ārohe 'daṁ mahendrasya bhojendra mahad āsanam.
kiṁ tat paropakāritvaṁ tasya kāruṇyakāraṇam ?
mamā 'karṇanalolasya kathyatāṁ kalabhāṣiṇi.
iti tatpreritā çrotuṁ saptaviṅçatikāṁ kathām
paropakāraçīlasya vikramārkasya sā 'bhyadhāt:
vikramādityabhūpālaḥ kadācid guptacaryayā
carann eko 'vanīṁ prāpa candravatyāhvayaṁ puram,
anekalokasaṁkīrṇaṁ nānāvaraṇabhāiravam,
somasūryapathollāsaṁ brahmāṇḍam iva yad babhāu.
sa tatra netrasubhagaṁ karaṇānalpaçilpakam
rathyādevagṛhaṁ prāpya viçaçrāma çramāpaham.
atrāntare sakṣurikaḥ kvaṇatkanakabhūṣaṇaḥ
pañcaṣāir āgataḥ ṣiḍgāiḥ paṭīraparipāṇḍuraḥ;
hastatālakṛtāṭopāiḥ prahasadbhiḥ parasparam,
sa tatra paricikrīḍe tāir icchālāpibhiḥ kṣaṇam.

sa vihṛtya viṭāiḥ kāmaṁ subhagaṁmanyatājaḍāiḥ
yāpayitvā 'tapakrūrāṁ velāṁ ca svagṛhaṁ yayāu.
vadanenā 'tidīnena netrayugmena majjatā,
adhareṇa vivarṇena çuṣyatā kaṇṭhatālunā,
tam eva prāptam anyedyur dhṛtakāupīnamekhalam
dadarça malinākāraṁ tatrāi 'va vasudhāpatiḥ.
avidūreṇa niçvasya tam āsīnaṁ nareçvaraḥ
dayāvadātaḥ papraccha vyathām apanayann iva:
bibhrad atyujjvalaṁ veṣaṁ bhadra pūrvedyur āgataḥ,
adye 'dṛçīṁ daçāṁ prāpya vartase; vada kāraṇam.
evaṁ taduditaṁ çrutvā pratyavocat sa bhūpatim:
çrutenā 'pi kim etena? tathā 'pi kathayāmi te.
ahaṁ durodarā yatra dīvyāmy akṣāir aharniçam,
gatāgataṁ ca jānāmi *glahānāṁ divyapaṇḍitaḥ;
hastyaçvamantriçakaṭavyūhadurbhedavarmaṇaḥ
jāne buddhibalaṁ cā 'pi caturaṅgasya devane.
nipuṇo 'haṁ dhanādāne, balino 'pi parājitāḥ;
evaṁ samartho 'py aniçaṁ dāivād adya parājitaḥ,
daçām etādṛçīṁ prāpya bhramāmi vidhinā hataḥ.
dāivaṁ balaṁ paraṁ loke, pāuruṣaṁ tu nirarthakam,
iti vākyam anādṛtya jīvataḥ pāuruṣaṁ vṛthā.
nirviṇṇahṛdayasyāi 'vaṁ tasyā 'karṇya vaco nṛpaḥ
babhāṣe punar apy evaṁ kṛpayo 'padiçann iva:
abhimānaṁ dhanaṁ satyaṁ pratiṣṭhāṁ ca vināçayan
mā dīvyā 'kṣāiḥ sakhe bhūyo, yeno 'detī 'dṛçī daçā.
evam ākarṇya bhūpālam ūce sa kitavāgraṇīḥ:
bho bhavān evam ācaṣṭa hā kaṣṭam iti vañcitaḥ;
tāuryatrikaṁ satkavitā çāstracaryāsamādhayaḥ
adhyātmavidyā dyūtasya nā 'nukurvanti kiṁcana.
jātānām atra saṁsāre dyūtakelīm ajānatām
mūḍhatvāpahataṁ janma tiraçcām iva niṣphalam.
tvaṁ rasaṁ na vijānīṣe darodarasamudbhavam;
mā dīvye 'ti na mā brūyāḥ; sakhā 'si, kuru matpriyam.
iyaṁ darodarakrīḍā duḥkhāyā 'stu sukhāya vā,
na jihāsati naç cetas, tato māṁ mā nivāraya.
yataḥ sakhāyaṁ māṁ brūṣe, tenā 'haṁ nāthavāṅs tvayā;
mitralakṣaṇam ālambya mama duḥkham apākuru.
nirdiçyāi 'va jayaṁ dātuṁ mitreṇā *'pi na çakyate;
dhanadānasahāyena tvaṁ mamā 'lambanaṁ bhava.
kitavagrāmaṇīvākyam idam ākarṇya, sasmitam
atho 'citaṁ kariṣyāmī 'ty uktvā tūṣṇīṁ nṛpo 'bhavat.
atrāntare dvāu pathikāu deçāntarasamāgatāu
adhidevālayaṁ sthitvā cakrāte bhāṣaṇaṁ mithaḥ:
devatā 'sti manaḥsiddhir indrakīlādrikandare,
aṣṭadikkalpitās tatra prāsādasthāṣṭabhāiravāḥ.
*aṣṭāṅganiḥsṛtāi raktāir ādāv evā 'ṣṭabhāiravān
pūjayitvā, tato devyāi baliṁ dadyād galodbhavāiḥ;

evaṁ kṛtavataḥ puṅsaḥ pratuṣṭā sā tu devatā
prasannā vāñchitaṁ datte; tāṁ draṣṭuṁ na vayaṁ kṣamāḥ.
iti tadvacanotkṣiptaḥ sa bhūpaḥ çakraparvatam
gatvā 'drākṣīn manaḥsiddhiṁ manaḥsiddhipradāyinīm.
pranaṣṭam ajñānatamaḥ, praphullaṁ hṛdayāmbujam,
tadālokād abhūd asya lokasye 'vā 'rkadarçanāt.
vidhāya svasya vihitaṁ rājā vidhivad āhnikam,
samārāddhuṁ ca rudhirāis tām āicchat sahabhāiravām.
chettuṁ tasmin nijāṅgāni khaḍgene 'cchati, tatkṣaṇāt
kare dhṛtvā tam ācaṣṭa: varaye 'ti varārthinam.
tato vavre varaṁ devīṁ matvā: māṁ mitrarakṣiṇam
yo yayāce purā, tasmāi dhanaṁ dehi maye 'psitam.
tathe 'ti vikramārkasya prītaye prītamānasā
gulikām anvahaṁ divyām abhīṣṭadhanadāyinīm
dattvā tasmāi, kṣaṇād devī manaḥsiddhis tirodadhe.
vikramādityabhūpālaḥ kṛtvā karma sudāruṇam,
kṛpayā gulikāṁ dattvā kitavāya, purīm agāt.
pāñcālikāi 'vam ācakhyāu vikhyātāṁ bhojabhūbhuje
imām ākhyāyikāṁ, so 'pi jahāu siṅhāsanaspṛhām.

iti saptaviṅçatikathā

Brief Recension of 27

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājā mahīṁ paryaṭan yoginīpuraṁ gataḥ. tatra mahākālikālaye 'ṣṭagavākṣaramyaṁ tapovanaṁ sarovaraṁ cā 'sti. tatra racanāṁ dṛṣṭvā rājā kṣaṇam upaviṣṭaḥ. tāvad divyacandanavastrālaṁkārabhūṣitas tāmbūlamukhaḥ sadṛçadvipuruṣasahitaḥ ko'pi çrīmān pumān āgatya gavākṣa upaviṣṭaḥ kṣaṇaṁ sthitvā punar api nirgataḥ. rājā tu ko 'yam iti vicārya tatrāi 'vā 'staparyantaṁ sthitaḥ. tāvat sa eva puruṣo dīnānanaḥ kravyāda ūrdhvakaccha āgataḥ. rājño 'ktam: bho mahāpuruṣa, tvaṁ gatadine ramyaḥ çrīmān dṛçyase sma; saṁprati kim īdṛçīṁ daçāṁ gataḥ? teno 'ktam: mame 'dṛçaṁ karma. rājño 'ktam: kas tvam? teno 'ktam: dyūtakāro 'ham; rājan, sāriphalaṁ sotkaṇṭhaṁ ca caturaṅgaṁ ca kapardakaṁ co 'ccalitamuṣṭiṁ ca gatāgataṁ *ca daçacatuṣkaṁ ca cīraṇīyaṁ ca dhūlikāṁ ca khelituṁ jānāmi. çabdaḥ çapathaḥ sarvam asatyam; dāivam eva satyam. rājño 'ktam: yady evaṁ jānāsi, tato 'vakalā bhavati, vastrāṇi hāryante, tarhi tvaṁ kiṁ khelasi? teno 'ktam: rājan, indrapadād apy amṛtād api tasmin dyūte priyo mahāraso 'sti. tad ākarṇya vihasya ca rājā tūṣṇīṁ sthitaḥ. teno 'ktam: haṁho mitra, yadi madarthe pathyaṁ karoṣi, tarhi çriyam ānayāmi. rājño 'ktam: devo yad ādiçati, tat kariṣye. evaṁ vadatos tayor dvāu mahāntāu devālayam āgatāu, parasparaṁ goṣṭhī jātā kilā 'smin kalpe: aṣṭabhāiravāṇām aṣṭāṅgaraktaṁ yadi dīyate, kaṇṭharaktaṁ kālikāyāi ca, tatprasannadevatābhyo manīṣitaṁ prāpyate. tad ākarṇya rājñā 'ṣṭāṅgaraktam aṣṭabhāiravebhyaḥ kaṇṭhagataṁ kālikāyāi ca dattam. devyo 'ktam: rājan, prasannā 'smi, varaṁ vṛṇu. rājño 'ktam: yadi prasannā 'si, tarhy asya dyūtakārasya hārikā mā 'bhūt. devyā tathe 'ty uktam; rājā dyūtakāram abheṭayitvā gataḥ.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti saptaviṅçatimī kathā

Jainistic Recension of 27

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvat saptaviṅçatimā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. sa cā 'nyadā pṛthvīkāutukavilokanāya paryaṭan kvāpi pure devagṛhe gataḥ. tāvat tatra ko'pi pumān atyantodbhaṭaveṣabhāg āyātaḥ; taṁ dṛṣṭvā rājñā cintitam: nūnam ayaṁ ko'pi dhūrta iva saṁbhāvyate, yataḥ:

asārasya padārthasya prāyeṇā 'ḍambaro mahān;
na hi tādṛg dhvaniḥ svarṇe yādṛk kāṅsye prajāyate. 1

tataḥ kṣaṇaṁ sthitvā sa gataḥ. punar dvitīyadine jīrṇakarpaṭakhaṇḍakṛtakāupīno dīnavadanaḥ samāyāto rājñā kāraṇaṁ pṛṣṭaḥ prāha: bhoḥ sāttvika, kiṁ pṛcchasi? ahaṁ dyūtakṛt; adya mayā krīḍāṁ kurvatā sarvasvaṁ hāritam; kiṁciddeyabhayenā 'trā 'yāto 'smi. yataḥ:

nahaghaṭṭhākāra *paṇḍura sajjaṇadujjaṇahūya
*sūṇādeulaseviye *tujjha pasāyaī jūya? 2

tadā rājñā taddīnatvaṁ prekṣyā 'sādhāraṇayā kṛpayā proktam: bhoḥ çṛṇu!

dyūtena dhanam icchanti, mānam icchanti sevayā,
bhikṣayā bhogam icchanti, te dāivena viḍambitāḥ. 3

etad ākarṇya sa prāha: bhos tvaṁ dyūtasukhaṁ na jānāsi; yato 'mṛtaṁ nāmamātram, bhojanaṁ savikāram, bhūṣaṇam abhimānamātrasukham, strīsukham aviçvāsavirasam, gītanṛtyavādyatrayaṁ parādhīnam, adhyātmasukham asādhyam; tasmād asāre saṁsāre sāraṁ dyūtasukham, yato 'sya layaprārthanāṁ yogino 'pi kurvanti. yataḥ:

yad dāye dyūtakārasya, yat priyāyāṁ viyoginaḥ,
yad rādhāvedhino lakṣye, tad dhyānaṁ me tvayi prabho. 4

etad ākarṇya rājñā cintitam: aho kaṣṭam!

ajñānaṁ khalu kaṣṭaṁ krodhādibhyo 'pi sarvapāpebhyaḥ;
arthaṁ hitam ahitaṁ vā na vetti yenā 'vṛto lokaḥ. 5

tatas tasya rājñā çikṣā dattā. tena co 'ktam: yadi tvaṁ paropakāraparāyaṇo 'si, tarhi mamāi 'kaṁ kāryaṁ kuru. rājño 'ktam: yadi dyūtavyasanaṁ tyajasi, tadā karomi. teno 'ktam: evaṁ bhavatu. tataḥ proktam: ratnasānuparvate manaḥsiddhidevatā 'sti; tatprāsādāgre kūpo 'sti; tasya dvāram ekasmin kṣaṇe saṁkucati, dvitīyeno 'dghaṭati. yas tatra lāghavena praviçya jalam ānayati, tena devyāḥ snānaṁ karoti, pūjāṁ vidhāya svaçirasā baliṁ datte, tasya devatā 'bhīpsitaṁ varaṁ dadāti. paraṁ mayāi 'tan na bhavati. etad ākarṇya rājā tatra gataḥ svalāghavena nīram ānīya snānaṁ pūjāṁ ca kṛtvā yāvat svaçiro baliṁ karoti, tāvad devatayā pratyakṣībhūya varo dattaḥ. rājā tu taṁ varaṁ dyūtakārasya dāpayitvā svapurīm agāt. uktaṁ ca:

kūpodakena pravidhāya devyāḥ
snānaṁ supūjāṁ svaçirobaliṁ ca,
labdhaṁ varaṁ dyūtakṛte prayacchann,
aho vadānyaḥ khalu vikramo 'yam. 6

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ saptaviṅçatikathā

28. Story of the Twenty-eighth Statuette

Vikrama abolishes the sacrificing of men to a bloody goddess

Southern Recension of 28

punar api rājā yāvat siṁhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, asmin siṁhāsana āudāryādiguṇayukto vikrama ivo 'paveṣṭuṁ kṣamaḥ, nā 'nyaḥ. bhojeno 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryādiguṇavṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

vikramāditye rājā pṛthivīparyaṭanārthaṁ nirgato nagaram ekam agamat. tatra nagarasamīpe vimalodakā nadī pravahati. nadītīre nānāvidhakusumaphalopaçobhitaṁ vanam āsīt. tanmadhye 'timanoharaṁ devatāyatanam abhūt. rājā tatra nadījale snātvā devaṁ namaskṛtya devālaya upaviṣṭaḥ. tatrāntare catvāro vāideçikāḥ samāgatya rājasamīpa upaviṣṭāḥ. tato rājā tān aprākṣīt: bho yūyaṁ, kutaḥ samāgatāḥ? tatra kenacid uktam: vayaṁ pūrvadeçād āgatāḥ. rājño 'ktam: tatradeçe kiṁ-kim apūrvaṁ dṛṣṭam? teno 'ktam: svāmin, mahad apūrvaṁ dṛṣṭam; yat prāṇān haste gṛhītvā samāgatāḥ. rājño 'ktam: tat kim? teno 'ktam: tatradeçe vetālapurī vartate. tatra çoṇitapriyā devatā 'sti. tatrastho mahājano rājā ca pratisaṁvatsaraṁ svamanorathapūraṇārthaṁ tasyāi devatāyāi puruṣopahāraṁ prayacchati. tasmin dine ko'pi vāideçikaḥ samāyāti yadi, tarhi tam eva nihatya devatāgre paçum iva samarpayanti. vayam api tasminn eva dine mārgavaçāt taṁ nagaraṁ prāptāḥ; tatratyā asmān samuddhartuṁ samāgatāḥ. tac chrutvā vayaṁ prāṇān haste gṛhītvā palāyya samāgatāḥ. etan mahad āçcaryam asmābhir dṛṣṭam. tac chrutvā rājā vikramas tatra gatvā devatāyatanam atibhayaṁkaraṁ ca vilokya devatāṁ namaskṛtya stāuti:

brahmāṇī kamalendusāumyavadanā, māheçvarī līlayā,
kāumārī ripudarpanāçanakarī, cakrāyudhā vāiṣṇavī,
vārāhī ghanaghoragharghararavā 'py, āindrī ca vajrāyudhā,
cāmuṇḍā gaṇanātharudrasahitā, rakṣantu māṁ mātaraḥ. 1

iti stutvā raṅgamaṇḍapa upaviṣṭaḥ. tasminn avasare kaçcid dīnavadano mahājanāiḥ saha vādyapuraḥsaraṁ samāyātaḥ. rājā 'pi taṁ dṛṣṭvā manasi vicārayati: ayam eva devatābalinimittaṁ mahājanāiḥ samānītaḥ. tato 'tyantadīnavadano dṛçyate. asminn avasare mama çarīraṁ dattvā 'muṁ mocayiṣyāmi. idaṁ çarīraṁ çatavarṣāṇi sthitvā sarvathā nāçam eva yāsyati; ataḥ svadehavyayenā 'pi dharmaḥ kīrtiç co 'pārjanīyā. uktaṁ ca:

calā lakṣmīç calāḥ prāṇāç calo deho 'pi yāuvanam,
calācalaç ca saṁsāraḥ, kīrtir dharmaç ca niçcalaḥ. 2

anyac ca:

anityāni çarīrāṇi, vibhavo nāi 'va çāçvataḥ,
nityaṁ saṁnihito mṛtyuḥ, kartavyo dharmasaṁgrahaḥ. 3

tathā ca:

arthāḥ pādarajopamā, girinadīvegopamaṁ yāuvanaṁ,
mānuṣyaṁ jalabindulolacapalaṁ, phenopamaṁ jīvitam;
dharmaṁ yo na karoti niçcalamatiḥ svargārgalodghāṭanaṁ,
paçcāttāpahato jarāpariṇataḥ çokāgninā dahyate. 4

evaṁ vicārya rājā tān mahājanān uvāca: bho mahājanāḥ, ayaṁ dīnavadanaḥ kutra nīyate? tāir uktam: amuṁ devatāyāi balinimittaṁ dāsyāmaḥ. rājño 'ktam: kiṁ kāraṇam? tāir uktam: devatā 'nena puruṣopahāreṇa tuṣṭā saty asmanmanorathaṁ pūrayiṣyati. rājño 'ktam: bho mahājanāḥ, ayam atyantālpatanuḥ paraṁ bhītaç ca. asya çarīropahāreṇa devatāyāḥ kā tṛptir bhaviṣyati? tasmād amuṁ muñcata; aham eva tadarthaṁ mama çarīraṁ dāsyāmi. ahaṁ puṣṭāñgo 'smi, mama māṅsopahāreṇa devatā tṛptā bhaviṣyati. ato māṁ mārayitvā tasyāi balir dīyatām. iti bhaṇitvā taṁ vimucya rājā svayam eva devatāyāḥ purato gatvā svakhaḍgaṁ yāvat kaṇṭhe pātayati, tāvad devatayā khaḍgaṁ dhṛtvā bhaṇitaḥ: bho mahāsattva, tava dhāiryeṇa paropakāreṇa ca saṁtuṣṭā 'smi; varaṁ vṛṇīṣva. rājño 'ktam: bho devi, yadi mama prasannā 'si, tarhy adyaprabhṛti puruṣamāṅsopahāraṁ parityaja. devatayā tathā 'stv iti bhaṇitam. mahājano rājānaṁ vadati: bho rājan, tvaṁ sukhanirabhilāṣaḥ san parārtham eva khedaṁ vahasi, mahādruma iva. tathā hi:

svasukhanirabhilāṣaḥ *khidyase lokahetoḥ
pratidinam, athavā te vṛttir evaṁvidhāi 'va;
anubhavati hi mūrdhnā pādapas tīvram uṣṇaṁ,
çamayati paritāpaṁ chāyayā cā 'çritānām. 5

rājā 'pi teṣām anujñāṁ gṛhītvā nijanagaram agamat.

iti kathāṁ kathayitvā puttalikā rājānam avadat: bho rājan, tvayy evaṁ dhāiryam āudāryaṁ vidyate yadi, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīm āsīt.

ity aṣṭāviṅçopākhyānam

Metrical Recension of 28

bhūyo 'pi rājā bhojānāṁ kṛtapūrvāhnikakriyaḥ
athā 'ṣṭāviṅçatitamīm abhyayāt sālabhañjikām;
tadā taṁ prekṣya sā bhūpam avocat putrikā vacaḥ:
çṛṇu rājendra. yasmiṅs tu vikramādityasāhasam,
tena bhūpena vastavyam atra siṅhāsanottame.

tac chrutvā bhojarājo 'pi putrikām idam abravīt:
kīdṛçī vikramārkasya sattvasāhasaçaṅsinī
kathā ? kathaya tāṁ mahyam iti, sā nṛpam abravīt:
ākarṇaya varāṁ tasya varṇayāmi kathām iti.
kadācid vikramādityaḥ prājyaṁ rājyaṁ prapālayan
āçcaryam ālokayituṁ paribabhrāma bhūtale.
dvīpād dvīpāntaraṁ ramyaṁ nagarān nagarāntaram,
parvatāt parvataṁ gacchan paçyati smā 'dbhutāni saḥ.
kasyacin nagarasyā 'tha savidhe vividhadrumam
vanaṁ, navānāṁ cūtānāṁ prachāyaṁ paçyati sma saḥ.
tatra puṣpāsavāmattabhṛṅgasaṁgītameduram,
pramattakokilakulapracurīkṛtapañcamam,
pravālapuṣpacūḍālaçākhāçatanirantaram,
mākandamāṅsalachāyaṁ viçramārtham açiçrayat.
tadānīm eva catvāro deçāntaranivāsinaḥ
puruṣā bhūruhaṁ prāpya taṁ tatra samupāviçan.
tadā rājā 'pi tāiḥ sārdhaṁ goṣṭhīṁ kurvan guṇottamām,
kuçalapraçnapūrvaṁ tān apṛcchat praçnakovidaḥ:
kasmād deçāt kimarthaṁ vā prāptā yūyam imāṁ mahīm ?
yuṣmadadhyuṣite deçe kā 'pūrvā vartate kathā ?
iti te tena bhūpena pṛṣṭāḥ pratyavadan vacaḥ:
kathayāmaḥ kathāṁ kāṁvā nṛpate bhavate vayam.
didṛkṣavo vayaṁ deçān deçāntaram ihā 'gatāḥ,
apūrvaṁ kimapi prāptā viṣayaṁ viçrutādbhutam;
tatrā 'smākaṁ vadhe prāpte bhayena prapalāyitāḥ,
kathaṁcin nirgatā deçāt tasmāt prāptā mahīm imām.
iti teṣāṁ vacaḥ çrutvā sa rājā sāhasapriyaḥ:
vadhaḥ kathaṁ vā yuṣmābhiḥ prāpta ity āha tān vacaḥ.
vijñāpayāmas tat sarvam iti te nṛpam abruvan.
asti vistāri nagaraṁ vetālanagarābhidham,
pracaṇḍagopurāṭṭālapatākāçatasaṁkulam.
tatrā 'sti devatā kācin, nāmnā sā çoṇitapriyā;
prāsāsiçūlaparaçupāçāṅkuçadhanurdharā,
naramāṅsapriyā; tāṁ tu nāthante tatravāsinaḥ:
devi naḥ pūrayā 'bhīṣṭaṁ, dāsyāmas te naraṁ balim.
iti tāir yācitā teṣāṁ pūrayet sā manorathān,
tatas te kaṁcana naraṁ gṛhītvā mārgagāminam,
devatāyāḥ purastāt taṁ nihanyur nirghṛṇā narāḥ.
evaṁ pratidinaṁ tatra hanyante bahavo narāḥ.
vayaṁ vāideçikās tatra vṛttāntānabhivedinaḥ
prāptāḥ; prāptāis tu tatratyāir javenāi 'va jighṛkṣyate;
*ākalayya tadākūtam āgatā atra bhūpate.
tatra cāi 'vaṁvidhāṁ deva devīm adrākṣma he vayam.
iti vāideçikāir ukto vikramārko visṛjya tān,
āçcaryam ālokayitum agāt taṁ deçam ādarāt.
tatra citrapaṭachedapatākāçatasūcitam,
jhillikāmukharottuṅgasālamaṇḍalamaṇḍitam,

pretakaṅkakulākrāntanaramajjāvasāsavam,
54 pranṛttavetālakulakaratālabhayaṁkaram,
kūjatkroṣṭugaṇākruṣṭāiḥ kākakaṅkakulākulāiḥ
ācitaṁ narakaṅkālāiḥ sarvataḥ parvatopamāiḥ,
57 pramītanaramastiṣkapiçitāiḥ picchilāyitam,
tālāṅkurasamīpasthaṁ caṇḍikāyatanaṁ yayāu.
tatra vitrāsitajane sāhasāṅko narādhipaḥ
60 kapālatatiraktānnapātrapāçāṅkuçāsibhiḥ
mātuluṅgābhayābhyāṁ ca çobhitāṣṭabhujāṁ tadā
prāṇaṅsīd devatāṁ dṛṣṭvā praveçānantarātmanā;
63 stutvā ca tāṁ narapatis tatrāi 'va samupāviçat.
atrāntare te katicit kutaçcid dharidantarāt
tūryakāhalanirghoṣāiḥ pūrayanto diço daça,
66 sphāyatpraharaṇoddyotaprahatākhiladṛkpathāḥ,
prabadhya kaṁcana naraṁ raktamālyānulepanam,
ājagmur ālayaṁ devyā dayāgandhavivarjitāḥ.
69 tatra baddhaṁ naraṁ dṛṣṭvā dīnaṁ saṁçuṣyadānanam,
sāhasāṅkasya nṛpater dayā *jajñe jitātmanaḥ.
vicāritaṁ ca tene 'tthaṁ dhīreṇā 'tmavivekinā:
72 calā lakṣmīç calāḥ prāṇāç cañcale ratiyāuvane,
sadā calati saṁsāro, dharmakīrtī sadā sthire.
anityāni çarīrāṇi, vibhavo nāi 'va çāçvataḥ,
75 nityaṁ saṁnihito mṛtyuḥ, kartavyo dharmasaṁgrahaḥ.
tan madīyena dehena mocayāmy enam āturam.
avocad evaṁ ca sa tān puruṣān puñjitāujasaḥ:
78 bhoḥ kimartham ihā 'nāiṣṭa baddhvāi 'naṁ bahavo naram ?
ity uktās te nṛpatinā pratyūcuḥ pramitākṣaram:
balyarthaṁ devatāyās tu. tad enaṁ muñcatā 'turam,
81 chindhi macchira eve 'ti mocayām āsa taṁ naram,
vadhyāṁ mālāṁ ca tatkaṇṭhād ātmakaṇṭhe nyaveçayat;
sāṭṭahāsas tataḥ so 'pi ruddho naddhaçiroruhaḥ,
84 padmāsane samāsīno devatārthe çiro dadāu.
sahasā khaḍgam udyamya tathāi 'naṁ hantum udyatāḥ;
vikramādityasattvena te vyatiṣṭhanta viklavāḥ.
87 tato devāç ca puṣpāṇi vavṛṣus tasya mūrdhani,
pratyakṣībhūya devī sā rājānam idam abravīt:
he rājaṅs te prasannā 'smi, vṛṇīṣva varam uttamam.
90 iti devyā samādiṣṭo rājā vacanam abravīt:
yadi me tvaṁ prasannā 'si, dayayā devi *bhāvini
adyaprabhṛti mātas tvaṁ mā gṛhṇīṣva naraṁ balim.
93 tathe 'ti tadvacaḥ sā ca mānayām āsa devatā;
sarve ca vismayaṁ prāptāḥ praçaçaṅsuç ca taṁ janāḥ.
tato rājā svanagaraṁ jagāma jayatāṁ varaḥ.
96 itthaṁ sattvaṁ ca dhāiryaṁ ca vidyate yadi te nṛpa,
evaṁ siṅhāsanavaraṁ tvam adhyāsitum arhasi.

ity aṣṭāviṅçatikathā

BRIEF RECENSION OF 28

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā deçāntarisamīpād rājñā vārttā pṛṣṭā. teno 'ktam: deva, mārgamāṇo 'haṁ vañcitaḥ. pūrvasyāṁ diçi çoṇitapuraṁ nāma nagaram. tatra māṅsapriyā devatā. tatra yaḥ ko'pi manovāñchitaprāptyarthaṁ devyāi *puruṣaṁ dampatī vā mānayati, prāpte 'bhilāṣe krītvā, athavā mārge gacchantaṁ dhṛtvā, devyā upaharati. tatre 'dṛçī rītiḥ. tarhi bhāgyena nistīrṇo 'smi. tad ākarṇya rājā tasmin sthāne gatvā devyāyatanaṁ dṛṣṭavān; snātvā namaskārapūrvakastutiṁ kṛtvā rājā tatro 'paviṣṭaḥ. tāvat tūryavādyagītanṛtyahāhākāraphūtkāraṁ kurvāṇo 'bhyāgacchañ jano dṛṣṭaḥ. rājñā kṛpākuleno 'ktam: bho ramyaṁ devyāi dīyate, ayaṁ durbalo dṛçyate; tad enaṁ tyaktvā puṣṭena mama çarīreṇa devī tṛpyatām. ity uktvā taṁ puruṣaṁ mocayitvā maraṇagītanṛtyapūrvaṁ çiraç chettum ārabdham. tāvat tasya sattvena prasannayā devyo 'ktam: varaṁ vṛṇu. rājño 'ktam: tvayā naro balir na grāhyaḥ. devyā mānitam. rājā nagaraṁ gataḥ.

putrikayo 'ktam: rājann īdṛçaṁ sattvaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

ity aṣṭāviṅçatimī kathā

JAINISTIC RECENSION OF 28

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad aṣṭāviṅçatimā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ. sa cā 'nyadā kāutukāt pṛthivyāṁ paryaṭan kvāpi pure bahir āmravane sthitaḥ. tatra catvāraḥ puruṣā vāideçikāḥ samāyātāḥ. tāiḥ saha rājā deçavārttāṁ kurvan kimapy apūrvaṁ pṛṣṭavān. tāiḥ proktam: kiṁ pṛcchasi? vayaṁ dāivena jīvitāḥ smaḥ. tato rājñā pṛṣṭam: kasmāt? tāir uktam: pūrvasyāṁ diçi vetālapuraṁ nagaram; tatra çoṇitapriyā devatā; sā naramāṅsapriyā 'tyantaṁ saprabhāvā ca. tasyā yaḥ kaçcid bhaktiṁ karoti, sa narabaliṁ datte. tatra ca tadarthaṁ naro mūlyena gṛhyate, vāideçiko vā balena dhriyate. tatra vayaṁ gatās tatratyalokāir balyarthaṁ dhriyamāṇā mahatā kaṣṭena palāyya 'trā 'yātāḥ. etad ākarṇya rājā kāutukena tatra gato yāvad devatāgṛhe yāti, tāvad ekaḥ kaçcid vāideçikas tatratyāir dhṛto 'sti. sa ca varākaḥ kampamānadehaḥ snānaṁ kārayitvā kaṇṭhe puṣpamālāṁ prakṣipya mahotsavena devatābhavane balyartham ānīyamāno 'sti. taṁ dṛṣṭvā rājā karuṇārdracittaç cintitavān: aho dhig etān pāpino ye svakīyāihikamātrakārye puruṣavadhaṁ kurvanti; dhik tad devatvam api yatra jīvahiṅsayā krīḍā; yataḥ:

savve *niyasuhakañkhī savve *niyadukkhabhīruṇo jīvā;
savve vi *jīviyapiyā savve maraṇāü bīhanti. 1
ekassa kae niyajīviyassa *vahuyāü jīvakoḍīu
dukkhe *ṭhaventi je ke, tāṇaṁ kiṁ māmayaṁ *jīyaṁ. 2

tad adya yadi mama paçyato 'sya prāṇā yānti, tarhi kā mama kṛpā? kā çaktiḥ? kiṁ ca sattvam? ato yena kena prakāreṇāi 'naṁ rakṣayāmi. iti manasi sampradhārya rājñā proktam: bho lokāḥ, muñcatāi 'naṁ varākaṁ durbalam; māṁ puṣṭāñgaṁ gṛhṇīta, yena devatā yuṣmākaṁ çīghraṁ prasannā bhavati. etad ākarṇya te sarve 'pi vismitāç cintayāṁ cakruḥ: aho prāyeṇa sarveṣāṁ prāṇināṁ prāṇabhayaṁ mahābhayam; yataḥ:

tyajed ekaṁ kulasyā 'rthe, grāmasyā 'rthe kulaṁ tyajet;
grāmaṁ janapadasyā 'rtha, ātmārthe pṛthivīṁ tyajet. 3

ayaṁ tu pumān svaprāṇān parakārye tṛṇam iva tyajan ko'pi mahān sāttvikaḥ. tato rājā tān puraḥsthitān viralīkṛtya taṁ puruṣaṁ pūrvadhṛtaṁ svahastena muktvā khaḍgam ādāya yāvat kaṇṭhachedaṁ karoti, tāvad devatayā pratyakṣībhūya kare dhṛtaḥ, proktaṁ ca: bhoḥ sāttvika kṛpāpara yācasva varam. tato rājñā proktam: devi, yadi tuṣṭā 'si, tarhi jīvahiṅsāṁ tyaja. tatas tayā tyaktā hiṅsā. tato vismayasmerāir lokāiḥ praçaṅsito rājā svapurīm agāt. uktaṁ ca:

balyartham ānītam atīvadīnaṁ
svaprāṇadānena naraṁ vimocya,
yo 'tyājayaj jīvavadhaṁ ca devyā,
na vikramāt ko'pi paropakārī. 4

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyām aṣṭāviṅçatikathā

29. Story of the Twenty-ninth Statuette

Vikrama's lavishness praised by a bard

Southern Recension of 29

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyayā puttalikayā bhaṇitam: bho rājan, yasya vikramasyāu 'dāryādayo guṇā vidyante, sa evā 'tra siṅhāsana upaveṣṭuṁ kṣamaḥ, nā 'nyaḥ. bhojeno 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryādiguṇavṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

ekadā vikramārko rājā rājanyakumārāir upāsyamānaḥ sabhāyām upaviṣṭo 'bhūt. tadā kaçcit stutipāṭhakaḥ samāgatya:

yāvad vīcītaraṁgān vahati suranadī jāhnavī puṇyatoyā,
gacchann ākāçamārge tapati dinakaro bhāskaro lokapālaḥ,
yāvad vajrendranīlasphaṭikamaṇimayaṁ vidyate meruçṛṅgaṁ,
tāvat putrāiç ca pāutrāiḥ svajanaparivṛto bhuñkṣva rājyaṁ nṛpāla. 1

ity āçiṣam uktvā rājānaṁ stāuti: bho rājan,

yathā sarati jīmūtaṁ mayūro grīṣmapīḍitaḥ,
tṛṣitaḥ *pṛcchate toyaṁ, tathā 'haṁ tava darçanam. 2

ahaṁ himavannikaṭanivāsī tathā 'pi tava kīrtiṁ samākarṇya dūrād āgato 'smi. tava kīrtyā saptārṇavā medinī maṇḍitā. tathā hi:

karpūrād api kāiravād api dalatkundād api svarnadī-
kallolād api ketakād api calatkāntādṛgantād api,
dūronmuktakalaṅkaçaṁkaraçiraḥçītāṅçukhaṇḍād api,
çvetābhis tava kīrtibhir dhavalitā saptārṇavā medinī. 3

bho rājan, tvam arthijanakalpadrumaḥ. aham adya daridratayā mukto 'smi. anyac ca: asminn avasare rājā smartavyaḥ; yathā tvam atra rājyaṁ kurvan sakalārthilokam ātmasamaṁ karoṣi, tatho 'ttarasyāṁ diçi himavadīçānabhāge jambīranagare dhaneçvaro nāma rājā 'rthināṁ dāridryaduḥkhaṁ nivārya dhanapatīn karoti. ekadā tena dhaneçvareṇa māghaçuddhasaptamīdivase vasantapūjā kṛtā. sarvo 'pi videçavāsī yācakajanaḥ samāyātaḥ. tasminn avasare tena rājñā dānārtham aṣṭādaçakoṭisuvarṇaṁ dattam. evam āudārya-guṇagariṣṭhaḥ sa rājā. asmin deçe tvam eka eva dṛṣṭo 'si mayā. tasya vacanaṁ çrutvā rājā bhāṇḍāgārikam āhūyā 'bhaṇat: bho bhāṇḍāgārika, amuṁ stutipāṭhakaṁ bhāṇḍāgāraṁ nītvā mahārhāṇi ratnāni darçaya. tato 'yaṁ yāvanti ratnāni gṛhīṣyati, tāvanti gṛhṇātu. tadanantaraṁ bhāṇḍāgārikas taṁ bhāṇḍāgāraṁ nītvā divyāny anekāni ratnāny adarçayat. stutipāṭhako 'pi svepsitāni ratnāni gṛhītvā paripūrṇamanoratho rājasamīpam āgatya bhaṇati: bho rājan, tava prasādād ahaṁ dhanapatir jāto 'smi. navā 'pi nidhayo mama haste prāptāḥ. idānīṁ tava sādṛçyaviṣayam atikrāntaṁ hiraṇyagarbhādayo 'pi na bibhrati; yato mahāparābhavādidoṣaṁ prāptāḥ. tvaṁ punaḥ sarvakālam atitejasvī. atas te tavo 'pamānabhūtā na bhavanti. tathā hi:

> labdhārdhacandra īçaḥ, kṛtakaṅsabhayaṁ ca pāuruṣaṁ viṣṇoḥ,
> brahmā 'pi nā-'bhijātaḥ, keno *'pamimīmahe nṛpa
> bhavantam? 4
> vedhā vedanayā 'viṣṭo, govindo 'pi gadādharaḥ,
> çubhaḥ çūlī viṣādī ca, *devaṁ keno 'pamīmahe ? 5

evaṁ stutvā sa brahmāyur bhave 'ty āçiṣaṁ dattvā nijasthānaṁ gataḥ.

iti kathāṁ kathayitvā puttalikā bhojarājam avadat: bho rājan, tvayy evam āudāryaṁ vidyate yadi, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīm āsīt.

ity ekonatriṅçopākhyānam

Metrical Recension of 29

punaç ca bhojarājas tad āruruksur varāsanam,
ekonatriṅçikāṁ tatra purāṇīṁ putrikām agāt.
tataḥ sā putrikā vācam uvāca taṁ narādhipam:
vikramādityanṛpater iva te yadi bhūpate
āudāryaṁ dānaçīlatvam, ārohāi 'tad varāsanam.
tām avocat tato bhojaḥ punaḥ pāñcālikāṁ vacaḥ:
vada me katham etasya dharmāudārye dharāpateḥ.
iti sā putrikā pṛṣṭā bhūpatiṁ punar abravīt:
çṛṇu bhojapate. vikramārke çāsati medinīm,
nirīti nirjitārāti tadrājyaṁ rañjitaprajam,

samṛddhaṁ dhanadhānyābhyāṁ, saṁpūrnaṁ sarvasaṁpadā,
çobhate sma bhuvaṁ prāptaḥ svargaloka ivā 'paraḥ.
tadā sa vikramādityo mūkādibhyo 'pi yad dhanam
dadāti, tat koṭisaṁkhyāṁ samatītyāi 'va vartate.
sarvadā jāgarūko 'sāu sarvam evaṁ vicintayet:
kiyad rājyaṁ, kiyān koçaḥ, kiyān āyaḥ, kiyān vyayaḥ?
kiṁ kartavyam akartavyam, ucitānucite ca ke?
kiṁ tyājyaṁ, kim upādeyaṁ, kaḥ kālo vartate 'dhunā?
kaḥ prastāvaḥ, kva vā snehaḥ, kā māitrī, kutra vā priyam?
kebhyo 'lpaṁ bahu vā kebhyo deyaṁ, kutra kutūhalam?
abalasyā 'py avayaso yasyāi 'te pravarā guṇāḥ,
saphalaṁ jīvitaṁ tasya, sa eva puruṣottamaḥ;
etāç ca vikramāditye vidyante guṇasaṁpadaḥ.
sa rājā sarvasāmantāiḥ sacivāiç ca samantataḥ,
padavākyapramāṇajñāir vidvadbhir vedapāragāiḥ,
kavibhir gāyakāiç cāi 'vaṁ vandivṛndāir aninditāiḥ,
vādyeṣu tāḍyamāneṣu tateṣu suṣireṣu ca
*prāvīṇaṁ paramaṁ prāptāiḥ pūrṇapāuruṣapuṅgavāiḥ,
sabhām adhyāsta tāṁ sākṣāt sudharmām iva vṛtrahā.
tāvad deçāntarād eko bhaṭṭas tatra samāgamat,
sa praçastapadāir vācāṁ vistarāis tatra cā 'stuvat:
vikramādityanṛpate, vijitārātimaṇḍala,
ciraṁ jīva sukhaṁ jīva samaṁ jīva suhṛjjanāiḥ.
bhuvane bhuvanākalpa kalpadrumaghanātiga
kīrtayanti tvadāudāryaṁ savaneṣu vanīpakāḥ.
çrīpacelima mānye 'dya; bhāgyāni mama bhūpate
ākarṇayā 'vadhānena, vadānyānāṁ çiromaṇe.
asty uttarasyām āçāyām amareçapuropamam
pūrvottare himavataḥ puraṁ daçapuraṁdamam;
vīro vijayaseno 'bhūn nṛpatis tatra dhārmikaḥ;
tatkulīno 'dhunā çāsti dharaṇīṁ rājaçekharaḥ.
tasminn apūrvaṁ kimapi draṣṭuṁ vijñāpayāmi te.
sa māghaçuddhasaptamyāṁ sāmantanṛpasevitaḥ
vasantotsavam ātene vadānyānāṁ purogamaḥ.
tatrā 'gatān viçeṣeṇa viduṣo vividhān kavīn,
dīnāturadaridrādīn arthinaḥ, pārthivottamaḥ
yathārhaṁ ca yathāvidyaṁ yathāpātraṁ yathāguṇam
yathākāmaṁ suvarṇādyāi ratnāir vasanabhūṣaṇāiḥ
toṣayām āsa, te 'py āsan yathāpratyarthi kāmadāḥ.
evaṁ vadānyam adrākṣaṁ tatra taṁ rājaçekharam;
tatrā 'pi bhavadāudāryaṁ praçaṅsanty eva paṇḍitāḥ.
tad atra vikramāditya bhuvane 'pi purūravāḥ
tvatsamo nṛpatir nā 'sti dānamānaparākramāiḥ.
ity evaṁ bahudhā bhūpaḥ çlāghamānaṁ vanīpakam
atiprasaṅgena kṛtam iti taṁ sa nyavārayat.
tataḥ koçagṛhādhyakṣaṁ samāhūyā 'vadan nṛpaḥ:
bho bhāṇḍāgārika bhavān bhāṇḍāgāram imaṁ mama

bhaṭṭaṁ prāpaya, tatratyaṁ dhanaṁ cā 'smāi pradarçaya;
yad vasv apekṣate tatra, tad gṛhṇātu yathepsitam.
evaṁ sa bhūpatis tatra taṁ dhanāiḥ samabhāvayat;
atha koçagṛhādhyakṣo rājānam idam abravīt:
çṛṇu rājendra, pūrvedyur vittaṁ vijñāpayāmi te
dhanajātaṁ kiyat tatra, sāvadhānaṁ manaḥ kuru.
yo yatra bhuvi nā 'kṛtye viniyukto bhaven naraḥ,
tadvyayāyāu samālokya *vijñapto vibhavo 'nvaham.
yas tu samyag anālokya vibhuṁ vijñāpayiṣyati,
nindanti nītikuçalā nityaṁ tam adhikāriṇam.
yaḥ svāminaṁ vañcayituṁ yal lekhye saṁgataṁ likhet,
dhruvaṁ sa yāti nirayaṁ yāvaccandradivākaram.
etad ākarṇya nṛpatiḥ koçādhyakṣam abhāṣata:
vyayaḥ kiyān dhanasye 'ti, tataḥ so 'pi vyajijñapat:
bho bhūpate māghaçuddhanavamyāṁ mañgale dine
tavā 'ñgarañgabhogādi tyāgaṁ sevakavetanam
vihāya, vijñāpayāmi dharmavyaya iyān iti:
sāuvarṇaṭañkakoṭīnāṁ tripañcāçat, tataḥ param
ṣaṣṭilakṣaṁ sādhakānāṁ, çatānāṁ pañcakaṁ tathā,
dharmalekhyeṣu likhitam āste tava dharāpate.
evaṁ dharmas tad āudāryaṁ tava yady asti bhūpate,
tataḥ siṅhāsanam idaṁ samadhyāsitum arhasi.

ity ekonatriṅçatikathā

Brief Recension of 29 [This, in mss. of BR, is 12

dvādaçyā putrikayo 'ktam: rājann ākarṇaya.

vikrame rājyaṁ kurvati sati vīraseno nāma rājā. tasya ko'pi māgadhaḥ samāgataḥ; tena rājñe yathocito brahmaçabdaḥ kṛtaḥ. tato vīrasenaṁ varṇayati: ko'pi vīrasenasadṛça udāro nā 'sti. gatadine vasantapūjāyāṁ dravyakoṭir dattā. evaṁ sa rājā daridrabhañjanaḥ. tato vikramas tuṣṭaḥ; tataḥ koçādhyakṣa ākāritaḥ; rājño 'ktam: ayaṁ bandī koçagṛhe neyaḥ, yāvatā 'yaṁ tuṣyati, tāvad dravyam asmāi deyam. tatas teno 'ktam: deva, tyāgabhogavarjaṁ jāto vyayo rājñā parijñātavyaḥ. evam uktvā pattraṁ darçitam: pañcāçat koṭayaḥ. iyad dravyaṁ māghaçuddharavisaptamyāṁ *vyayīkṛtam.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti dvādaçamī kathā

The Jainistic Recension has here "Sign-reader." See below, p. 238.

30. Story of the Thirtieth Statuette

The clever mountebank

SOUTHERN RECENSION OF 30

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, yas tu vikrama ivāu 'dāryādiguṇayuktaḥ, so 'smin siṅhāsana upaviçatu. rājā 'bravīt: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

ekadā sakalasāmantarājakumārāir upāsyamāno vikramo rājā siṅhāsana upaviṣṭo 'bhūt. tasmin samaye kaçcid āindrajālikaḥ samāgatya brahmāyur bhave 'ty āçiṣam uktvā bhaṇati: bho deva, tvaṁ sakalakalābhijñaḥ; tava samīpam āgatyā 'nekāir āindrajālikāir lāghavāni darçitāni; tarhy adya mamāi 'kaṁ lāghavaṁ suprasannena nirīkṣaṇīyam. rājño 'ktam: ne 'dānīm avasaro 'smākam; snānabhojanavelā jātā; prabhāte drakṣyāmaḥ. tataḥ prabhāte lāghavī mahākāyo mahāçmaçrubhir dedīpyamānavadanaḥ kare khaḍgaṁ gṛhītvā 'timanoharayā striyā kayācid yukto rājasabhām upaviṣṭo rājñe namaçcakāra. tadā tatratyāir adhikāribhis taṁ mahākāyaṁ dṛṣṭvā savismayāiḥ pṛṣṭam: bho vīra, ko bhavān, kutaḥ samāgataḥ ? teno 'ktam: ahaṁ mahendrasya sevakaḥ, kadācit svāminā çapto bhūmaṇḍale patitas tiṣṭhāmi. iyaṁ mama bhāryā. adya devadāityānāṁ mahad yuddhaṁ prārabdham; tarhy ahaṁ tatra gacchāmi. ayaṁ rājā vikramādityaḥ paranārīsahodaraḥ; asya samīpe bhāryāṁ nikṣipya yuddhārthaṁ gamiṣyāmi. tac chrutvā rājā 'pi paraṁ vismayaṁ gataḥ. tenā 'pi rājasamīpe bhāryāṁ nikṣipya rājñe nivedya sakhaḍgena yāvad gaganaṁ praty utpatitaṁ tāvad ākāçe mahān bhāiravārāvo re re māraya māraya ghātaya ghātaye 'ti vāg abhūt. atha sarve 'pi sabhāyām upaviṣṭā lokā ūrdhvamukhāḥ sakāutukam apaçyan. tadanantaraṁ muhūrte gate rājasabhāmadhye gaganāt sakhaḍgo raktaliptas tasyāi 'ko bāhuḥ patitaḥ. tadā sarvāir ālokya bhaṇitam: aho mahān ayaṁ vīraḥ saṁgrāme pratibhaṭāir hataḥ; tasyāi 'kaḥ sakhaḍgo bāhuḥ patitaḥ. evaṁ vadati sabhopaviṣṭe jane punaḥ çiraç ca papāta; tataḥ kabandhaç ca patitaḥ. taṁ dṛṣṭvā tasya yoṣitā bhaṇitam: bho deva, mama bhartā raṇāñgaṇe yuddhaṁ vidhāya çatrubhir nihataḥ. tasye 'daṁ çiraḥ sakhaḍgo bāhuç ca kabandho 'pi patitaḥ. tarhi sa me priyo yāvad divyāñganābhir na vriyate, tāvad ahaṁ tadantikaṁ gamiṣyāmi. mamā 'gnir dīyatām. tasyā vacanaṁ çrutvā rājā 'bravīt: bhoḥ putrike, kimartham agnipraveçaṁ kariṣyasi ? tvām ahaṁ nijaputrīm iva paripālayāmi. rakṣā 'tmaçarīram. tayo 'ktam

bho deva, kim abhidhīyate ? yannimittam etac charīraṁ sthitaṁ sa mama svāmī raṇāñgaṇe pratibhaṭāir nipātitaḥ. idānīm etac charīraṁ kasya kṛte rakṣayāmi ? anyac ca: tvayā 'py etan na vācyam; yataḥ pramadāḥ pativartmagā iti vicetanāir api viditam. tathā hi:

çaçinā saha yāti kāumudī, saha meghena taḍit pralīyate;
pramadāḥ pativartmagā iti pratipannaṁ hi vicetanāir api. 1

tathā ca smṛtiḥ:

mṛte bhartari yā nārī samārohed dhutāçanam,
sā 'rundhatīsamācārā svargaloke mahīyate. 2
yāvac cā 'gnāu mṛte patyāu bhāryā 'tmānaṁ pradāhayet,
tāvan na mucyate sā hi strī çarīrāt kathaṁcana. 3
mātṛkaṁ pāitṛkaṁ cāi 'va yatra cāi 'va pradīyate,
kulatrayaṁ punāty eṣā bhartāraṁ yā 'nugacchati. 4

tathā ca:

tisraḥ koṭyo 'rdhakoṭī ca yāni romāṇi mānave,
tāvat kālaṁ vaset svarge bhartāraṁ yā 'nugacchati. 5
vyālagrāhī yathā vyālaṁ balād uddharate bilāt,
tathā strī patim uddhṛtya saha tenāi 'va modate. 6
durvṛttaṁ vā suvṛttaṁ vā sarvapāpakaraṁ tathā,
bhartāraṁ tārayaty eṣā bhāryā dharmeṣu niṣṭhitā. 7

anyac ca: rājan, patihīnāyāḥ striyo jīvitenā 'pi prayojanaṁ na bhavati. uktaṁ ca:

dīnāyāḥ patihīnāyāḥ kiṁ nāryā jīvite phalam ?
çmaçānavaṭavac cāi 'va çarīraṁ niṣprayojanam. 8
mitaṁ dadāti hi pitā, mitaṁ bhrātā, mitaṁ sutaḥ;
amitasya ca dātāraṁ bhartāraṁ kā na pūjayet ? 9 kiṁ ca:
api bandhutayā nārī bahuputrā guṇāir yutā,
çocyā bhavati sā nārī patihīnā tapasvinī. 10 tathā ca:
gandhāir mālyāis tathā dhūpāir vividhāir bhūṣaṇāir api,
vāsobhiḥ çayanāiç cāi 'va vidhavā kiṁ kariṣyati ? 11
nā 'tantrī vādyate vīṇā, nā 'cakro vartate rathaḥ,
nā 'patiḥ sukham āpnoti nārī bandhuçatāir api. 12
daridro vyasanī vṛddho vyādhito vikalas tathā,
patitaḥ kṛpaṇo vā 'pi, strīṇāṁ bhartā parā gatiḥ. 13
nā 'sti bhartṛsamo bandhur, nā 'sti bhartṛsamaḥ suhṛt,
nā 'sti bhartṛsamo nātho, nā 'sti bhartṛsamā gatiḥ. 14
vāidhavyasadṛçaṁ duḥkhaṁ strīṇām anyan na vidyate;
dhanyā sā yoṣitāṁ madhye mriyate bhartur agrataḥ. 15

ity evam uktvā 'gnidānārthaṁ rājñaḥ pādayoḥ papāta. rājā 'pi tasyā vacanaṁ çrutvā karuṇārasārdrāntaḥkaraṇaḥ sañ chrīkhaṇḍādibhiç

citāṁ viracya tasyā anujñāṁ dadāu. sā 'pi rājñaḥ sakāçād anujñāṁ prāpya bhartṛçarīreṇa sahā 'gniṁ praviveça. tataḥ sūryo 'stamagāt. prabhāte rājā saṁdhyādikaṁ karmā 'nuṣṭhāya siṅhāsana upaviṣṭo yāvat sakalasāmantarājakumārādibhir upāsyate, tāvat sa eva nāyakaḥ pūrvavat khaḍgahasto dīrghākāro dedīpyamānavigrahaḥ samāgatya rājñaḥ kaṇṭhe kalpatarukusumagrathitāṁ parimalalubdhamadhukaranikurumbanirantarāṁ mālāṁ nidhāye 'ndrādeçaṁ tasmāi nivedya nānāvidhayuddhagoṣṭhīṁ kathituṁ pravṛttavān. tatas taṁ samāgataṁ dṛṣṭvā sarvā sabhā vismayaṁ gatā; rājā 'pi vismayaṁ gataḥ. punas tena bhaṇitam: bho rājan, aham asmāt sthānāt svargaṁ gataḥ. tatra mahendrasya dāityānāṁ mahān saṁgrāmo 'bhūt. tasmin samaye bahavo rākṣasā nipātitāḥ, kecana palāyya gatāḥ. yuddhāvasāne devendreṇa saprasādam ahaṁ bhaṇitaḥ: bho nāyaka, cirād dṛṣṭo 'si. etāvantaṁ kālaṁ kutra sthito 'si ? tato mayā bhaṇitam: ahaṁ svāminaḥ çāpād etāvanti dināni bhūloke sthito 'smi. adya svāmino dāityāiḥ saha yuddhaṁ prāptam iti çrutvā sāhāyyārtham āgato 'smi. tadā 'tiprasannacittena mahendreṇa bhaṇitam: bho nāyaka, tvayā 'dyaprabhṛti bhūlokaṁ prati na gantavyam; tava çāpasyā 'vasānam abhūt; tavā 'haṁ prasanno 'smi, gṛhāṇāi 'tat kanakavalayaṁ navaratnakhacitam iti svakarān muktaṁ valayaṁ mama haste svayam evā 'muñcat. punar mayā bhaṇitam: bhoḥ svāmin, atrāgamanasamaye vikramārkasamīpe bhāryā nikṣiptā mayā; tāṁ gṛhītvā jhaṭ iti punaḥ samāgacchāmī 'ti purandaram uktvā samāgato 'smi. tvaṁ paranārīsahodaraḥ; sā mama bhāryā dātavyā; tayā saha punaḥ svargalokaṁ gamiṣyāmi. rājā tad vacanaṁ çrutvā vismayaṁ gatvā tūṣṇīm abhūt. punas tenā 'vādi: bho rājan, kim iti joṣam āsyate ? rājasamīpasthāir bhaṇitam: tava bhāryā 'gniṁ praviṣṭā. teno 'ktam: kimartham ? tatas te niruttarībhūtās tūṣṇīm āsan. tadā tena bhaṇitam: bho rājan rājaçiromaṇe paranārīsahodara sakalārthilokakalpadruma vikramabhūpāla, brahmāyur bhava. aham āindrajālikaḥ; mayāi 'tad indrajālavidyālāghavaṁ darçitam. rājā 'pi vismayam āpa. asminn avasare bhāṇḍāgārikeṇā 'gatyo 'ktam: bho rājan, pāṇḍyarājena svāminaḥ karaḥ preṣitaḥ. rājño 'ktam: kiṁ preṣitam ? teno 'ktam: svāmin, avahitamanāḥ çṛṇu.

aṣṭāu hāṭakakoṭayas, trinavatir muktāphalānāṁ tulāḥ,
pañcāçan madagandhalubdhamadhupā *dhūraṁdharāḥ sindhurāḥ,
açvānāṁ triçataṁ, prapañcacaturaṁ paṇyāṅganānāṁ çataṁ,
çrīmadvikramabhūmipāla bhavatas tat pāṇḍyarāṭpreṣitam. 16

tato rājñā bhaṇitam: bho bhāṇḍāgārika, etat sarvam āindrajālikāya dīyatām. tadā tena tat sarvaṁ dattam.

imāṁ kathāṁ kathayitvā puttalikā bhojarājam avadat: bho rājan, tvayy evam āudāryaṁ vidyate cet, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīm āsīt.

iti triṅçopākhyānam

Metrical Recension of 30

punaḥ siṅhāsanavaram ārodhuṁ bhojam āgatam
avocat triṅçikā tatra purāṇī putrikā vacaḥ:
yady asti vikramādityāudāryaṁ tava mahīpate,
etat siṅhāsanavaraṁ tvam adhyāsitum arhasi.
kīdṛçaṁ tasya caritam *āudāryaguṇagumphitam ?
iti tāṁ bhojanṛpatir apṛcchat sālabhañjikām;
tataḥ sā bhojarājāya kathayām āsa putrikā
caritaṁ tasya nṛpater dharmāudāryaguṇānvitam.
pālayan vikramādityo bhūmaṇḍalam akaṇṭakam,
sthitaḥ kadācid ekānte cintayām āsa tattvavit:
asāre khalu saṁsāre vartamānasya dehinaḥ
tattvataḥ sāttvikī buddhir jāyate durlabhā yadā;
yadā samarcyate viṣṇuḥ saṁsārabhayanāçanaḥ,
vāsudevaḥ sarvam iti matir vā jāyate yadā;
yadā dhanāir yathākāmam arthinām abhipūjanam;
tathāi 'va janmasāphalyaṁ jāyate janasaṁmatam.
tathāi 'hikā mayā bhuktā bhogā hi bhuvi durlabhāḥ,
tataḥ paraṁ yatiṣye 'haṁ prāptum āmuṣmikaṁ phalam.
iti buddhiṁ samādhāya sa dhīraḥ satyasaṁgaraḥ
nagaragrāmasavidhe vividheṣu ca dhanvasu
vāpīkūpataṭākādi tarumaṇḍalamaṇḍitam
maṭhamaṇṭapakādīni devatāyatanāni ca
*prapannāpānapaktīç ca nirmame nirmamo vane.
nānāvidhāir annapānāir dhanāir vasanabhūṣaṇāiḥ
durgatān āturāṅç cāi 'va samatoṣayad arthinaḥ.
tataḥ kadācid āyāte mahāparvaṇi pārthivaḥ
amareçvaradevasya sa jagāma çivālayam.
tato gaṅgāmbhasi snātvā, natvā devaṁ yathāvidhi,
yasyā 'bhilaṣitaṁ yāvat tasya tāvad dadāu dhanam.
evaṁ saṁtoṣya sakalān arthinas tatra saṁgatān,
*pradhānasenādhipatipramukhān anuyāyinaḥ
vastrālaṁkārakarpūratāmbūlādyāir yathārhaṇam
saṁtoṣayitvā, vyasṛjat sa rājā rañjitaprajaḥ.
evaṁ saṁtoṣya sakalān manyate sma: yathāmati
adya me saphalaṁ janma jātam ity atiharṣitaḥ.
atha vijñāpayām āsa cāi 'vaṁ mantrivaro nṛpam:
devāi 'vam eva bhavatā kartavyo dharmasaṁgrahaḥ!

yāvat svastham idaṁ çarīram anaghaṁ, yāvaj jarā dūrato,
yāvac ce 'ndriyaçaktir apratihatā, yāvat kṣayo nā 'yuṣaḥ,
ātmaçreyasi tāvad eva viduṣā kāryaḥ prayatno mahān;
saṁdīpte bhavane tu kūpakhananapratyudyamaḥ kīdṛçaḥ ?
evam ukto 'tisaṁtuṣṭo rājā mantriṇam abravīt:
sādhu mantriṅs tava sneho mayy asti kapaṭaṁ vinā.
sulabhāḥ puruṣā rājan satataṁ priyavādinaḥ;
apriyasya tu pathyasya vaktā çrotā ca durlabhaḥ.
tataḥ samāgataḥ kaçcit kutaçcit tatra gāulikaḥ,
jaye 'ty uccārya vacanaṁ, tato rājānam abravīt:
he vikramārka, bhavataḥ kīrtiḥ karṇāvataṅsatām
gatā jagati sarveṣāṁ, tat tvāṁ draṣṭum ihā 'gataḥ.
yady api tvāṁ toṣayituṁ kayā 'pi kalayā nṛpa
kasyāpi nā 'sti vibhutā, tathā 'py ekā 'vadhāryatām.
tathe 'ti nṛpatis tasya kamapy avasaraṁ dadhāu;
sahasā sarvasāmagrīm ādāya tava saṁmukham
adhunāi 'vā 'gamiṣyāmī 'ty uktvā 'gāt sa ca gāulikaḥ.
tataḥ kṣaṇād ekataraḥ khaḍgakheṭakadhārakaḥ
puruṣaḥ prādur abhavat, paçcāc cā 'sya pativratā,
cīnāṅçukadharā *citrapaṭakḷptāvakuṇṭhanā,
stanottarīyavinyastacārukarpūravīṭikā,
ramaṇīyākṛtiḥ kāpi ramaṇī samadṛçyata.
tāv ubhāu vikramārkasya jātiveṣānurūpataḥ
*puraḥsthitasamācārāu puratas tasya tasthatuḥ.
anvayuṅkta ca taṁ tatra: kas tvam ity avanīpatiḥ;
sa taṁ provāca nṛpatim: aham indrasya sevakaḥ,
kadācit tena çapto 'haṁ *paryaṭāmī 'ha bhūtale.
idānīṁ samaro jātaḥ surāṇām asurāiḥ saha;
māṁ ca tatra sahāyārtham ājuhāvā 'mareçvaraḥ.
tad ahaṁ tatra gacchāmi nṛpate; bhavadantike
āstām iyaṁ varārohā yavad āgamanaṁ mama.
kasyacin na vaçaṁkāryaṁ mahilākhyaṁ mahādhanam;
pavitrakīrtis tu bhavān paranārīsahodaraḥ;
iti tvadantike rājan niçcityā 'haṁ nyacikṣipam.
evam uktvā sa niragāt samādāya svam āyudham;
ākāçam utpatantaṁ tam apaçyac cā 'vanīpatiḥ.
tataḥ kṣaṇena gagane çabdo 'çrāvi mahān ayam:
tad gṛhāṇa, gṛhāṇāi 'naṁ, hanāi 'naṁ, mārayāmahe!
khaṇḍayāi 'naṁ, mardayāi 'naṁ, pātaye, 'ti bhayaṁkaraḥ.
tataḥ sakheṭako hasto nikṛtto 'patad ekataḥ;
anyatra chinnasarvāṅgo hataḥ kaçcid vihāyasaḥ.
tato vyajijñapad bhūpaṁ sahasā sā varāṅganā:
nṛpate mama nātho 'yaṁ nipapāta raṇe hataḥ;
vipralabdho 'pi nitarāṁ vīrasvarge 'psaroganāiḥ,
prāyo mamāi 'vā 'gamanaṁ pratīkṣeta sa matpriyaḥ;
praviçāmi tato vahniṁ; bhavān atrā 'numanyatām.

84 ity uktena nṛpeṇā ’pi bahuvāraṁ nivāritā,
nāi ’va tasthāu çubhāñgī sā nāthe tatrā ’nurāgiṇī.
racayitvā tu sā sadyas tatre ’ndhanaçatāiç citām,
87 ātmīyābharaṇādīni pātrebhyaḥ pratipādya ca,
priyadehena saha sā prāviçat sahasā ’nalam.
anvaçocad atho rājā mṛtāu tāu prati daṁpatī;
90 tataḥ kṣaṇāt sa vegena kuto ’pi bhaṭa āgataḥ,
svarlokād āgato ’smī ’ti tan nanāma narādhipam,
pārijātasrajaṁ dattvā *svargodantaṁ nyavedayat,
93 jagāda ca nṛpaṁ: deva, devendraḥ sevito mayā,
atrāi ’va tiṣṭhe ’ti sa mām adikṣad amareçvaraḥ.
ahaṁ ruddhāṁ samādāya *nivartsyāmī ’ti niçcayam
96 nivedya nṛpate vegāt prāpto ’smi bhavadantikam.
adyāi ’vā ’haṁ gamiṣyāmi; tāṁ dehi mama gehinīm.
tac chrutvā nṛpatis tūṣṇīm abhūd āgatavismayaḥ;
99 tataḥ samīpagā rājñas tam ūcur gāulikaṁ janāḥ:
sā ’viveçā ’nalaṁ bhartrā sahe ’ty; atha sa cā ’bravīt:
ahaṁ jīvāmi, kenā ’tra sahā ’gniṁ sā praveçitā ?
102 yūyaṁ ca sevakā, rājño matam eva vadanti hi.
uktaṁ ca yuktaṁ puruṣāir abhiyuktāiḥ subhāṣitam;
yad vadanti hi rājāno, dharmaṁ vā ’dharmam eva vā,
105 pratiçabdā iva tadā tad vadanty anujīvinaḥ.
ity ukte tena rājā ’bhūn nitarāṁ ca niruttaraḥ;
tataḥ kṣaṇaṁ sa nṛpatiç cintayitvā ’vadhārya ca:
108 aho mithyā ’pi tathye ’va vidyāsādhanacāturī;
ity upaçlokayām āsa vikramārko vicakṣaṇaḥ.
tataḥ sadasi sarvasmin: kim etat prabhuṇe ’ritam ?
111 ity avijñātayathārthe vismayaṁ paramaṁ gate,
tataḥ sa gāuliko bhūpaṁ bahu tuṣṭāva hṛṣṭadhīḥ;
uttasthāu ca samīpe ’sya sahasā sā varāñganā.
114 tato ’vadat sa rājendraṁ: gāuliko ’ham ihā ’gataḥ,
kalāviçeṣaḥ kaçcit te saṁnidhāu darçito mayā.
ity ukte gāulikenā ’tha nṛpatiḥ saṁtutoṣa ca.
117 tasminn avasare pāṇḍyarājeno ’pahṛtaṁ dhanam
vyajijñapat *kārako ’pi, vilikhya nṛpasaṁnidhāu.
aṣṭāu hāṭakakoṭayas, trinavatir muktāphalānāṁ *tulāḥ,
120 pañcāçan madanīralubdhamadhupāḥ krodhoddhatāḥ sindhurāḥ,
açvānāṁ triçatī, prapañcacaturaṁ paṇyāñganānāṁ çataṁ,
daṇḍe pāṇḍyanṛpeṇa dattam akhilaṁ tad gāulikāyā ’rpayat.
123 etādṛçaṁ tavāu ’dāryam asti ced bhojabhūpate,
siṁhāsanavaraṁ cāi ’tad adhyārohā ’vilambitam.
tām enāṁ vikramādityakathāṁ āudāryaçālinīm
126 kathayām āsa sā sālabhañjikā bhojabhūbhuje.

iti triṅçatikathā

Brief Recension of 30

punaḥ putrikayo 'ktam: rājann ākarṇaya.

ekadā rājñaḥ samīpa eko lāghavī samāyātaḥ: deva, mamāi 'ko 'vasaro deyaḥ. rājñā tathe 'ty uktam. so 'py ātmā *sādhanamāyām ānayāmī 'ti niṣkrāntaḥ. tāvad anyaḥ ko'pi khaḍgacarmadharaḥ striyā sahitaḥ kīrtimannāmā rājñaḥ samīpam āgatya nijakulānurūpaṁ namaskṛtyo 'ktavān: deva vikrama, devadāityānāṁ yuddhaṁ prārabdham asti. devāis tvām ākārayituṁ preṣito 'smi. tarhi devānāṁ *sāhāyyāya yāsyāmi. tarhi tvaṁ pavitro rājā; yāvad aham āyāmi tāvan mama strī tvayā 'tmasamīpe rakṣaṇīyā. ahaṁ çīghram āyāmī 'ty utplutya gaganaṁ gataḥ. sarvajanāir nirgacchan dṛṣṭo 'dṛṣṭo jātaḥ. tato gagane hāhākārāḥ çrūyante: ayam ayaṁ gṛhīṣva gṛhīṣva jahi jahi. tāvat kṣaṇād ekāt prahārajarjaro deha ekaḥ sabhāpuraḥ patitaḥ. tāvat tayā striyā bhaṇitam: deva, mama bhartā devakārye mṛtaḥ. ahaṁ tam anu vahnipraveçaṁ karomi. iti maraṇaṁ racitavatī. tato rājñā puṇyaṁ kāritam; tayā 'gnipraveçaḥ kṛtaḥ. sarve vismayaṁ kurvanti. tāvad ratnakhacitābharaṇo divyāmbaraparidhāno 'bhyetya ko'pi pumān rājānaṁ namaskṛtya proktavān: deva, devadāityayuddhaṁ jātam; devāir jitam. vastrabhūṣaṇāni dattvā 'haṁ preṣitaḥ. tvatprasādena vijayījāto 'smi; mama bhāryā deyā, svasthānaṁ gamiṣyāmi. tāvad rājā tūṣṇīṁ babhūva. rājño 'ktam: tvaṁ raṇe jarjarībhūtaḥ patito 'bhūḥ; tvadbhāryayā 'gnipraveçaḥ kṛtaḥ. tāvat tena hāsyaṁ kṛtam: rājan, tvaṁ caturaḥ; kim īdṛçaṁ vadasi? bhartari jīvaty agnipraveçaṁ kathaṁ karoti? parivāreṇo 'ktam: vīra, idam īdṛçam eva jātam. tataç cintāgrastaṁ rājānaṁ dṛṣṭvā lāghavī namaskṛtavān, strī samāyātā: deva, mayā tava lāghavaṁ darçitam. atha saṁtuṣṭena rājñā tasmāi pradānaṁ dattam:

aṣṭāu hāṭakakoṭayas, trinavatir muktāphalānāṁ tulāḥ,
pañcāçan madhugandhalubdhamadhupāḥ krodhoddhurāḥ sindhurāḥ,
açvānāṁ triçataṁ, prapañcacaturaṁ vārāṅganānāṁ çataṁ,
daṇḍe pāṇḍunṛpeṇa ḍhāukitam idaṁ vāitālikasyā 'rpitam. 1

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti triṅçattamī kathā

Jainistic Recension of 30

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvat triṅçattamā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ sāmrājyaṁ karoti. anyadā pratīhāraniveditaḥ ko'pi vāitāliko brahmāyur iti çabdam uccārya rājānaṁ prāha: deva, kimapi kalākāuçalam apūrvaṁ darçayāmi, yadi devaḥ svāṁ rājadhānīṁ sthitaḥ sāvadhānībhūya paçyati. tato rājā sevāsamayasamāyātasāmantasahitaḥ sabhām abhajat. kim ayam apūrvaṁ kalākāuçalaṁ darçayiṣyatī 'ti vismayasmeraparişajjanāir vīkṣyamāṇo vāitāliko yāvat puro 'bhavat, tāvat ko'pi pumān ekasmin kare karavālaṁ kṛtvā dvitīye rūpasāubhāgyabharabhāsurāṁ surāṅganāsamānām aṅganāṁ savismayaṁ sabhājanāir vīkṣyamāṇo rājānaṁ praṇamya prāha: rājan, asāre saṁsāre sāradvayam ahaṁ manye; çrīḥ strī ca. ke'pi sarasvatīṁ manyante, paraṁ sā me manasi na pratibhāti, yataḥ:

sohei suhāveī uvabhuñjanto lavo vi lacchīe;
esā sarassaī puṇa asamaggā kaṁ na vinaḍei. 1

ato rājañ chrīḥ strī ca na kasyāpi kare karaṇīyā, na ca kasyāpi viçvāso vidheyaḥ. yataḥ:

itthīṇa jāṇa cittaṁ na calaī kaïyā vi nīyalacchīe,
purisesu tāṇa rehā *chijjaī bhuvaṇe vi dhīrāṇa. 2

ataḥ parastrīparāñmukha tvaṁ prārthyase; çṛṇu madvacanam. aham indrasya sevako 'tra vasāmi. yadā kimapi kāryaṁ syāt, tadā svarge yāmi. tad adya devadānavayoḥ parasparaṁ raṇakaraṇaṁ prārabdham asti; tenā 'ham api tatra yāsyāmi. iyaṁ tu mama patnī tvayā yatnena paropakāravidhinā rakṣaṇīyā yāvad aham āgacchāmī 'ti kathayitvā sarveṣāṁ paçyatāṁ sa gaganam agāt. vāitālikas tu tathāi 'vā 'gre 'sti. kṣaṇāntare 'ntarikṣe yodhaspardhādhvanayaḥ çrūyante. tataḥ kṣaṇāntare tasya chinnaḥ karaḥ papāta; punar dvitīyakṣaṇe caraṇas tataḥ çiraḥ çarīraṁ ca. dṛṣṭvā tatpatnī prāha: rājaṅs tvaṁ me bhrātā 'si, tarhi tathā kuru yathā 'ham agnāu viçāmi. tato rājñā nivāritā 'pi sā sāçcaryaṁ sarvajanasamakṣaṁ svapatiçarīrakhaṇḍāiḥ sahā 'gnāu viveça. rājā tu tacchokasaṁkulo yāvat samāyāti, tāvat sa pumān samāyātaḥ prāha: rājan, tava prasādena mayā svarge kṛtaṁ svāmikāryam; jitaṁ devāiḥ; tad aham indreṇa bahu mānitaḥ punaḥ preṣitaḥ. tat prasādaṁ kuru, dehi me patnīm. tato rājā lokaç ca vismayaviṣādavivaço 'bhūt. teno 'ktam: rājan, mama patnī tavā 'ntaḥpure 'sti; kathaya yathā 'nayāmi. rājño 'ktam: ānaya. so 'ntaḥpurāt svastriyam ānīya puraḥsthitaḥ; rājā tv adhovadano 'bhūt. tato vāitālikaḥ prāha: rājan, mā viṣādaṁ kuru; mame 'ndrajālam etan na satyam iti. tato rājñā tuṣṭena tasmin samaye pāṇḍyadeçāgataṁ prābhṛtaṁ pradhānena nivedyamānaṁ tasmāi dāpitam. tatpramāṇam idam:

aṣṭāu hāṭakakoṭayas, trinavatir muktāphalānāṁ tulāḥ,
pañcāçan madagandhalubdhamadhupāḥ krodhoddhurāḥ sindhurāḥ,
lāvaṇyopacayaprapañcitadṛçāṁ vārāṅganānāṁ çataṁ,
daṇḍe pāṇḍyanṛpeṇa ḍhāukitam idaṁ vāitālikasyā 'rpitam. 3

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ triṅçatkathā

31. Story of the Thirty-first Statuette

Vikrama and the vampire (vetāla)

Southern Recension of 31

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, asmin siṅhāsana upaveṣṭuṁ sa eva kṣamaḥ, yasya vikramasyāu 'dāryādayo guṇā bhavanti. rājño 'ktam: bhoḥ puttalike, kathaya tasyāu 'dāryavṛttāntam. sā 'bravīt: çrūyatāṁ rājan.

vikramārke rājyaṁ kurvaty ekadā kaçcid digambaraḥ samāgatya:

çrīpatir bhagavān puṣyād bhaktānāṁ vaḥ samīhitam,
yadbhaktiḥ çulkatām eti muktikanyākaragrahe. 1

dhyānavyājam upetya cintayasi kām, unmīlya cakṣuḥ kṣaṇaṁ?
paçyā 'naṅgaçarāturaṁ janam imaṁ trātā 'pi no rakṣasi!

mithyā kāruṇiko 'si; nirghṛṇataras tvattaḥ kuto 'nyaḥ pumān?
sersyaṁ māravadhūbhir ity abhihito devo jinaḥ pātu vaḥ. 2

ity āçiṣam uktvā rājño haste phalam ekam adāt. tata upaviṣṭo bhaṇati: bho rājan, ahaṁ mārgaçīrṣamāse kṛṣṇacaturdaçīdivase mahāçmaçāne havanaṁ kariṣyāmi. tarhi bhavān paropakārī mahāsattvādhikaḥ; tatra mama tvayo 'ttarasādhakena bhavitavyam. rājño 'ktam: mayā kiṁ kartavyam? digambareṇo 'ktam: tasya çmaçānasya nā 'tidūre çamīpādapo 'sti. tatra kaçcid vetālas tiṣṭhati. so 'pi tvayā māunenā 'netavyaḥ. rājñā tathā kariṣyāmī 'ti pratijñā dattā. kṣapaṇakaḥ kṛṣṇacaturdaçīdivase mahāçmaçāne homasādhanadravyāṇi gṛhītvā sthitaḥ. rājā 'pi mahāniçīthe çmaçānaṁ gataḥ. tena darçitaḥ çamīvṛkṣamārgaḥ; tena mārgeṇa çamīvṛkṣaṁ prāpya vetālaṁ skandhe gṛhītvā yāvac chmaçānamārga āgacchati, tāvad vetāleno 'ktam: bho rājan, mārgaçramāpanayanārthaṁ kāpi kathā kathyatām. rājā māunabhañgabhayāt tūṣṇīṁ sthitaḥ. punar vetāleno 'ktam: bho rājan, tvaṁ kathāṁ na kathayasi, māunabhañgabhayāt; tarhy ahaṁ kathāṁ kathayāmi; kathāvasāne mama praçnottaraṁ jñātvā 'pi māunabhañgabhayān na kathayiṣyasi cet, tava çiraḥ sahasradhā bhagnaṁ bhaviṣyatī 'ti bhaṇitvā kathāṁ kathayati: bho rājan, çrūyatām.

Emboxt story: The prince who insulted a brahman

himavato dakṣiṇapārçve vindhyavatī nāma nagarī. tatra suvicāro nāma rājā prativasati. tasya putro jayasenaḥ. sa ekadā 'kheṭanārthaṁ vanaṁ gataḥ. vane kariṇam ekaṁ dṛṣṭvā tadanugato mahāvanaṁ praviṣṭaḥ. yathā kathaṁcin nagaramārgaṁ gata āsīt, tata ekākī yāvad āgacchati, tāvad vanamadhya ekā nadī dṛṣṭā. tatra nadītaṭe kaçcid brāhmaṇo 'nuṣṭhānaṁ karoti. rājaputras tatsamīpaṁ gatvā 'vadat: bho brāhmaṇa, yāvad ahaṁ jalapānaṁ vidhāsyāmi, tāvad amum açvaṁ gṛhāṇa. brāhmaṇeno 'ktam: ahaṁ kiṁ tava preṣyo 'çvaṁ dhārayiṣyāmi? tatas tena kaçayā tāḍitaḥ. brāhmaṇo rudan rājasamīpam āgatya nivedayām āsa. rājā 'pi krodhāruṇalocanaḥ san putraṁ svadeçān nirghāṭayām āsa. tasminn avasare mantriṇā bhaṇitam: he deva, rājyabhārodvahanayogyaḥ kumāraḥ kim iti deçān nirghāṭyate? etad ucitaṁ na bhavati. rājño 'ktam: bho mantrin, etad ucitam; yad brāhmaṇaçarīre kaçāpātanaṁ kṛtam, tasmād ayaṁ samīcīno na bhavati. buddhimatā brāhmaṇadveṣo na kartavyaḥ. uktaṁ ca:

na viṣaṁ bhakṣayet prājño, na krīḍet pannagāiḥ saha,
na nindyād yogivṛndāni, brahmadveṣaṁ na kārayet. 3

bho mantrin, kiṁ tvayā purāṇāni na çrutāni ? purā brāhmaṇasya çāpād īçvarasya liñgapāto jātaḥ. tathā ca:

atyunnatapadaṁ prāptaḥ pūjyān nāi 'vā 'vamānayet;
nahuṣaḥ çakratāṁ prāptaç cyuto 'gastyāvamānanāt. 4

atas te brāhmaṇāḥ sarve pūjanīyā eva. uktaṁ ca:

dvijāç ca nā 'vamantavyās, trāilokyāiçvaryapūjitāḥ;
devavat pūjanīyās te dānamānārcanādibhiḥ. 5 tathā ca:
yāiḥ kṛtaḥ sarvabhakṣyo 'gnir, apeyaḥ sa mahodadhiḥ,
kṣayāiç cā 'dhyāsitaç candraḥ, ko na naçyet prakopanāt ? 6

kiṁ ca:

yaddhastena sadā 'çnanti havyāni tridivāukasaḥ,
kavyāni cāi 'va pitaraḥ, kiṁ bhūtam adhikaṁ tataḥ ? 7

tathā ca:

ye pūjitāḥ surāiḥ sarvāir manuṣyāiç cāi 'va bhārata,
tapovratadharā ye ca, kas tāñ jagati nā 'rcayet ? 8
pūrvaṁ pītaḥ samudro yāir, vindhyādriç ca nivāritaḥ,
yāiç cā 'pi devatāḥ sṛṣṭāḥ, kiṁ bhūtam adhikaṁ tataḥ ? 9

tathā ca:

ya eva devam anvicched ārādhayitum avyayam,
sarvopāyāiḥ prayatnena saṁtoṣayatu vāi dvijān. 10

tathā ca dvārāvatyāṁ svayaṁ kṛṣṇenā 'py uktam:

ghnantaṁ çapantaṁ paruṣaṁ vadantaṁ
    yo brāhmaṇaṁ nā 'rcayate yathā 'ham,
sa pāpakṛd brahmadavāgnimadhye
    vadhyaç ca daṇḍyaç ca na cā 'smadīyaḥ. 11 kiṁ ca:
yaç ca māṁ parayā bhaktyā hy ārādhayitum icchati,
tena viprāḥ sadā pūjyā; evaṁ tuṣṭo bhavāmy aham. 12

bho mantrin, yena hastena brāhmaṇas tāḍitaḥ, tasya hastasya chedaḥ kārya iti yāvat tasya hastaṁ chedayati, tāvad eva sa brāhmaṇaḥ samāgatya bhaṇati: bho rājan, tava sutenā 'jñānavaçāt tathā kṛtam; adyaprabhṛty evaṁvidham anucitaṁ na kariṣyati. mama kāraṇād asāu kumāro rakṣaṇīyaḥ. ahaṁ prasanno jāto 'smi. tasya vacanaṁ çrutvā rājā svaputraṁ visasarja. brāhmaṇo 'pi nijasthānam agāt.

End of emboxt story: The prince who insulted a brahman

iti kathāṁ kathayitvā vetālo vadati: bho rājan, anayor madhye guṇādhikaḥ kaḥ ? rājñā vikrameṇa bhaṇitam: rājā guṇādhikaḥ. tac chrutvā māunabhañgo jāta iti vetālaḥ çamītaruṁ jagāma. rājā 'pi punas tatra gatvā taṁ skandhe samāropya yāvad āgacchati, tāvat punar api kathāṁ kathayati. evaṁ kathānāṁ pañcaviṅçatiḥ kathitā

vetālena. tato vetālaḥ sūkṣmabuddhikalāvāidagdhyakṛpāsattvāudāryādiguṇān nirīkṣya prasanno jātaḥ. tato vetālena vikramādityo bhaṇitaḥ: bho rājan, ayaṁ digambaras tvāṁ nihantuṁ prayatnaṁ karoti. rājño 'ktam: katham? iti. vetāleno 'ktam: yadā tvaṁ māṁ tatra nayiṣyasi, tadā sa evaṁ bhaṇiṣyati: bho rājan, tvam atīvaçrānto 'si. idānīm agnikuṇḍaṁ pradakṣiṇīkṛtya daṇḍavat praṇamya nijasthānaṁ gacche 'ti. yadā tvaṁ praṇāmaṁ kurvan namro 'si, tadā sa digambaraḥ khaḍgena tvāṁ nihaniṣyati, tatas tava māṅsena havanaṁ kariṣyati. tatra home māṁ brāhmaṇaṁ kariṣyati; evaṁ kriyamāṇe tasyā 'ṇimādyaṣṭasiddhayo bhaviṣyanti. vikrameṇo 'ktam: mayā kiṁ kriyate? vetāleno 'ktam: tvam evaṁ kuru. yadā digambaras tvāṁ namaskṛtya gacche 'ti vadiṣyati, tvayāi 'tad eva vaktavyam: ahaṁ sārvabhāumaḥ; sarve 'pi rājāno mamāi 'va praṇāmaṁ kurvanti, mayā kadāpi praṇāmo na kṛtaḥ. ato 'haṁ praṇāmaṁ kartuṁ na jānāmi. tvaṁ prathamaṁ praṇāmaṁ kṛtvā darçaya; taṁ dṛṣṭvā paçcād ahaṁ kariṣyāmī 'ti. tataḥ sa yadā praṇāmaṁ kartuṁ namro bhaviṣyati, tadā tvaṁ tasya çiraç chindhi. ahaṁ tava havanaṁ kariṣyāmi; tavā 'ṣṭāu siddhayo bhaviṣyantī 'ti vetālena nivedite rājā vikramas tathāi 'vā 'kārṣīt. tato vetālena svayaṁ brahmabhūtena havanaṁ kāritam; tasya digambarasya çirasā pūrṇāhutiḥ kṛtā. rājño 'ṣṭāu mahāsiddhayaḥ prāptāḥ. tato vetāleno 'ktam: bho rājan, tavā 'haṁ prasanno 'smi, varaṁ vṛṇīṣva. rājño 'ktam: yadi tvaṁ mama prasanno 'si, tarhy amuṁ digambaraṁ samuddhara; yadā 'haṁ tvāṁ smariṣyāmi, tadā tvayā 'gantavyam. sa tathe 'ti pratijñāya yoginam uddhṛtya nijasthānaṁ gataḥ. rājā vikramo 'pi tasmāi digambarāya tā aṣṭamahāsiddhīr dattvā svanagaraṁ viveça.

imāṁ kathāṁ kathayitvā puttalikā bhojarājam abravīt: bho rājan, tvayy evam āudāryasāhasādayo guṇā vidyante cet, tarhy asmin siṅhāsana upaviça. rājā tūṣṇīm āsīt.

ity ekatriṅçopākhyānam

METRICAL RECENSION OF 31

bhojaḥ siṅhāsanavaraṁ bhūyo 'py āroḍhum unmanāḥ
ekatriṅçattamīṁ putrīm ekachattritabhūr agāt:
vidyate tava bhojendra vikramārkasya sāhasam
yadi, siṅhāsanārohe rocaye 'ty āha putrikā.
putrikāṁ punar aprākṣīt puṇyaçloko mahīpatiḥ:
vada mahyaṁ varārohe sāhasaṁ tasya kīdṛçam?
sahasā sāhasāṅkasya sā kathā kathyate mayā;
çṛṇu rājendra rājanyaçekhara. nyastaçāsane
parākramanidhāu tasmin pākaçāsanatejasi

pālayaty avanīpāle payonidhipariṣkṛtām,
bhasmoddhūlitasarvāñgaḥ pādasanmaṇipādukaḥ
sarvavidyānidhiḥ sākṣāt sarveçvara ivā 'paraḥ
kaçcid digambaro yogī kadācit taṁ sabhāntare,
dadarça ca tadā tasya *bhāle bhasmatripuṇḍrakam.
sa rājā taṁ taporāçiṁ samālokya savismayaḥ
çucikābhiḥ saparyābhir upācarad udāradhīḥ.
sa dantakuṭmaladyotakundapuṣpāiḥ samantataḥ
alaṁkurvaṅs tad āsthānam avocad avanīpatim:
sarvadeçadiganteṣu sarvadvīpāntareṣv api
vihṛtyāi 'va mahārāja vidyā kācana sādhitā.
tayā homaṁ cikīrṣāmi mahāniçi vanāntare;
sādhakaç ced bhavān ekaḥ, sa punaḥ saphalo bhavet.
tathe 'ti vikramādityaḥ pratiçrutya tapasvine,
gate tasmin mahārātrāu vanasthaṁ tam upāsadat.
mayā 'tra kiṁ vidhātavyam ? ājñāpaya mahāmate.
vetālānayanād anyad vidhātavyaṁ na vidyate;
tādṛçaṁ sāhasaṁ kartuṁ çakyate vikramārka te;
sahasā 'nīya vetālaṁ samāhitamanāḥ çuciḥ,
saphalīkuru me homaṁ sāhasāñka mahīpate.
iti tasya vacaḥ çrutvā matiçālī mahāmatiḥ
ānetukāmo vetālam atisāhasaçāuryabhūḥ,
sūcibhedyāndhakārāyāṁ svayaṁ khaḍgasahāyavān
niçīthinyāṁ nirātañko niragād dakṣiṇāṁ diçam.
tarakṣukulasaṁkīrṇaṁ, madakṣubhitavāraṇam,
acakṣurviṣayoddeçam, atikṣudhitarākṣasam,
çarāruçarabhavyālasiṅhasaṁghātasaṁkulam,
kapitthapanasavyagrakaṣakrīḍāsahadrumam,
varāhamahiṣavyūhavihāragahanāntaram,
*gahanaṁ *gahanasyā 'pi, bhīṣaṇasyā 'pi bhīṣaṇam,
mohanaṁ mohanasyā 'pi, *mṛtyuṁ mṛtyor api dhruvam,
avarṇanīyam atyugram avāñmanasagocaram,
araṇyaṁ prāpya duṣprāpam ahimāñçukarāir api,
vetālotthāpinīṁ vidyāṁ sasmāra smarasaṁnibhaḥ.
vetālaḥ *çiṅçapāskandhāt tasya skandhagato 'bravīt:
kathāṁ çṛṇuṣva rājendra kālakṣepakarīm imām;
pathi paryāyapātheyaṁ yatheṣṭālāpa eva hi.

Emboxt story: The prince who insulted a brahman

asti diçy atra pūrvāyām apare 'vā 'marāvatī,
viçrāntā nāma vikhyātā purī bhūtigarīyasī;
yatsāudheṣu *ratiçrāntāḥ kāntā mandākinījuṣaḥ
pramodayanti kādambāḥ *pakṣavyajanamārutāiḥ —
prāsādagatavārastrīpratīkāiḥ pratibimbitāiḥ
saçāivālābjaçapharacakravākā viyannadī;
yatrā 'ndhakāritāsv ahni valabhīmaṇiraçmibhiḥ
vīthīṣū 'dvijate gantuṁ saṁketam abhisārikā.

puri tasyāṁ prabhāveṇa puruhūta ivā 'paraḥ
vicārapara ity ākhyāvikhyātaḥ pṛthivīpatiḥ;
57 yena rājanvatī pṛthvī, yena dhāmavatī kṣamā,
yātayāmīkṛtā yena yayātinṛpatiprathā.
tasya sarvaṁsahāṁ nityaṁ çāsataḥ sakalām imām
60 jayasena iti khyātaḥ putro 'bhūj jayaçālinaḥ.
sa prāpya yāuvanonmeṣaṁ sarvāvinayakāraṇam,
vyasanānām abhūt pātraṁ vivekarahitaḥ sadā,
63 hiṅsāparo mṛgādīnāṁ māṅsāsaktaçarāsanaḥ.
sa kadācid vanaṁ prāpa sadā çvāpadasaṁkulam,
tatra vidrutasārañgaraṅhaḥsaṁhṛtamānasaḥ,
66 turaṁgajañghāvegena dūramārgam alañghayat.
sārañge cakṣuṣo mārgaṁ samullañghya gate tadā,
niṣphalārambhasaṁkṣobho nyavartata nṛpātmajaḥ.
69 dūyamāno durācāraḥ kṣutpipāsātipīḍitaḥ,
gacchan vanād dadarçā 'gre gañgām iva mahānadīm.
tatra kaṁcid dvijanmānaṁ kṛtamādhyāhnikakriyam
72 dṛṣṭvā kumāraḥ kumatir darpād evam avocata:
turaṁgamas tvayā vipra tvarayā gṛhyatām ayam,
idānīm eva pānīyaṁ nipīyā 'gamyate mayā.
75 tenāi 'vam ukto bhūdevaḥ pratyuvāca ruṣānvitaḥ:
aham açvaṁ *grahītuṁ te bhṛtyaḥ kiṁ nṛpanandana ?
kim ajñānāt kim āiçvaryāt kiṁ madāt kim u yāuvanāt,
78 kim u rājasakāumāravikārād ity udāhṛtam ?
iti bruvantaṁ bhūdevam atikruddho nṛpātmajaḥ
kaçayā tāḍayām āsa kāumāramadamohitaḥ.
81 kaçābhighātavyasanakaluṣībhavadāçayaḥ,
gatvā rājagṛhadvāraṁ cukroça dvijapuñgavaḥ.
dharmasthānagato rājā taṁ samāhūya bhūsuram
84 çuçrāva sarvaṁ vṛttāntaṁ svasutasya sudurmateḥ.
tataḥ kumāraduçceṣṭādūyamānaṁ dvijottamam
saparyābhir anekābhiḥ çāntamanyuṁ vyadhatta saḥ.
87 kumāram abravīd rājā kopāruṇitalocanaḥ:
dūṣitaṁ me yaçaḥ çlāghyaṁ dvijadrohakṛtā tvayā.
tvatkathā 'pi durācāra duritāya mahīyase;
90 tad alaṁ, tava nāmā 'pi çravasaḥ çalyam adya me.
duruktibhir anekābhir dūṣayann evam ātmajam,
ādikṣad ājñāniṣṇātam amātyaṁ kṛtyavedinam:
93 niṣkāsaye 'ty amuṁ rāṣṭrān nirmitadvijapīḍanam;
nidarçanaṁ bravīmy atra nirvikalpaṁ, çṛṇuṣva tat.
gāthe 'yaṁ prathitā loke kṛṣṇadharmajayoḥ purā
96 saṁvāde sakalācāradharmadānapraçaṅsane:
gataçrīr gaṇakān dveṣṭi, gatāyuç ca cikitsakān,
gataçrīç ca gatāyuç ca brāhmaṇān dveṣṭi bhārata.
99 na viṣaṁ bhakṣayet prājño, na krīḍet pannagāiḥ saha,
na nindyam annam açnīyād, brahmadveṣaṁ na kārayet.
purā brāhmaṇakopena liñgapāto maheçituḥ,

kulakṣayo yadūnāṁ ca, sāgarasyā 'pi çoṣaṇam;
tathā parīkṣitaḥ prāptaḥ prathito bhuvanatraye,
tasmād dvijātiṣu droho na kartavyaḥ kadācana.
kumāra iti dākṣiṇyaṁ kṛtaṁ cet, kulanāçanam
bhaviṣyati, na saṁdehas; tad asmin nā 'sti me spṛhā.
asty evamādi bahudhā saṁvādavacanaṁ bhuvi;
niḥsaṁçayam amuṁ rājyān niṣkāsayitum arhasi.
nṛpeṇāi 'vaṁ samādiṣṭo nītimārgānuvartinā
sapraçrayaṁ tato mantrī samutthāya vyajijñapat:
eka eva kumāro 'yaṁ lokapāla samasyate;
svāmin kathaṁ vā niṣkāsyas tvadrājyāikadhuraṁdharaḥ ?
dvijaçreṣṭho 'pi saṁtuṣṭaḥ sutarāṁ soḍhavān abhūt;
svāmiṅs tvayā 'pi soḍhavyo manyur eko manīṣiṇā.
ity amātyena vijñaptaḥ kṛtyavit punar abravīt:
tarhi tasya karachedaḥ kriyatām iti kevalam.
tasminn ādiṣṭavaty evaṁ sacivaṁ dharaṇīpatāu,
sa jagāda dharādevas, tadudyogaṁ nivārayan:
kulatantāu kumāre 'smin kṛtvā snehaṁ yathāpuram,
mānayāi 'naṁ mahābhāga, mayi te bhaktir asti cet.
vāimanasyaṁ vihāyā 'smin vidadhāsi na cet priyam,
ātmahatyā mayā rājan kriyate, nā 'tra saṁçayaḥ.
iti tenāi 'va vipreṇa rakṣitaḥ kṣitipātmajaḥ.

End of emboxt story: The prince who insulted a brahman

kathām enāṁ sa vetālaḥ kathayann eva pṛṣṭavān:
dharādevadharāpatyoḥ çlāghyaḥ ko vā ? vada prabho.
vikramārko 'vadad: rājā çlāghya eve 'ti me matiḥ.
tasya tad vacanaṁ çrutvā vetālo 'pi yayāu punaḥ.
punar apy ānayām āsa vikramārko mahīpatiḥ,
bhūyo 'py ekāṁ kathām uktvā punar eva yayāu vanam.
sa pañcaviṅçativārān evam ānītavān ayam;
tatsāhasena vetālaḥ saṁtoṣaṁ samupeyivān,
prādād aṣṭamahāsiddhīḥ parākramavivasvate.
vikramārkamahībhartur vīryasāhasaçālinaḥ
kathe 'yam iti bhojāya kathayām āsa putrikā.

ity ekatriṅçatikathā

Brief Recension of 31

*punaḥ putrikayo 'ktam: rājann ākarṇaya.

rājā rājyaṁ kurvann ekadā yogine tuṣṭaḥ: bhagavan, yad iṣṭam, tad yācyatām. teno 'ktam: ahaṁ havanaṁ karomi; tatra tvayo 'ttarasādhakena bhāvyam. tato yoginā rājā *tūṣṇīṁbhūya vetālānayanāya preṣitaḥ. tato vetālo rājānaṁ bhāṣayitum upāyaṁ karoti. rājā yadā vadati, tadā vetālaḥ punar api yāti. evaṁ pañcaviṅçativārān kṛtvā gatāgataṁ kurvann api viṣādaṁ na yāti. tad dṛṣṭvā vetālaḥ prasanno

jātaḥ; rājñe 'ṣṭamahāsiddhayo dattāḥ. ākārito mama samīpam āgacche 'ti varo yācitaḥ.

putrikayo 'ktam: rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyaṁ.

ity ekatriṅçattamī kathā

THE JAINISTIC RECENSION has here "Haunted house." See below, p. 239.

32. Story of the Thirty-second Statuette

Vikrama's power and magnanimity

SOUTHERN RECENSION OF 32

punar api rājā yāvat siṅhāsana upaviçati, tāvad anyā puttalikā bhaṇati: bho rājan, asmin siṅhāsana upaveṣṭuṁ sa vikramārka eva kṣamo nā 'nyaḥ. tasya vikramasya sadṛço rājā bhūmaṇḍale nā 'sti; yaḥ kāṣṭhamayakhaḍgena pṛthvīmadhyavartī sakalapratyarthipṛthvīpatīn vijityāi 'kachattreṇa rājyaṁ kṛtavān; yas tv anyeṣāṁ çakaṁ nirākṛtyā 'tmanaḥ çakaṁ prāvartayat, çako nāma. mahīmaṇḍale yāvanto rājānaḥ santi teṣāṁ sarveṣāṁ vaçyakaraṇaṁ samastadurjananirākaraṇaṁ samastayācakalokānāṁ dāridryaharaṇaṁ durbhikṣaduḥkhādīnāṁ nirasanaṁ tat sarvaṁ vikrameṇa kāritam. ato vikramārkasadṛço rājā nā 'sti.

evaṁ sattvasāhasadhāiryāudāryādayo guṇās tvayi vidyante yadi, tarhy asmin siṅhāsana upaviça. tac chrutvā rājā tūṣṇīm āsīt.

iti dvātriṅçopākhyānam

THE METRICAL RECENSION has here "Bhaṭṭi as minister." See below, p. 229.

BRIEF RECENSION OF 32

punaḥ putrikayo 'ktam: rājann ākarṇaya.

vikramādityasye 'dṛçaṁ sattvam. paropakārārthaṁ deham api na rakṣati. khaḍgabalena pṛthvī bhuktā. çāuryaṁ kiṁ varṇyate? āudāryaṁ yudhiṣṭhirasye 'va. çakaḥ sarvatra kṛtaḥ. sarvā pṛthvy anārtā kṛtā. dāinyadāridrayor deçāntaraṁ dattam.

rājann īdṛçam āudāryaṁ yasya bhavati, tenā 'tro 'paveṣṭavyam.

iti dvātriṅçattamī kathā

THE JAINISTIC RECENSION has here "Poverty-statue." See below, p. 240.

[33.] Conclusion

Thirty-two nymphs, curst to be statuettes, releast from the curse

Southern Recension of 33

punar api puttalikā bhojarājam avadat: bho bhojarāja, vikramādityo rājā tathāvidhaḥ. tvam api sāmānyo na bhavasi. yuvāṁ dvāv api naranārāyaṇāvatāradhāriṇāu. tvattaḥ paro 'tipavitracaritraḥ sakalakalāpravīṇa āudāryādiguṇaviçiṣṭo rājā 'smin vartamānasamaye nā 'sti. tava prasādād asmākaṁ dvātriṅçatputtalikānāṁ pāpaparihāro jātaḥ; çāpād vimuktir api jātā. bhojeno 'ktam: kathaṁ vaḥ çāpo jātaḥ? tanmūlavṛttāntaṁ kathayate 'ty ukte puttalikā kathayati: rājan, çrūyatām. vayaṁ dvātriṅçatsurāṅganāḥ pārvatyāḥ sakhyas tasyāḥ paramapremāspadībhūtāḥ. asmākaṁ pratyekaṁ nāmadheyāni çrūyantām; sukeçī 1, prabhāvatī 2, suprabhā 3, indrasenā 4, anaṅgajayā 5, indumatī 6, kuraṅganayanā 7, lāvaṇyavatī 8, kāmakārikā 9, candrikā 10, vidyādharī 11, prabodhavatī 12, nirupamā 13, harimadhyā 14, madanasundarī 15, vilāsarasikā 16, manmathajīvinī 17, ratilīlā 18, madanavatī 19, citrarekhā 20, suratagahvarā 21, priyadarçanā 22, kāmonmādinī 23, candrarekhā 24, haṅsaprabodhā 25, kāmaçaronmādinī 26, sukhasāgarā 27, madanamohinī 28, candramukhī 29, lāvaṇyalaharī 30, marālagamanā 31, jaganmohinī 32. etā vayam anarghasiṅhāsana upaviṣṭāḥ; parameçvaraḥ premṇā vilāsenā 'smāsu dṛṣṭiṁ nyaveçayat. taṁ dṛṣṭvā pārvatī devī sakopam asmān açapat: bhavatyo nirjīvāḥ puttalikā bhūtve 'ndrasiṅhāsane lagantu. tato 'smābhiḥ praṇipatya çāpāvasānaṁ yācitam. sā devī kṛpārasārdracittā satī samavadat: yadā vikramādityena tat siṅhāsanaṁ bhūmāu nītaṁ bhaviṣyati, tasmin siṅhāsane bahūni varṣāṇi rājyaṁ kṛtvā tasmin mṛte sati kasmiṅçcit pavitrasthale tat siṅhāsanaṁ nikṣiptaṁ bhaviṣyati; tataḥ paçcād bhojarājahastagataṁ bhaviṣyati. tannagaraṁ nītvā pratiṣṭhāpyā 'roḍhuṁ sa yatamāno bhavatībhiḥ saha saṁvādaṁ kariṣyati, tadā vikramārkacaritaṁ bhojāya bhavatībhir nirūpyate ca, tadā çāpāvasānaṁ prāpyata iti. tarhi tava prasannāḥ smaḥ; varaṁ vṛṇīṣva. bhojarājo vadati: mama kiṁ nyūnam asti? sakalam api vastujātaṁ vidyate. tathā 'pi paropakārārthaṁ kimapi prārthyate. ye martyā vikramārkacaritaṁ çṛṇvanti kathayanti ca, teṣāṁ prāuḍhatvapratāpakīrtidhāiryāudāryādikaṁ vardhatām; etac caritam ākalpam avichinnaṁ mahītale tiṣṭhatu; çrotṝṇāṁ bhūtapretapiçācaçākinīḍākinīmārīrākṣasādibhyo bhayaṁ na syāt; teṣāṁ sarpādibhyo bhayaṁ na syāt. puttalikābhir bhaṇitam: bho bhojarāja,

tvayā yad yatho 'cyate tat tathā 'stu. iti varaṁ dattvā tāḥ sarvāḥ svanilayaṁ gatāḥ. tato bhojarājas tasmin siṅhāsane vicitrahāṭakānarghanavaratnakhacitaprāsādoparisthāpite tadupari maheçvaraṁ nidhāya ṣoḍaçopacārāir devaṁ siṅhāsanaṁ ca pūjayan varṇāçramāṇi ca svadharmeṇa paripālayan mahīṁ çaçāsa.

iti parameçvareṇa kathitāṁ kathāṁ çrutvā pārvatī paramasaṁtoṣam agamat.

iti dvātriṅçatputtalikākhyānaṁ saṁpūrṇam

Metrical Recension of 33

tvam apy ananyasāmānyasāhasāudāryavikramaḥ;
tvādṛço nā 'sti bhūloke rājā rājanyaçekhara.
tat tvaṁ nārāyaṇāṅço 'si, trātuṁ jagad upāgataḥ.
tava prasādād asmākaṁ çāpamokṣo 'pi jāyate.
tat kathaṁ putrike brūhi; saṁçayo me mahān abhūt.
iti pṛṣṭā 'vadat putrī: çṛṇu bhoja yathākramam.
jayā kandarpasenā ca suprabhā ca prabhāvatī,
vidyādharī ce 'ndumatī harimadhyā çukapriyā,
padmāvatī bodhavatī vijayā naramohinī,
madhupriyā sukeçī ca caṇḍikā janamohinī,
kāmadhvajā bhoganidhir mṛgākṣī suramohinī,
ratipriyā candramukhī padmākṣī padmakarṇikā,
pikasvarā sukhakarī niḥsamā smarajīvinī,
bhadrā lāvaṇyavaty eva kāmyā malayavaty api:
etāḥ sarvā vayaṁ devyāḥ pārvatyāḥ paricārikāḥ,
prasādaviṣayībhūtāḥ pramodabharitāçayāḥ.
ekasmin samaye devaṁ ratnasiṅhāsanasthitam
dṛṣṭvā tasmiṅs tathā ramye bandhabhāvā babhūvima.
taṁ dṛṣṭvā pārvatī devī dṛṣṭvā 'smān dahatī 'va sā
çaçāpa: yūyaṁ nirjīvāḥ putrikā bhavata kṣitāu;
astu vākpāṭavaṁ samyag bhavatīnāṁ manuṣyavat.
iti çaptavatī devī prārthitā 'smābhir abravīt:
caritaṁ vikramārkasya yadā yuṣmābhir ūrjitam
ucyate bhojarājāya, tadā vaḥ çāpamocanam.
ataḥ siṅhāsanārohapratibandhas tavā 'hitaḥ
asmābhiḥ, çāpamokṣāya tvatkṛpāyattasiddhaye.
varaṁ vṛṇīṣva bhojendra, varadā vayam eva te.
ity uktaḥ putrikāvṛndāir bhojarājo 'vadat punaḥ:
putrikā vaḥ prasādena sarvam āçāsyam asti me;
yuṣmaddarçanato 'nyatra kiṁ vā çreyo mayā 'rthyate?
tathā 'pi vikramārkasya bhavatībhir mame 'ritam
caritaṁ çṛṇvatāṁ puṅsāṁ santu sarvā vibhūtayaḥ.
tathe 'ti bhojabhūpālaṁ puṇyaçlokaçikhāmaṇim

abhiṣṭutyā 'bhavan sarvāḥ prasannāḥ putrikā bhṛçam.
bhojo 'pi bhuvanaçlāghyaṁ siṅhāsanam upeyivān,
çaçāsa dharaṇīm enāṁ çaṁkarārādhanotsukaḥ.

iti vikramādityacarite siṅhāsanadvātriṅçikāyāṁ dvātriṅçatikathā
iti dvātriṅçatsālabhañjikā samāptā

Brief Recension of 33

evaṁ dvātriṅçadbhiḥ putrikābhiḥ pṛthak-pṛthak kathitam. rājan, vikramādityasya kiṁ varṇyate? tvam api sāmānyo na bhavasi; tvam api devāṅçaḥ. uktaṁ ca:

indrāt prabhutvaṁ, jvalanāt pratāpaṁ,
krodhaṁ yamād, vāiçravaṇāc ca vittam;
sattvasthitī rāmajanārdanābhyām,
ādāya rājñaḥ kriyate çarīram. 1

tato nṛpaçarīraṁ devāṅçam. tava prasādena vayaṁ çāpān muktāḥ *smaḥ. tāvad rājñā bhojarājeno 'ktam: yūyaṁ kāḥ, kena çāpitāḥ? tābhir uktam: rājan bhoja, vayaṁ pārvatyāḥ sarvāḥ sakhyaḥ. ekadā bhagavān andhakāntakaḥ çṛṅgāraṁ kṛtvo 'paviṣṭaḥ. taṁ vayaṁ manasā 'bhilaṣāmaḥ. tad bhavānyā parijñātam: nirjīvāḥ putrikā bhavitāstha. iti vayaṁ çāpitāḥ. punar anugṛhītāḥ: martyaloke yuṣmākaṁ vāco bhaviṣyanti; vikramādityasya caritraṁ yadā bhojarājāgre vadiṣyatha, tadā çāpamokṣo bhaviṣyati. tarhi tava prasādena çāpamokṣaḥ saṁjātaḥ. saṁprati vayaṁ tubhyaṁ prasannāḥ smaḥ; rājan, varaṁ vṛṇu. rājñā bhojeno 'ktam: mama kasminn api vastuny abhilāṣo nā 'sti. tataḥ putrikābhir uktam; yaḥ ko'pi manobuddhipūrvakam etat kathānakam ākarṇayiṣyati, tasyāi *'çvaryaçāuryaprāuḍhipratāpalakṣmīputrapāutrakīrtivijayatādi bhaviṣyati. iti varaṁ dattvā *tūṣṇīṁbhūtāḥ. *bhojarājas tasmin siṅhāsane gāurīçvarāu pratiṣṭhāpya mahotsavaṁ kṛtvā sukhena rājyaṁ cakāra.

iti siṅhāsanadvātriṅçatkathā samāptā

Jainistic Recension of 33

iti candrakāntaratnamayadvātriṅçatputrikābhir dvātriṅçatkathābhiḥ çrībhojarājasabhāyāṁ çrīvikramādityaguṇotkīrtanaṁ kṛtvā punaç calatkuṇḍalābharaṇadivyarūpadhāriṇyo dvātriṅçad devāṅganāḥ pratyakṣībhūya procuḥ: rājan, asmākaṁ tava prasādena çāpānugraho 'bhūt. tato rājñā pṛṣṭam: kā yūyam? kasyā 'yaṁ çāpaḥ? katham anugrahaḥ? iti. tāḥ procuḥ: rājan, vayaṁ dvātriṅçad devāṅganāḥ; jayā 1. vijayā 2. jayantī 3. aparājitā 4. jayaghoṣā 5. mañjughoṣā 6. līlāvatī 7. jayavatī 8. jayasenā 9. madanasenā 10. madanamañjarī 11. çṛṅgārakalikā 12. ratipriyā 13. naramohinī 14. bhoganidhiḥ 15. prabhāvatī 16. suprabhā 17. candramukhī 18. anaṅgadhvajā 19. kuraṅganayanā 20. lāvaṇyavatī 21. sāubhāgyamañjarī 22. candrikā 23. haṅsagamanā 24. vidyutprabhā 25. ānandaprabhā 26. candrakāntā 27. rūpakāntā 28. surapriyā 29. devānandā 30. padmāvatī 31. padminī 32. itināmakāḥ çrīpurandarasyā 'ṅgaçuçrūṣakāḥ. anyadā nandanavane kamapi maharṣiṁ kṛçadehaṁ malamalinagātraṁ ca dṛṣṭvā 'smābhiḥ pramādena hasitam. taj jñātvā kupitena çrīpurandareṇa çāpo dattaḥ, yathā: re duṣṭā durācārāḥ,

yūyaṁ pāṣāṇakalpā niçceṣṭā bhavate 'ti. taddivyaçaktyā vayaṁ tādṛçyo jātāḥ, çakreṇa ca svasiṅhāsane sthāpitāḥ. tatas tat siṅhāsanaṁ yadā tuṣṭena çakreṇa çrīvikramanṛpāya dattam, tade 'ti proktam: yadā manuṣyaloke bhojarājasabhāyāṁ çrīvikramādityasya yathāsthitaṁ guṇotkīrtanaṁ kariṣyatha, tadā yuṣmākaṁ punar divyadehaṁ svargāgamanaṁ ca bhaviṣyati, nā 'nyathā. ato rājann adyā 'smākaṁ tava prasādena çāpānugraho 'bhūt. tena tava tuṣṭā vayam; yācasva varaṁ kimapi. tato rājā prāha: nā 'haṁ yācñāṁ kurve, na ca me kenāpi prayojanam. tatas tāḥ prāhuḥ: çrībhojarāja, yaḥ kaçcid etac chrīvikramādityacaritraṁ devāṅganāsaṁvādasundaraṁ paṭhiṣyati çroṣyati vācayiṣyati samācariṣyati, tasya dhṛtiḥ kīrtir lakṣmīḥ sakalasāukhyāvāptir bhaviṣyatī 'ti varaṁ dattvā devāṅganāḥ svargaṁ jagmuḥ. çrībhojarājas tu jaladhimekhalāyām akhaṇḍaçāsanaç ciraṁ rarāja rājalakṣmyā.

iti siṅhāsanadvātriṅçakā saṁpūrṇā

Tales peculiar to single recensions of the Vikrama-charita

These are given on the following pages, 229–240. They are:

Metrical Recension (MR 32): Bhaṭṭi becomes Vikrama's minister . . 229
Jainistic Recension (JR V): Vikrama wins the kingdom from Agnivetāla 233
Jainistic Recension (JR VII): Vikrama's conversion to Jainism 233
Jainistic Recension (JR IX): Brilliancy of Vikrama's court 236
Jainistic Recension (JR 29): Vikrama and the sign-reader 238
Jainistic Recension (JR 31): The haunted house 239
Jainistic Recension (JR 32): The poverty-statue 240

As to their position in the manuscripts of MR and JR, see my Introduction, volume 26, Part II, and also the Table on page xii of this volume.

After the "Tales peculiar to single recensions" follows the

Text of the story of Vikramāditya's birth 241–244

Story 32 (of mss.) of the Metrical Recension

Bhaṭṭi becomes Vikrama's minister

bhūyo 'pi bhojabhūpālaḥ puruhūtamahāsanam
samārurukṣur, dvātriṅçīṁ samāyāt sālabhañjikām.
asādhāraṇavāidagdhyavijitāçeṣapūruṣā
sahastatālaṁ sahasā hasantī tam uvāca sā:
aho mahārāja tava mahīyān sāhasagrahaḥ,
yad ārurukṣati bhavān āsanaṁ tādṛçaḥ prabhoḥ.
sa kīdṛg vada kalyāṇī 'ty anuyuktā nṛpeṇa sā
punar āha sphuraddantakāntikarpūrabhāsvarā:
çṛṇu rājan guṇodārāṁ kathāṁ tasya kalānidheḥ.
prayāte prāptavāirāgye paraṁ bhartṛharāu svayam
prājyadhānyadhanaṁ rājyaṁ visṛjya vipinaṁ gate,
vikramādityabhūpālo viçiṣṭaguṇabhūṣaṇaḥ
saṁmataḥ sakalāmātyāis tadrājyam adhigamya saḥ,
kīrtiṁ pravartayaṅl loke, dharmaṁ nirmāya çāçvatam,
çaçāsa dharaṇīṁ sādhu, rañjayan sakalāḥ prajāḥ.
sa kadācid udagraçrīr ujjayinyām udāradhīḥ
nagarīçodhanāyāi 'ko niragān niçi nītimān,
niçātakhaḍgalatikājihvālabhujapannagaḥ,
nīlakañculikoṣṇīṣakakṣyākastūrikānvitaḥ.
tatas tamālamaline tamasāṁ nicaye kramāt
gāḍhatāṁ samupārūḍhe gūḍhanetragatikrame,
athā 'sādhāraṇāudāryadhāiryavīryanidhir nṛpaḥ,
vicaran sakalā vīthīr drāghiṣṭhāç ca hrasīyasīḥ,
tāsu-tāsu ca vṛttāntaṁ sa buddhvā sakalaṁ çanāiḥ,
kaṁcit kālam asāv evaṁ paribabhrāma pārthivaḥ.
tato gaganakāsāre sphurattārāsaroruhe,
vihartuṁ ghanavetaṇḍās tarantaḥ samupāgaman.
saṁvartikās tadutkṣiptā ivā 'ciraruco 'rucan,
teṣām iva tadā 'sārabindavaḥ karaçīkarāḥ.
tato daṇḍadharaḥ kvāpi maṇḍapaṁ puramaṇḍanam
gatas, tatra mahāvarṣe pramatte pramanāḥ sthitaḥ.
svareṇa puruṣaṁ kaṁcij jñātvā papraccha sāntvayan:
ko bhavān vada kalyāṇa, kimarthaṁ vā 'tra tiṣṭhati?
iti pṛṣṭaḥ sa co 'vāca: kaçcid āgantuko 'smy aham;
nivasāmi nivāte 'smin viçramāyāi 'va kevalam.
tayoḥ saṁlapator evaṁ yatheṣṭaṁ praçnapeçalam,
tatra gāulī kvacit kācid uccāir udaravat tadā.
tato rājā tam aprākṣīd: *gāulī kiṁ vadatī 'ti saḥ;
nadyām uttaravāhinyāṁ nābhidaghnajalāntare
çavaḥ kaçcit samāyātī 'ty āha gāulī 'ti so 'bravīt.
tataḥ kṣaṇāntare kāpi çivā cukroça kutracit;

bhūyo 'pi pṛṣṭaḥ provāca puruṣaḥ sa mahībhujā:
svarṇaṭaṅkāyutavatī mahatī kāpi nīvikā
kaṭipradeçe tasyāi 'va çavasyā 'yāti saṁyatā.
iti tasya vacaḥ çrutvā tatparīkṣaṇatatparaḥ
sahasā sāhasāṅko 'sāu niçīthe nirbhayo yayāu.
ullolāir bahukallolāir udvṛttāiḥ sattvasaṁcayāiḥ
gambhīragartāir āvartāir āpagām etya bhīṣaṇām,
gāhamāno gatatrāsas tasyāṁ tāvati vāriṇi,
pratipālya tadā tasthāu muhūrtaṁ muktasaṁçayaḥ.
pādalagnaṁ tataḥ pretaṁ pradhṛṣṭas taṭam ānayat,
tāṁ ca nīvīṁ samālokya pragṛhya pratyagāt punaḥ.
sa suvarṇamayāṅs ṭaṅkān samaloṣṭāçmakāñcanaḥ
pratyekaṁ pṛthivīpālo gaṇayām āsa vikṣipan.
punar maṇḍapikāṁ prāpya sa tatra puruṣaṁ sthitam
praçaṅsayan bhṛçaṁ sarvam udantaṁ samudāharat.
niçamya nṛpater vākyaṁ nikhilaṁ sa niçātadhīḥ:
niyataṁ kṣatriyeṇāi 'va bhavitavyaṁ tvayā 'nagha.
ity uvāca; tato rājā hṛdi sarvaṁ nidhāya tat,
bhavanaṁ prāpad ātmīyaṁ bhuvanodārabhūṣaṇaḥ.
prātar utthāya pṛthvīço nivartitanijakriyaḥ,
mahanīyo mahāsthānaṁ mahāmātyāiḥ samāsadat.
tatkṣaṇena tam āgantuṁ maṇṭape niçi saṁgatam
nijāir ānāyayām āsa nideçakarapūruṣāiḥ.
tam āgataṁ sabhāmadhye puruṣaṁ buddhiçālinam
adhikasnehasaṁmānam anvayuṅktā 'vanīpatiḥ:
kas tvaṁ ? vada yathātattvam; asti kāutukam atra me.
iti pṛṣṭaḥ samācaṣṭe sa spaṣṭaṁ hṛṣṭamānasaḥ:
çṛṇu rājanyasāmānyaçekharāyitaçāsana,
mahārāja, manaḥ kiṁcid avadhāya dayānidhe.
bhaṭṭir asmi; purād asmāt purā niryātavān aham,
paryaṭan sakalāṁ bhūmiṁ pārāvārapariṣkṛtām.
vāṇijyaṁ bahuçaḥ kṛtvā, tadutpannaṁ mahad dhanam
pātreṣu pratipādyā 'tha nirapekṣo dhanārjane,
deçe-deçe vicitrāṇi vilokya vividhāni ca,
samabhyasann apūrvāṇi, caran vidyāntarāṇy aham,
gacchann uttarataḥ, prāpaṁ hiṅgulaṁ maṅgalālayam,
puṇyapaṇyāpaṇaṁ, bhuktimuktimāuktikaçuktikām.
tatra siddhikare kṣetre sarvāçcaryasamāçraye,
dehasiddhiparāiḥ kāiçcid, rasasiddhiparāiḥ parāiḥ,
sārasvataparāir anyāiḥ, saṁpatkāmāis tathe 'tarāiḥ,
aparāiç ca mahāsiddhīr upasiddhīç ca kāṅkṣibhiḥ,
evaṁ siddhāir anekārthasādhanāir upaçobhitām
vavande 'bhīṣṭavaradāṁ hiṅgulāparameçvarīm.
tāṁ samārādhya tapasā, tatprasādena nirmalām
tattvārthadarçinīṁ buddhiṁ prāpam anyac ca vāñchitam.
tato nivṛtya divyāni tīrthāni vividhāni ca
sevamānaḥ çanāir enāṁ nagarīṁ svāiram āgamam.

iti tasmin sabhāmadhye samudīritavaty atha
90 prahṛṣṭaḥ pṛthivīpālaḥ provāca caritaṁ nijam.
yadā tu bhuvanāçcaryadidṛkṣākṣiptamānasaḥ
bhavān prajñāvatāṁ çreṣṭhaḥ prāvasan nagarād itaḥ,
93 tataḥ param ahaṁ tāvan mahākālaniketanam
samastabhuvanādhīçaṁ candracūḍam upāgamam;
yatsāṁdhyatāṇḍavoccaṇḍabhramarīparighūrṇitam
96 na jātu jyotiṣāṁ cakraṁ viratiṁ bhajati bhramāt.
taṁ kṛpānilayaṁ devaṁ tapasā samatoṣayam;
prādur bhavan prasanno 'sāu pradadāu varam īpsitam:
99 dinādhikāikavarṣāyāḥ kanyakāyāḥ sutād ṛte
anyena maraṇaṁ mā bhūd iti kiṁcid varāntaram,
samastajantubhāṣāṇāṁ parijñānaṁ bhavatv iti.
102 evaṁ labdhvā varāu devān nyavartiṣi nijāṁ purīm.
tataḥ kadācid āhūto vibhunā 'haṁ biḍāujasā
sudharmāṁ sukhadharmāṇām adhiçrayam açiçriyam.
105 tatra rambhorvaçīnṛttacāturīdattacakṣuṣam
sahasracakṣuṣaṁ sākṣāt samāikṣiṣi vicakṣaṇam.
tatas tannṛttavāicitrītāratamyavidhitsunā
108 tena devena saṁpṛṣṭo yathātattvam avādiṣam;
tato me bharatajñānaviçeṣaparitoṣiṇā
prabhunā tena lokānāṁ dattaṁ bhadrāsanaṁ mahat.
111 atra siṅhāsane sthitvā sahasraṁ çaradāṁ sukham,
bhuvaṁ pālaya bhūpāle 'ty anujagrāha cāi 'ṣa mām.
vidagdhavāgupanyāsadvātriṅçatputrikāyutam
114 tac cā 'dāya tataḥ svargāt samāsadam imāṁ purīm.
ity evam anaghā 'smākaṁ caritaṁ samudāhṛtam;
itaḥ param idaṁ sarvaṁ mama rājyaṁ ca jīvitam
117 tvadāyattam; ahaṁ muktvā dhuraṁ viçrāntim āçraye.
iti sādaram āryeṇa vikramādityabhūbhujā
saṁbhāṣyamāṇaḥ saṁhṛṣṭo bhaṭṭir ācaṣṭa bhāvukaḥ:
120 mahārāja tavāi 'tādṛk sakalāçcaryasaṁçrayam
sāmarthyaṁ vidyate kasya ? tat tvam aṅço harer dhruvam.
aham apy adya dāsyāmi buddhyāi 'va bhavate prabho
123 dvitīyaṁ bhuvi sāhasraṁ hāyanānām asaṁçayam.
ity ukte kuta evāi 'tad iti pṛṣṭo mahībhujā,
punar āha sa bhūnāthaṁ buddhimān mantripuṅgavaḥ:
126 ṣaṇmāsān āsane sthitvā naya rājyaṁ vicārayan,
pravāsena ṣaḍ apy, evaṁ netavye dve sahasrake.
iti çrutvā samaṁ sabhyāir amātyasahitāis tadā
129 abhyanandan mahīpālo mahanīyaguṇottaraḥ.
tato bhaṭṭiyuto rājā rājyaṁ samyag apālayat,
arthipratyarthināṁ dāne svāsthyam āpādayan sadā.
132 yena dehaṁ vyayīkṛtya paropakaraṇaṁ kṛtam,
niṣkaṇṭakam idaṁ cā 'sīd akhaṇḍaṁ maṇḍalaṁ bhuvaḥ;
yasyā 'ṅghripīṭhaparyantaṁ sāmantanṛpamaṇḍalam
135 ārdrīcakāra kahlāraçekharastabakāsavāiḥ;

yadīyakīrtiyoginyāç cakrādrir yogapaṭṭikā,
mātrādaṇḍo mahāmerū, rodasī kṛṣṇakañculī;
138 pratāpapāvako yasya paripanthimṛgīdṛçām
avardhatā 'çrupūrāṇām āpātāir apy aho bhṛçam;
dadhīciçibijīmūtakarṇajīmūtavāhanāḥ
141 dinadīpasamaçlāghā yadīyatyāgasaṁpadā;
yadīyadhāvituragāḥ khurotthāiḥ kṣoṇireṇubhiḥ
rayarodharuṣe 'vā 'bdhīn sthalīcakruḥ samantataḥ;
144 adṛṣṭapāro yatsenāsāgaraḥ sarvatomukhaḥ
sarvataḥ kavalīcakre sapatnakulabhūbhṛtaḥ;
khalarājanyasaṁparkakalañkaṁ yasya nirmale
147 khaḍgadhārājale lakṣmīr akṣālayad *anirmalam;
yadīyadhāṭīpaṭahe laṭahe raṭati dhruvam,
guhāçayyāṁ jahuḥ siṅhāḥ kṣobhitāḥ kulabhūbhṛtaḥ;
150 saṁvartasamayodvṛttakṛtāntabhṛkuṭīsamam,
yaddhanurjyāraveṇāi 'va mohayām āsa vidviṣaḥ;
vinyasya yadbhujastambhe viçvaṁ viçvaṁbharābharam
153 viçaçramuç ciraṁ prāyaḥ kūrmaçeṣakulācalāḥ;
aṣṭāv akṣīṇaṣāḍguṇyasādhitasthirasiddhayaḥ
sarvakāmaduho nityaṁ babhūvur yasya çaktayaḥ;
156 catuḥṣaṣṭikalā vidyāç caturdaça yadāçrayāt
viçeṣaguṇaçālinyo virejur bahudhā ciram;
prāyeṇa yadguṇagrāmaparichedāya padmabhūḥ
159 phaṇīçvaro 'pi vā nā 'lam iti manyāmahe vayam;
digdantigaṇḍaniṣyandamadagandhayaçoharaḥ
sa kathaṁ vikramādityo varṇyate mādṛçāṁ girā ?
162 dīnānāthaparitrāṇāir, dayādākṣiṇyapāuruṣāiḥ,
çatrusarvasvaharaṇāiç, caturāçramarakṣaṇāiḥ,
sadguṇāir api sarvāsāṁ prajānām anurañjanam
165 prapañcayan, sa bhūpālaḥ prapañcaṁ paryatoṣayat.
sattvasāhasavikrāntadhāiryāudāryādibhir guṇāiḥ
samaç cet tasya, bhojendra, bhaja siṅhāsanaṁ prabho.

Section V (of mss.) of the Jainistic Recension

Vikrama wins the kingdom from Agnivetāla

tatas tad avantīrājyaṁ çūnyam ekenā 'gnivetālanāmnā devenā 'dhiṣṭhitam; tatra yaṁ-yaṁ navīnaṁ rājānaṁ kurvanti mantriṇas taṁ-taṁ sa rātrāu mārayati; kenāpy upāyena na çāmyati. tataḥ kiṁkartavyatāmūḍho 'bhūd rājavargaḥ. atrāntare deçāntarāt sāmānyavṛttyā vikramādityenā 'nupalakṣyamāṇenā 'gatya mantriṇaḥ proktāḥ: kim idaṁ rājyaṁ çūnyam ? iti. tāis tasyā 'gre vetālasvarūpaṁ proktam. teno 'ktam: tarhi mām adya rājānaṁ kuruta. tāiç ca sattvādhiko 'yam iti sa rājā kṛtaḥ. tena ca sakalaṁ dinaṁ rājyalīlām anubhūya saṁdhyāsamaye nijaçayyāsamīpe sarvato 'nekopahārayukto baliḥ kāritaḥ, svayaṁ ca çayyāyāṁ jāgarūkaḥ sthitaḥ. tāvad āyātaḥ kālavikarālarūpo vetālaḥ samantād baliṁ dṛṣṭvo 'rdhvaṁ sthitaḥ, khaḍgam ādāya vadhāyā 'gacchan vikrameṇa proktaḥ, yathā: bhoḥ, pūrvaṁ baliṁ gṛhāṇa, paçcād apy ahaṁ tvadāyatto 'smi. tataḥ sa baliṁ gṛhītvā saṁtuṣṭaḥ prāha: bhoḥ sāttvika, dattaṁ mayā tava rājyam, paraṁ pratyahaṁ tvayā mahyaṁ baliḥ kārya iti kathayitvā gato vetālaḥ. tataḥ prabhāte mantriṇo rājānaṁ jīvitaṁ dṛṣṭvā hṛṣṭāḥ prāhuḥ: aho sattvādhikaçiromaṇir ayam.

evaṁ pratyahaṁ vetālaḥ samāyāti baliṁ gṛhṇāti. anyadā rājñā pṛṣṭam: bho vetāla, tava kiyatī çaktiḥ, kiyaj jñānam ? teno 'ce: ahaṁ yac cintayāmi tat karomi, sarvaṁ jānāmī 'ti. tato rājñā proktam: mamā 'yuḥ kiyatpramāṇam ? sa ca prāha: tava çatavarṣam āyuḥ. nṛpeṇo 'ktam: mamā 'yuṣi çūnyaṁ patitam, tarhi tvayā varṣam ekaṁ samadhikaṁ nyūnaṁ vā karaṇīyam. tataḥ sa prāha: tavā 'yuḥ kenāpi samadhikaṁ nyūnaṁ vā na bhavati. tato baliṁ lātvā gato vetālaḥ. punar dvitīye dine balim akṛtvā sthitaṁ rājānam avekṣya cukopa: re tvayā 'dya kasmān na balividhānaṁ kṛtam ? rājño 'ce: yadi mamā 'yuḥ kenāpy adhikaṁ nyūnaṁ vā na syāt, tarhi kimartham ahaṁ pratyahaṁ baliṁ karomi ? uttiṣṭha mayā saha raṇāye 'ti khaḍgam ādāyā 'gre sthito rājā. tatas tasya sattvena tuṣṭo vetālaḥ prāha: bho rājan, sattvādhika, yācasva kimapi varam, yato 'moghaṁ devadarçanam. tato rājño 'ktam: yadi tuṣṭo 'si, tarhi yadā 'haṁ tvāṁ smarāmi, tadā tvayā 'gantavyaṁ matkāryaṁ ca vidheyam. pratipannaṁ tad devena; gataḥ svaṁ sthānam. tataḥ prabhāte mantribhir vikramādityasya mahatā mahena rājyābhiṣekaç cakre.

Section VII (of mss.) of the Jainistic Recension

Vikrama's conversion to Jainism by Siddhasena

evaṁ vikramādityanareçvare rājyaṁ kurvaty anyadā çrīvidyādharagacche ṣaṭtriṅçallakṣakanyakubjādhipatiçrīmaruṇḍarājapratibodhakaçrīpādaliptasūrisaṁtāne çrīskandilācāryaçiṣyaḥ çrīvṛddhavādisūriḥ; tacchiṣyaḥ çrīsiddhasenadivākaraḥ sarvajñaputra ity ākhyayā prasiddhaḥ prati deçān vihāraṁ kurvann avantyā bahiḥpradeçe samāgacchan, puraḥpaṭhyamānasarvajñaputrabiradaḥ, çrīvikramādityena rājakrīḍārthaṁ bahir nirgatena dṛṣṭaḥ, tatparīkṣārthaṁ ca manasā sūrer namaskāraç cakre. sūris tu karam utkṣipya dharmalābhaṁ babhāṇa. rājendreṇo 'ktam: avandamānebhyo 'smabhyaṁ ko dharmalābhaḥ ? kim ayaṁ samartho labhyamāno 'sti ?

sūriṇā 'bhāṇi: vandamānāya dīyamāno 'sty ayam, na ca tvayā na vanditā vayaṁ manasaḥ sarvatra pradhānatvāt; asmatsārvajñaparīkṣāyāi hi manasā 'smān avandathāḥ. tatas tuṣṭo rājā hastiskandhād avaruhya vavande kanakakoṭiṁ cā 'nāyayat. ācāryāiḥ sā na jagṛhe nirlobhatvāt, rājñā 'pi na jagṛhe kalpitatvāt; tataḥ sā sūrer anujñayā saṁghapuruṣāir jīrṇoddhāre vyayitā. rājavahikāyāṁ tv evaṁ likhitam:

dharmalābha iti prokte dūrād ucchritapāṇaye
sūraye siddhasenāya dadāu koṭiṁ narādhipaḥ. 1

tato rājā krīḍārthaṁ bahir jagāma. sūris tu nagaryām agaman mahāmahena. tadā 'vantīçrīsaṁgheno 'ktam: bhagavann atra çrīmahākālaprāsāde çrījinabimbam utthāpya rājabalena dvijāiḥ çivaliñgaṁ sthāpitam asti. tad atra ko'py upakramo vidhīyatām; yataḥ:

devagurusaṁghakajje cunnijjā cakkavaṭṭisinnaṁ pi
kuvio muṇī mahappā pulāyaladdhīya saṁpanno. 2

etat tīrthakāryam ākarṇya sūriḥ prabhāvanārthaṁ çlokacatuṣṭayaṁ kṛtvā rājadvāraṁ gatvā dvārastheno 'parājaṁ çlokam ekam akathayat, yathā:

didṛkṣur bhikṣur āyāto dvāre tiṣṭhati vāritaḥ,
hastanyastacatuḥçlokaḥ; kiṁ vā 'gacchatu gacchatu ? 3

taṁ çlokam enaṁ çrutvā vikramādityena pratiçlokaḥ kathāpitaḥ; yathā:

dīyatāṁ daça lakṣāṇi çāsanāni caturdaça,
hastanyastacatuḥçloko yad vā 'gacchatu gacchatu. 4

tataḥ çlokam enaṁ çrutvā sūrī rājasabhāyāṁ gatvā pūrvadigbhāgasthitaṁ rājānam avalokya çlokam ekaṁ papāṭha, yataḥ:

apūrve 'yaṁ dhanurvidyā bhavatā çikṣitā kutaḥ ?
mārgaṇāughaḥ samabhyeti, guṇo yāti digantaram! 5

tato rājā pūrvāṁ muktvā dakṣiṇadigbhāge sthitaḥ. tatra sūrir dvitīyaṁ çlokam apaṭhat, yathā:

sarvadā sarvado 'sī 'ti mithyā saṁstūyase budhāiḥ;
nā 'rayo lebhire pṛṣṭhaṁ, na vakṣaḥ parayoṣitaḥ. 6

tataḥ paçcimāyāṁ sthite rājñi tṛtīyaçlokaṁ paṭhitavān, yataḥ:

āhite tava niḥçāṇe sphuṭitaṁ ripuhṛdghaṭāiḥ,
galite tatpriyānetre; rājañç citram idaṁ mahat! 7

tato 'py uttarāyāṁ sthite nṛpe caturthaṁ çlokaṁ jagāda, yathā:

sarasvatī sthitā vaktre, lakṣmīḥ karasaroruhe;
kīrtiḥ kiṁ kupitā rājan, yena deçāntare gatā ? 8

etac chlokacatuṣkam ākarṇya çrīvikramaḥ siṅhāsanād utthāya çrīsiddhasenasūriṁ praṇamya prāha: he bhagavan, dattaṁ mayā bhavatāṁ catasṛṇāṁ kakubhāṁ rājyam iti. tataḥ çrīsūriḥ prāha: he rājan, samatṛṇamaṇiloṣṭakāñcanānām asmākaṁ maharṣīṇāṁ rājyena kim ? tvaddharmāvabodhanibandhano 'yam upakramaḥ, na tu dhanasādhanāya; yataḥ:

stuvantaḥ çrāntāḥ smaḥ kṣitipatim abhūtāir api guṇāiḥ,
pravācaḥ kārpaṇyād iha vitathavāco 'pi kṛtinaḥ;
prabhāvas tṛṣṇāyāḥ sa khalu sakalaç ced itarathā,
nirīhāṇām īças tṛṇam iva tiraskāraviṣayaḥ. 9
dhik tvāṁ re kalikāla! yāhi vilayaṁ; ke 'yaṁ viparyastatā ?
hā kaṣṭaṁ, çrutaçālināṁ vyavahṛtir mlecchocitā dṛçyate;
ekāir vāṅmayadevatā bhagavatī vikretum ānīyate,
niḥçūkāir aparāiḥ parīkṣaṇavidhāu sarvāñgam udghāṭyate! 10

etad ākarṇya rājā citte camatkṛtaḥ svadakṣiṇabhāge sūriṁ siṅhāsane saṁsthāpya tataḥ svayaṁ siṅhāsanam āruroha. evaṁ pratyahaṁ niravadyacāturvidyagoṣṭhyā prayāti kālaḥ. anyadā rājñā proktam: he bhagavan, praṇatasakalasurāsurasureçaṁ çrīmaheçaṁ mahākālaprāsādasthitaṁ yūyaṁ stuta. tade 'dam avādi sūriṇā: mayā namaskṛte deve liñgabhedo bhavatām aprītaye bhaviṣyati. tato rājñā proce: bhavatu, kriyatāṁ namaskāraḥ. teno 'ktam: tarhi çrūyatām. tataḥ padmāsanena bhūtvā dvātriṅçakābhir devaṁ stotum upacakrame; tathā hi:

svayaṁbhuvaṁ bhūtasahasranetram
anekam ekākṣarabhāvaliñgam,
avyaktam avyāhataviçvalokam
anādimadhyāntam apuṇyapāpam! 11

ity ādi. prathama eva çloke liñgād dhūmavartir udatiṣṭhat. tato janāir vacanam idam ūce: ayaṁ bhagavān rudras tṛtīyanetrānalena bhikṣuṁ bhasmasāt kariṣyati. tatas taḍitteja iva prathamaṁ jyotir nirgatam; tataḥ çrīpārçvanāthabimbaṁ prakaṭībabhūva. tato rājñā pṛṣṭam: bhagavan, kim idam adṛṣṭapūrvaṁ dṛçyate? ko 'yaṁ navīno devaḥ prādur abhūt? atha siddhasenaḥ provāca: pūrvam asyām avantyāṁ çreṣṭhinībhadrāsūnuḥ çālibhadra iva dvātriṅçatpatnīyāuvanaparimalasarvasvagrāhy avantīsukumāla iti khyātaḥ çryāryasuhastisūrimukhena paṭhyamānaṁ nalinīgulmavimānādhyayanaṁ çrutvā saṁjātajātismaraṇas triyāminyāṁ gṛhītasaṁyamaḥ çmaçāne prāgbhavabhāryāçṛgālīkṛtopasargeṇa mṛto nalinīgulmavimānaṁ gataḥ. tatputreṇa svapituḥ kāyotsargasthāne mahākālaprāsādaḥ kāritaḥ. sa ca kālena dvijāir gṛhītaḥ, çivaliñgaṁ tatra sthāpitam. adhunā matkṛtastutituṣṭaḥ çrīpārçvanāthaḥ prādur āsīt. tad ākarṇya nṛpaḥ çāsane grāmasahasram adād devasya, upaguru samyaktvaṁ dvādaçavratīm upādatta, açlāghata ca çrīsiddhasenaṁ svadharmācāryam, yathā: aho kavitvaçaktiḥ prabhoḥ!

çāṇottīrṇam ivo 'jjvaladyutipadaṁ, bandho 'rdhanārīçvaraḥ
çlāghālañghanajāñghiko, divi lato 'dbhinne 'va cā 'rthodgatiḥ;
īṣaccūrṇitacandramaṇḍalagalatpīyūṣahṛdyo rasas,
tat kiṁcit kavikarmamarma, na punar vāgḍiṇḍimāḍambaraḥ. 12
padaṁ sapadi kasya na sphurati çarkarāpākimaṁ?
rasālarasasekimaṁ bhaṇitivāibhavaṁ kasya na?
tad etad ubhayaṁ kimapy amṛtanirjharodgārimāis
tarañgayati yo rasāiḥ, sa punar eka eva kvacit. 13
asāre saṁsāre sumatiçaraṇe kāvyakaraṇe
yatheṣṭaṁ ceṣṭante kati na kavayaḥ svasvarucayaḥ?
paraṁ dugdhasnigdhaṁ madhuraracanaṁ yas tu vacanaṁ
prasūte brūte vā, bhavati viralaḥ ko'pi saralaḥ. 14

iti nṛpaḥ çrīsiddhasenagurustutim akarot. anyadā sakalakalākuçalakalāvitkelikāntāyāṁ çrīvikramasabhāyāṁ çrīsiddhasenaguruṇā sūktam idam avādi, yathā:

utpāditā svayam iyaṁ yadi, tat tanūjā;
tātena vā yadi, tadā bhaginī khalu çrīḥ;
yady anyasaṁgamavatī ca, tadā parastrī;
tattyāgabaddhamanasaḥ sudhiyo bhavanti. 15

etad ākarṇya sakarṇaçiromaṇir nṛpaḥ sacittacamatkāraṁ cintayāṁ cakāra: aho tyāgayogyā khalv iyaṁ lakṣmīr na bhogayogyā, yataḥ:

ārohanti sukhāsanāny apaṭavo, nāgān hayāṅs tajjuṣas,
tāmbūlādy upabhuñjate naṭaviṭāḥ, khādanti hastyādayaḥ;
prāsāde caṭakādayo 'pi nivasanty, ete na pātraṁ stuteḥ;
sa stutyo bhuvane, prayacchati kṛtī lokāya yaḥ kāmitam. 16

iti hṛdaye saṁpradhārya çrīvikramanṛpo yathākāmārthisārthaprārthanāpūraṇasamarthamahārthadānena pṛthvīm anṛṇāṁ kṛtvā vardhamānasaṁvatsaraparāvartam akarot.

Section IX (of mss.) of the Jainistic Recension

Brilliancy of Vikrama's court

tasya ca sabhāyāṁ çrīsiddhasenamukhyāḥ ke'pi tārkikāḥ, ke'pi lākṣaṇikāḥ, ke'pi sāiddhāntikāḥ, ke'pi vedāntikāḥ, ke'pi smārtāḥ, ke'pi pāurāṇikāḥ, ke'pi sāhityavidaḥ, ke'py alaṁkāriṇaḥ, ke'pi gaṇakāḥ, ke'py āyurvedinaḥ, ke'pi māntrikāḥ; evaṁvidhānekabudhā nānāçāstrasaṁvādagoṣṭhīsukhānubhavaṁ darçayanto rājānam anekadhā stuvanti; yathā kaçcit:

çambhur mānasasaṁnidhāu suradhunīṁ mūrdhnā dadhānaḥ sthitaḥ,
çrīkāntaç caraṇasthitām api vahann etāṁ nilīno 'mbudhāu,
magnaḥ pañkaruhe kamaṇḍalugatām enāṁ dadhan nābhibhūr,
manye vīra tava pratāpadahanaṁ jñātvo 'lbaṇaṁ bhāvitam. 1

anyaḥ ko'pi:

deva tvadvijayaprayāṇasamaye yad vājirājīkhura-
kṣuṇṇakṣmātalalīnapāñçupaṭalavyāptānimeṣekṣaṇaḥ,
sutrāmā bahu manyate phaṇipatiṁ pātālamūlasthitaṁ;
so 'py uddāmakarīndradurdharabharakrāntaḥ sahasrekṣaṇam. 2

anyaḥ kaçcit:

atyuktāu yadi na prakupyasi, mṛṣāvādaṁ na cen manyase,
tad brūmo — 'dbhutakīrtanāya rasanā keṣāṁ na kaṇḍūyate?
deva tvattaruṇapratāpadahanajvālāvalīçoṣitāḥ
sarve vāridhayas tato ripuvadhūnetrāmbubhiḥ pūritāḥ. 3

anyaḥ kaçcit:

atyuccāḥ paritaḥ sphuranti girayaḥ, sphārās tato 'mbhodhayas,
tān etān api bibhratī kimapi na klāntā 'si, tubhyaṁ namaḥ!
āçcaryeṇa muhur-muhuḥ stutim iti prastāumi yāvad bhuvas,
tāvad bibhrad imāṁ smṛtas tava bhujo; vācas tato mudritāḥ. 4

anyaḥ kaçcit:

anyās tā guṇaratnarohaṇabhuvo, dhanyā mṛd anyāi 'va sā,
saṁbhārāḥ khalu te 'nya eva, vidhinā yāir eṣa sṛṣṭo yuvā;
çrīmatkāntijuṣāṁ dviṣāṁ karatalāt, strīṇāṁ nitambasthalād,
dṛṣṭe yatra patanti mūḍhamanasām astrāṇi vastrāṇi ca. 5

anyaḥ kaçcit:

deve digvijayodyate paripatatkāmbojavāhāvalī-
vīkhollekhavisarpiṇi kṣitirajaḥpuñje nabhaç cumbati,
bhānor vājibhir añgabhūṣaṇarasāsvādaḥ samāsādito,
labdhaḥ kiṁca nabhaḥsthalāmaradhunīpañkeruhāir anvayaḥ. 6

kaçcid anyoktyā:

saksāro jaladhiḥ, sarāṅsi vitaranty abhyāgatebhyo mitaṁ,
gṛhyante saritaç cireṇa parito 'py ādhāya bandhaṁ balāt;
prāpyaṁ kūpakataḥ kathaṁcana kimapy āropya kaṇṭhe padaṁ;
tat tvāṁ tyāginam ekam eva bhuvane parjanya manyāmahe. 7

ko'pi çleṣoktyā:

rājñaḥ pūrṇakalām avāpya, mahatīṁ vṛddhiṁ parām āçritaḥ,
sarvāṅgīṇasamullasallavaṇimā, bibhran nadīnāṁ sthitim,
gambhīro, vibudhāçritaḥ, samakaro, gotrapratiṣṭhāpriyaḥ,
sattvāgādhamahājināgamaruciḥ satyaṁ samudro bhavān. 8

ko'pi chekoktyā:

ābālyādhigamān mayāi 'va gamitaḥ koṭiṁ parām unnater,
asmatsaṁkathayāi 'va pārthivasutaḥ saṁpraty asāu lajjate;
itthaṁ khinna ivā 'tmajena yaçasā dattāvalambo 'mbudher
yātas tīratapovanāni bhavato vṛddho guṇānāṁ gaṇaḥ. 9

ko'pi vakroktyā:

lakṣmīṁ calāṁ tyāgaphalāṁ cakāra yaḥ,
sā 'rthiçritā kīrtim asūta putrikām;
sā 'pī 'cchayā krīḍati viṣṭapatraye,
tadvārttayā kiṁ trapate na co 'ttamaḥ ? 10

ko'pi samasyayā, yathā: kenāpi padam ekaṁ pṛṣṭam: çīrṣāṇāṁ sāi 'va vandhyā mama navatir abhūl, locanānām açītiḥ. tataḥ padatrayaṁ navīnam, yathā:

natvā nāgādhirājaḥ sadaçanavaçatāir mastakānāṁ jinendraṁ,
dṛṣṭvā çakraç ca viṅçatyadhikanavaçatāir locanānāṁ pramodāt;
krīḍāsakteṣu çeṣeṣv iti nijahṛdaye cakratus tāu svanindāṁ:
çīrṣāṇāṁ sāi 'va vandhyā mama navatir abhūl, locanānām açītiḥ. 11

anayā yuktyā nirantaraṁ çrīvikramaḥ sāmrājyaṁ karoti. evaṁvidhā aneke 'sya prabandhāḥ santi; nā 'tra kenāpi kaçcid vismayo vidheyaḥ, yataḥ:

dāne tapasi çāurye vā vijñāne vinaye naye
vismayo na hi kartavyo; bahuratnā vasuṁdharā. 12

Story 29 (of mss.) of the Jainistic Recension

Vikrama and the sign-reader

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam adhirohati, tāvad ekonatriṅçī putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ sāmrājyaṁ karoti. anyadā ko'pi sāmudrikaçāstravit puruṣaḥ çarīralakṣaṇāiḥ puruṣastrīṇāṁ trikālaviṣayaṁ çubhāçubhaṁ jānann avantībahiḥpradeçe samāyātaḥ, kasyāpi puruṣasya padmāñkitaṁ padanyāsaṁ dṛṣṭvā vismayaṁ gataç cintitavān: kim ayaṁ padanyāsaḥ kasyāpi rājñaḥ ? paraṁ sa katham ekākī pādacārī ca ? tāvad agre gatvā paçyāmī 'ti yāvad agre yāti, tāvad ekaṁ kārpaṭikaṁ çiraḥsthitakāṣṭhabhāraṁ dṛṣṭvā viṣaṇṇaḥ prāha: aho, ebhir lakṣaṇāir yady ayaṁ pumān kāṣṭhavāhī, tarhi viphalo 'yaṁ sāmudrikaçāstrapaṭhanaprayāsaḥ. tarhi kim avantyāṁ gamanena ? yāmi paççād iti kṣaṇaṁ sthitas tatra punaḥ kṣaṇāntare cintitam: yad iyatīṁ bhuvam āyātas tarhi yāmi purīmadhye, paçyāmi vikramādityam, kīdṛço 'sti sa iti gato 'vantyām; dṛṣṭo vikramaḥ sabhāsthitaḥ; taṁ ca dṛṣṭvā 'tīvaviṣādavaçaṁvado 'bhūt. tatas taṁ viṣādaprāptaṁ jñātve 'ñgitākārakuçalo rājā prāha: bho vāideçika, katham atrā 'yāto viṣādaṁ prāpto 'si ? teno 'ktam: deva, pathi cāi 'kaṁ samagrarājalakṣaṇadharaṁ naraṁ kāṣṭhabhāravāhakam atra ca tvāṁ sarvathā kulakṣaṇadehaṁ sāgarāntavasudhāsāmrājyabhājaṁ dṛṣṭvā çāstravisaṁvādena viṣaṇṇo 'smi. tato rājñā proktam: bhoḥ çāstrajña, prāyaḥ çāstrāṇi sāmānyaviçeṣātmakāni bhavanti; tarhi tvaṁ samyag vilokaya, kim atra sāmānyaṁ ko viçeṣa iti. etad ākarṇya tena vismitena cintitam: aho rājñaḥ kimapi gāmbhīryaṁ buddher mādhuryaṁ vācy avagamaçaktir ātmanaḥ. tatas tena samagrasāmudrikasāram avagāhya proktam: rājan, çāstre sāmānyenā 'nekāni puruṣastrīlakṣaṇāni çubhāçubharūpāṇi proktāni santi, param ayaṁ viçeṣaḥ: yasya kasyāpi çarīre samagrāṇy api bhavyalakṣaṇāni bhavanti, paraṁ yadi tāluni kākapadaṁ syāt, tarhi tāni sarvāṇy apramāṇāni syuḥ. etad ākarṇya rājñā puruṣaḥ kāṣṭhabhāravāhakaḥ sabhāyām ānītaḥ; tataḥ kaṇikāpiṇḍaṁ tāluni dattvā kākapadaparīkṣā kṛtā. tataḥ punaḥ pṛṣṭaṁ rājñā: aparaḥ ko'pi viçeṣo 'sti ? teno 'ktam: yadi kasyāpi çarīre sarvāṇy api kulakṣaṇāni syuḥ, paraṁ yadi vāmapārçve karburam antrajālaṁ syāt, tarhi sarvāṇy api lakṣaṇāny eve 'ti çrutvā rājñā tatparīkṣārthaṁ svakare kṣurikāṁ kṛtvā yāvan nijodaravāmapārçvaṁ vidārayati, tāvat tena kare dhṛtaḥ, proktaṁ ca: rājan, mā sāhasaṁ kuru; tavo 'dare karburam antrajālam asty eva, nā 'nyathā katham apy evaṁvidhaṁ dhāiryaṁ sattvaṁ bhavati. yataḥ:

asthiṣv arthāḥ sukhaṁ māṅse tvaci bhogāḥ striyo 'kṣiṣu;
gatāu yānaṁ svare cā 'jñā sarvaṁ sattve pratiṣṭhitam. 1

ato rājann īdṛçaṁ sattvaṁ dhāiryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyām ekonatriṅçatkathā

Story 31 (of mss.) of the Jainistic Recension

The haunted house

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam ārohati, tāvad ekatriṅçattamā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ sāmrājyaṁ karoti. tatra dāntaḥ çreṣṭhī; sa ca svasaṁpattisaṁkhyāṁ na jānāti. tatputraḥ somadattaḥ. anyadā navīnaṁ ramyaṁ harmyam ekaṁ cikārayiṣur asāu rājājñām ādāya puṣyārkayoge prathamārambhaṁ kāritavān; tadanu yadā-yadā puṣyārkayogaḥ samāyāti, tadā-tadā kāṣṭhaghaṭaneṣṭikācitisudhāparikarmādikaṁ kriyate, nā 'nyadā. evaṁ katibhir varṣāir mūlapratiṣṭhānabhittistambhadvāratoraṇaçālabhañjikāprāṅgaṇakapāṭaparighavalabhīviṭaṅkanāgadantamattavāraṇagavākṣasopānanandyāvartādigṛhāvayavāiḥ saṁpūrṇaṁ 1. catuḥpada- 2. paṇya- 3. dhana- 4. goṣṭhī- 5. bhoga- 6. dharmavicāra- 7. devabhūmī-'tisaptalakṣaṇamayaṁ vicitracitrapattrasūtraṇāniyantritaviçvanetraṁ çātakumbhīyakumbhaçreṇibhāsuraṁ pañcavarṇapatākotpātavitrastaravirathaturaṁgamaṁ tat sāudham abhūt. tatas tena çreṣṭhinā bhavyaṁ muhūrtam avalokya çāntikabalikarmādikaṁ kārayitvā tatrā 'vāse praveçotsavo 'kāri.

tato rātrāu yāvat palyaṅke çreṣṭhī çete, tāvat ko'pi sumuhūrte niṣpannatvāt tadadhiṣṭhāyako devo 'bhāṣata, yathā: bhoḥ patāmī 'ti. tad ākarṇya çreṣṭhī bhītaḥ sahasā palyaṅkād utthāya kamapy apaçyan punaḥ palyaṅke sthitaḥ. tāvad devena punar uktam: patāmī 'ti. tato bhīto digvilokaṁ vidhāya punaḥ palyaṅke sthitaḥ. punar api devena patāmī 'ty uktam. tataḥ çreṣṭhī bhītas tato vilokya kimapy apaçyan nidrām alabhamāno rātrim atītavān. evaṁ trīn divasān ativāhya nijaprāṇaprahāṇabhīrur niḥsattvaçiromaṇis tatsvarūpaṁ rājñe prāha. etad ākarṇya rājñā cintitam: nūnam evaṁvidhasyā 'sya sāudhasya ko'py adhiṣṭhātā parīkṣārtham iti vadan saṁbhāvyate, baliṁ vā yācate, tad atra ko'py upakramo vidhīyate. tato rājñā proktam: bhoḥ çreṣṭhin, yadi tvaṁ tatra bibheṣi, tarhi yad dravyaṁ tatra sāudhe tava lagnam, tat tvaṁ gṛhāṇe 'ti çrutvā pramuditaḥ çreṣṭhī kim anena prāṇasaṁdehakāriṇā sāudhene 'ti rājñā dattaṁ yathāpramāṇaṁ mūlyadravyam ādāya svagṛhaṁ gataḥ.

tataḥ saṁdhyāsamaye kṛtadānapuṇyaḥ çrīvikramaḥ samagrarājavarganiṣidhyamānaḥ svasattvabalena tatra sāudhe gataḥ. palyaṅke yāvac chete tāvad devaḥ prāha: bhoḥ patāmi. tato rājñā 'bhayena proktam: çīghraṁ pata, mā vilambaṁ kuru. tatas tadbhāgyena patitaḥ suvarṇamayaḥ puruṣaḥ; pratyakṣībhūya tadadhiṣṭhāyako devaḥ puṣpavṛṣṭiṁ kṛtvā prabhāvaṁ prakāçya rājānaṁ praçasya svasthānaṁ gataḥ. rājā tu prabhāte mahatā mahena suvarṇamayaṁ puruṣam ādāya svasāudham agāt.

ato rājann īdṛçam āudāryaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyām ekatriṅçatkathā

Story 32 (of mss.) of the Jainistic Recension—The poverty-statue

punar aparamuhūrte bhojarājaḥ sakalām abhiṣekasāmagrīṁ kṛtvā yāvat siṅhāsanam adhirohati, tāvad dvātriṅçattamā putrikā 'vadat: rājan, asmin siṅhāsane sa upaviçati, yasya vikramādityasadṛçam āudāryaṁ bhavati. kīdṛçaṁ tad āudāryam iti rājñā pṛṣṭā putrikā prāha: rājan,

avantīpuryāṁ çrīvikramanṛpaḥ sāmrājyaṁ karoti. anyadā 'vantīpratyāsannagrāmāt ko'pi vaṇikputro 'vantyāṁ vāṇijyāya samāyātaḥ. tatratyaṁ svarūpaṁ dṛṣṭvā vismitaḥ svagrāmaṁ gatvā nijapitur akathayat, yathā: tāta, avantyāṁ yat kiṁcit kriyāṇakam āyāti, tat sarvaṁ lokaḥ çīghraṁ gṛhṇāti; yat tiṣṭhati, tat sarvaṁ saṁdhyāyāṁ rājā gṛhṇāti, yato 'trāyātavastunaḥ ko'pi na krete 'ti mā nagarasya kalaṅko bhūt. etad ākarṇya tatpitā dhūrto lohamayaṁ putrakam ekaṁ kārayitvā tasya ca dāridram iti nāma prakalpyā 'vantyāṁ gataḥ sthito rājamārge kenāpi pṛṣṭo vakti: dāridraṁ vikretum ānītam asti. kiṁ mūlyam iti pṛṣṭo dīnārasahasraṁ vakti. etad ākarṇya ko'pi taṁ dāridraputrakaṁ na gṛhṇāti. tataḥ saṁdhyāyāṁ rājādeçena gṛhīto rājapuruṣāiḥ; dattaṁ tasya mūlyam. tataḥ sa dāridraputrakaḥ kṣiptaḥ koçe. tato rātrāu dāridram āyātaṁ dṛṣṭvā saptāṅgarājyalakṣmīḥ saptamūrtimayī raṇanmaṇimekhalāmālabhāriṇī rājñaḥ pratyakṣā 'bhūt. tato rājā sasaṁbhramaṁ samutthāya praṇāmāñjalipūrvaṁ bhagavatīṁ lakṣmīṁ tuṣṭāva, yathā:

huntīi hunti aṇahuntayā vi, jantīi janti huntā vi,
*jīi samaṁ nīsesā *guṇagaṇaā jayaü sā lacchī. 1
rayaṇāyaru tti nāmaṁ pattaṁ jaṁ pasaviūṇa jalanihiṇā,
sā bhuvaṇabhūsaṇakarī jayaü sayā savvahā lacchī. 2
jaṁ *pariṇaūṇa jāo kaṅho bhuvaṇattayammi vikkhāo,
kāmo jaṇābhirāmo jassa suo *jayaü sā lacchī. 3

iti stutvā pratyakṣāgamanakāraṇaṁ papraccha. tato lakṣmīḥ prāha: rājan, ahaṁ yāsyāmi; tava koçe dāridram āyātam. tato rājñā proktam: devi, yat sāṁsārikaṁ sukhaṁ tat sarvaṁ tvadanugrahādhīnam iti tvaṁ mā yāhi. tato lakṣmīḥ prāha: yatra dāridraṁ tatrā 'haṁ na kathamapi tiṣṭhāmī 'ti çrutvā rājño 'ktam: yan mayā dāridraputrakaḥ svīkṛtaḥ, sa svīkṛta eva, tan nā 'nyathā. tvaṁ yadi yāsyasi, tarhi yāhī 'ti çrutvā gatā lakṣmīḥ. tataḥ kṣaṇāntare samāyāto vivekaḥ prāha: bho rājan, yatra dāridraṁ tatra nā 'smākaṁ sthitir iti gatā lakṣmīḥ; aham api yāsyāmi. tato rājñā sthāpito 'py atiṣṭhan rājānam anujñāpya gato vivekaḥ. tataḥ punaḥ kṣaṇāntare samāyātaṁ sattvaṁ rājānam abhāṣata: rājan, yatra dāridraṁ tatra vayaṁ na tiṣṭhāmaḥ; ata eva purā gatāu lakṣmīvivekāu; tvāṁ ciraparicitam anujñāpanāya samāyāto 'smi, param aham api yāsyāmi. etad ākarṇya rājā sasaṁbhrāntaç cintitavān: aho yadi puruṣasya sattvaṁ gatam, tarhi kiṁ sthitam? yataḥ:

prayātu lakṣmīç capalasvabhāvā,
guṇā vivekapramukhāḥ prayāntu;
prāṇāç ca gacchantu kṛtaprayāṇā;
mā yātu sattvaṁ tu nṛṇāṁ kadācit. 4

tato rājñā proktam: bhoḥ sattva, sarvam apy aparaṁ yātu, paraṁ tvaṁ mā yāhi. tataḥ sattvaṁ prāha: rājan, yatra dāridraṁ tatra nā 'haṁ kathamapi tiṣṭhāmī 'ti. rājño 'ktam: tarhi gṛhāṇe 'daṁ mamo 'ttamāṅgam; tvāṁ vinā prāṇāiḥ kiṁ prayojanam iti khaḍgam ādāya yāvac chiraçchedaṁ karoti, tāvat sattvena rājā kare dhṛtaḥ. tataḥ sthitaṁ sattvam; tataḥ samāyātāu tatsahacāriṇāu lakṣmīvivekāu.

ato rājann īdṛçaṁ sattvaṁ yadi tvayi syāt, tadā 'smin siṅhāsane tvam upaviça.

iti siṅhāsanadvātriṅçakāyāṁ dvātriṅçatkathā

Appended text of the story of Vikramāditya's birth

Om. Gurjarīmaṇḍale sābhravatīmahilānadyor antare vanaṁ vidyate. tatra rājā[1] tāmraliptarṣiḥ. tasya putrī yaçovatī,[2] tasyā bhartā premasenanāmā[3] rājā. tayoḥ sāṁsārikaṁ sukham *upabhuñjamānayoḥ[4] putrī madanarekhā samutpannā, dine-dine vardhamānā 'sti candrakale 'va. tataç ca tasya[5] vaṭukāu dvāu staḥ; tayor madhya eko devaçarmanāmā, dvitīyo hariçarmanāmā. devaçarmā pratyahaṁ narendradhāutīṁ prakṣālayituṁ[6] nadyāṁ prayāti sma. tatra manuṣyabhāṣayā devaḥ ko'py adṛçyarūpo devaçarmāṇaṁ prati brūte sma: katham iti, asāu premasenanarendraḥ[3] svakanyāṁ mama vivāhayatu, no cen narendrasya nagarasya ca çreyo na bhaviṣyati. iti pratyaham anāhataçabda *ūrdhvo[7] *bhavati[8] sma. tena vicintitaṁ cetasi: aho pratyakṣaḥ ko'pi na dṛçyate, kiṁ kāraṇam[9] iti vismayamānaḥ sa narendrasyā 'gre kathām akathayat. narendras tam uvāca: tvam asatyaṁ bravīṣi. so 'bravīt: devā 'dyā 'haṁ na yāmi, tatra kaṁcid anyaṁ dhāutīprakṣālanāya preṣaya. tato rājā hariçarmāṇaṁ prāiṣīt. so 'pi tatra gatvā dhāutīṁ[10] prakṣālayati,[10] tathāi 'va[11] tasya puro 'ṣitasya[12] çṛṇoti sma.[13] hariçarmā 'pi savismitacitto 'bhūt. tenā 'py āgatya narendraṁ praty uktam.

Y is missing down to line 12. 1. om R. 2. R çavovatī. 3. Ç prasīna for premasena. 4. R °bhujya°, Ç °bhuñjya°. 5. Ç tasyā. 6. Ç kṣālituṁ. 7. Ç °çabdordho, R °çabdorvo. 8. mss. bhavīti; cf. line 20 below. 9. With this word Y begins. 10. om R. 11. Ç tathā 'pi; om R. 12. so ÇR; Y purastād vacanaṁ. 13. Y babhāṣe for çṛṇoti sma.

rājā tac chrutvā 'çcaryaparo 'bhūt. tābhyām uktam: tatrā 'nāhataçabdo bhavati. punar dhāutīprakṣālanāya[14] vaṭuko gataḥ; rājā prachannatayā kevalo gataḥ. vṛkṣāntaritena rājñā tathāi 'va tad vacanaṁ çrutam. rājño manasi saṁdeho jātaḥ: kim etad iti, ko'pi vā devo vyantaro[15] vā? tataç ca gehaṁ samāgatya[16] mantripurohitapramukhalokān ākāryā 'pṛcchat: bhoḥ kiṁ kurmaḥ? nadyām īdṛçaḥ çabdaḥ samutpadyate. ko'pi kathayati: premaseno[17] rājā svāṁ duhitaraṁ mahyaṁ dadātu vivāhayatu, yathā kalyāṇaṁ[18] bhavet;[19] no ced vāirūpyaṁ bhaviṣyati. sa kaḥ, tan na jñāyate.

14. ÇY dhāutīṁ pra°. 15. ÇR nyataro. 16. Ç āgatya. 17. Ç praseno, Y tāmraseno. 18. R bhavyaṁ. 19. ÇR bhavatu.

tadanu [20] mantripurohitāir uktam: bho rājan, ajñātasya katham̐ dīyate? samyañ nītvā pṛcchyatām.[21] tato rājñā punar nadyām̐ gatam, tathāi 'vo 'tpannaḥ çabdas tenāi 'vo 'ktaḥ. tadā [22] rājñā pṛṣṭaḥ: [23] tvam̐ devo [24] gandharvaḥ kim̐naro vā, manuṣyo vā [25] bhavasi? tataḥ sa prakaṭo babhūva: narendra, pūrvam indrapratīhāro 'bhūvam; parastrīlampaṭaḥ parastriyam̐ vinā sthātum̐ na çaknomi. indreṇā 'nekavāram̐ niṣiddho 'ham̐ tathā 'pi na sthitaḥ. paçcād indreṇa çaptaḥ: [26] atra bhavannagare kumbhakāragṛhe rāsabho 'bhūvam; nadyāḥ parisare carann asmi. ato 'ham̐ tava kanyām̐ yāce; ced dadāsi, tava çreyo bhaviṣyati; no cen nagaralokasya tava ca vāirūpyam̐ bhaviṣyati. rājā 'ha: tvam̐ ced devo bhavasi, tava kanyām̐ dadāmi; no ced rāsabharūpāya tubhyam̐ kanyām̐ [27] katham̐ dadāmi? teno 'ktam: dehi.

20. R tatra. 21. Ç saḥ pṛcchate. 22. Y tato, Ç tathāi 'va. 23. Y inserts kas. 24. Y inserts vā. 25. ÇY na (in Ç before manuṣyo). 26. Y inserts words purporting to be the speech of Indra on this occasion, and the reply of the pratīhāra. 27. om ÇY.

punas taduparodhenāi 'va svanagarabhītyā tasmāi kanyā dattā viṣṭapādhipena. punā rājā 'ha: bho deveça, cet tava devaçaktir asti, tadā nagarapārçve tāmramayam̐ prākāram̐ kuruṣva, nivāsārtham̐ dvātrin̐çallākṣaṇikam̐ sāudham̐ ca. tato [28] rātricatuṣpraharamadhye devena sarvam̐ tad eva cakre. prātaḥ sarvo 'pi loko [29] jajāgāra tāmramayam̐ prākāram̐ [30] dṛṣṭvā 'çcaryaparo babhūva. pratolyām̐ dattārgalaḥ [31] kenāpi no 'dghāṭitum̐ çakyate; sarvo loko 'py ākulo jātaḥ. tato rājñaḥ çuddhir jātā, rājā ca pratolyām̐ samāgataḥ; tato vismayaparas tam̐ devam̐ sasmāra. tadā prakaṭībhūya sa kathayati sma: bho rājan, yasya kumbhakārasya gṛhe 'smi, sa ākāryaḥ, yatho 'dghāṭayati hastasparçamātreṇa. tadā rājñā sarve 'pi kumbhakārā ākāritāḥ; te 'pi daçadikṣu palāyitāḥ. tāiḥ kumbhakārāiç cintitam: kim̐ svid asmān rājā haniṣyati pratolyām. tato rājñā yasya kumbhakārasya gṛhe rāsabhāḥ santi [32] sa evā 'kāritaḥ. so 'pi gṛhamadhye prachannībhūya sthitaḥ; rājapuruṣāiḥ çaktyā niḥkarṣita [33] ānītaç ca. narendravākyena tena pratolī samudghāṭitā. nagaraloko [34] bhūpatiç ca jaharṣa.

28. R margin; om ÇY. 29. om R. 30. R pra°. 31. R °rgalāḥ; Y pratolyargalā (om datta). 32. R sthitāḥ. 33. Ç nikarṣ°; R °kāṣ°, Y °kāçitaḥ. 34. R first hand and Ç nāgara°.

asminn avasare madanarekhayā kanyayā çrutam, yathā: rāsabhāya rājñā bhītenā 'ham̐ [35] dattā lokasvanagaraparivārarakṣaṇāya. tadā tayā vyacinti: aho yadi mama hṛdayam̐ sphuṭati, tarhi bhavyam̐ [36]

jātam;[37] madīyam īdṛk karma. tato rājñā sā[38] kanyā tasmāi rāsabharūpāya pariṇāyitā[39] mahato 'tsavena;[40] madanarekhā 'pi devakārite sāudhe samādhiparā tiṣṭhati sma.[41] so 'pi devo rāsabharūpaṁ dehaṁ muktvā divyarūpaṁ kṛtvā madanarekhayā saha pārijātamandārapuṣpāiḥ surabhiparimalasahitāir anvitaṁ viṣayarasaṁ bubhuje pratyaham; kadācin merugirāu kadācin mānasasarovare[42] kadācid yakṣagandharvakiṁnarapure nāṭyarasaṁ gītarasaṁ[43] tatra tayā saha paçyañ chṛṇvan bhogān anekavidhān *upabhuñjamānas[44] tiṣṭhati sma. sā 'py atīvasāukhyaparā jātā. sakhījano 'pi tasyāḥ pārçve tiṣṭhati sma, kenāpi saha na brūte sma. tataḥ kiyanty api varṣāṇy atītāni;[45] tanmātrā cintitam: putrī kathaṁ vartate rāsabhena saha? tadā sā mātā kanyāsāudhagṛhaṁ samāyātā. tatra devaḥ pūrvarītyā rāsabhacarma muktvā[46] dedīpyamānaṁ çarīraṁ vidhāyā 'ntaḥpuraṁ gataḥ. tato rājñyā manasi tadrūpaṁ dṛṣṭvā cintitam: aho matputrī puṇyavatī bhāgyavatī yaye 'dṛço varo labdhaḥ. dhanyā 'haṁ yasyā īdṛçī kanyāi 'ṣā samutpannā; anayā puṇyā 'haṁ jātā. punas tayā vimṛçya vyacinti: asya carmā 'gniçakaṭamadhye kṣipāmi; yasmād īdṛçaṁ[47] rūpam asti, agre 'pi vartiṣyati. iti vicintya tac carmā 'gnimadhye kṣiptam. punar agre gandharvasenaṁ[48] paçyati sma. tenā 'pi tac carmā 'dṛṣṭvā bhāryāyā agre niveditam: bhadre 'haṁ svargaṁ yāsyāmi; mama çāpānto jātaḥ, avadhiç ca saṁpūrṇo jātaḥ. tayā co 'ce:[49] ahaṁ kathaṁ bhaviṣyāmi? cen mama kukṣāu tava garbharūpā[50] sthāpanikā[51] na syāt, tadā tvayā saha vrajāmi. kiṁ karomi? deveno 'ktam: tvaṁ sukhena samādhinā[51a] 'sthāya[52] tiṣṭha. garbho 'yaṁ pālyaḥ; jāte sati vikramāditya iti nāma[53] kāryam.[54] tava dāsyā udare mama garbho 'sti; tasyā 'pi bhartṛharir iti nāma kāryam.[55] iti muktim upalabhya[56] gato devaḥ svargam.

35. Ç kanyā for ahaṁ; om Y. 36. R bhayaṁ. 37. R jāyate. 38. R svā, Ç sva. 39. R dattā. 40. R mahotsa°; Y mahatā mahotsa°. 41. om YR. 42. ÇY mānasaro°, and so R in text (margin inserts sa). 43. Ç vanita for gīta, Y gītanṛtyādi. 44. R upabhujya°, Ç upayujya°, Y bhuñjamānās. 45. Ç vyatī°. 46. R tyaktvā. 47. R īdṛg. 48. Read perhaps gandharvam enaṁ? 49. R tayā proce. 50. Ç°rūpa-; Y puts tava here. 51. Y sthāpanā. 51a. Read samādhim (āsthāya)? If text is right āsthāya is epexegetic: "comfortably in meditation, resorting to (it), remain." 52. om Y. 53. R nāmadheyaṁ. 54. Y deyam. 55. Y om tava . . . kāryam. 56. R iti yuktim upa°; Y ity uktvā.

rājñyā rājño 'gre niveditam; tataç ca kaçcin nimittajñānī rājñā pṛṣṭaḥ: putryāḥ kiṁ bhaviṣyatī 'ti. teno 'ktam: putro bhaviṣyati,[57] tasya rājyaṁ bhaviṣyati. tac chrutvā rājñaç cetasi çaṅkā jātā: aho putrīputrasya rājyaṁ bhaviṣyatī 'ti. tato rājñā putrīgarbharakṣaṇāya

puruṣāḥ preṣitāḥ; rakṣanti sma. madanarekhayā cintitam: kimartham ete mama garbharakṣaṇāya sthāpitāḥ? tadā puṣpalāvinī [58] samāyātā; tasyā agre kathitam: [59] tathā kuru yathā mama garbho rakṣito bhavati, pratipālyaç ca. tayā 'ṅgīkṛtam. prabhāte dvitīye 'hni kṣurikā samānītā, tayā kṣurikayo 'daraṁ vidārya tasyāi [60] tayā garbho dattaḥ. sā 'pi vinaṣṭā. tatas tayā sa garbho dvitīyena garbheṇa bhartṛhariṇā saha nītaḥ; sā 'py ujjayinīnagarīpārçvagrāmaṁ gatā, tatra [61] samyak pratipālayati sma. dine-dine bhartṛhariṇā [62] saha vardhate sma. itaç ca rājñaḥ çuddhir jātā: putrīgarbhaṁ mālinī [63] gṛhītvā gatā.[64] rājā 'py ubhayabhraṣṭo [65] jātaḥ; na putrī na tatputraḥ. tato rājñā *nagaryāḥ [66] stambhāvatī 'ti [67] nāma kṛtaṁ siddhaṁ [68] ca.[68]

Iti Vikramādityotpattikathā [69]

57. om R. 58. Ç °lāvī; R puṣpajīvinī (misread by Weber yuṣya°). 59. Y inserts he mālini. 60. Y tasyāi mālinyāi after dattaḥ. 61. R taṁ ca. 62. ? So marginal correction in Ç; Ç in text has bhartṛmātreṇa, Y bhadramātrā, R bhā — mātreṇa (marginal insertion: ga). Perhaps read bhartṛ- (or bhartrī-) mātrā, or bhadramātrā, "with his foster-mother" (tho neither word is recorded in this sense). 63. Ç inserts svagṛhaṁ. 64. Y inserts putrī mṛtā. 65. Y udbhrānto! 66. Y tasyā nagaryāṁ; ÇR nagaryā. 67. Y avantī! (om iti). 68. om Y. 69. Y °tyotpattiḥ (om kathā).

CRITICAL APPARATUS

Remarks as to Procedure. — I have felt it unnecessary and undesirable to quote all the variants, down to gross corruptions, of all of my manuscripts. And for two reasons. First, to do so would mean to swell the work to monstrous proportions, without any corresponding advantage. Secondly, the quoting of a vast mass of trifling blunders would tend to obscure the really important variants; the wheat-kernels would be lost in the chaff.

I am aware that small errors may sometimes be important in text-criticism, as helping to determine relations between different manuscripts. This point I have kept constantly in mind in arranging the text. However, I believe, on the one hand, that the importance of individual minor errors is often overrated. It takes a very large number of coincidences in minor variations to convince me of especially close interrelationship. And, on the other hand, when such coincidences are numerous enough to justify this conclusion, I have noted the fact in my descriptions of the individual manuscripts concerned; and I must ask my readers to accord me a vote of confidence as to the few cases in which this is true.

My general principle, then, is to make the critical apparatus comparatively brief, and to include in it only variations which seem to me actually or potentially important. But it has seemed to me necessary to apply this principle in different ways to different parts of my texts.

In the first place, the number of manuscripts which I have had at my disposal makes a great deal of difference. A variant in a single manuscript is not apt to mean much if there are ten other manuscripts unanimously against it; but it is much more apt to be the true reading (other things being equal) if there are only one or two manuscripts against it. At the same time, if there are few manuscripts, there are apt to be comparatively few variants. So in the case of my Metrical Recension, I had only three manuscripts, and in many parts, owing to lacunae, only two or even one; and consequently I quote practically all the variant readings of these three manuscripts, except a few simple blunders. The same applies to those parts of the other recensions which, owing to lacunae, are found only in a very few manuscripts.

Secondly, the character of the individual manuscripts makes a difference. A manuscript which I have found to be in general very good, is more likely to be right, or to lead in the right direction, when it has

a variant that at first sight seems inferior, than is the case with a poor manuscript. I have indicated, in my descriptions of the manuscripts below, which manuscripts of each recension I consider on the whole the best. In the case of some very poor manuscripts (such as Oa of BR and F of JR) I have made it a rule almost never to quote their variations, when these are not supported by any other authority.

Thirdly, the comparative simplicity or difficulty of an individual passage in any text makes a difference. In the case of difficult and doubtful passages, especially if the text itself is more or less uncertain owing to great lack of uniformity among the several manuscripts, then it becomes important to know exactly what is read by all the known manuscripts. And in such places I quote with scrupulous care all the variants of all the texts at my disposal.

Fourthly, it has seemed to me desirable to quote variants more fully in the sententious verses of the texts than in the prose parts or narrative verses. I think all Sanskritists will understand and sympathize with my feeling on this point, without my elaborating it. In general, I quote all variants in the text of these "Sprueche" which seem capable of any half-way sensible interpretation, even tho they be found only in single manuscripts. I also quote in full the text of all interpolated stanzas, found in individual manuscripts but rejected from my text; except that in the case of stanzas found in the second edition of Otto Boehtlingk's "Indische Sprueche" (St. Petersburg, 1870–3), I content myself with a reference to that work and a quotation of the variants from Boehtlingk's text shown in my manuscript or manuscripts.

The manuscripts, enumerated and described

General Remarks. — In preparing the text of the several recensions of the Vikramacarita, I have made use of 32 authorities, namely, 30 manuscripts and 2 printed texts. The two printed editions are both wholly uncritical, and appear to be close reproductions each of a single manuscript, often without the correction even of the most obvious and simple errors. We may therefore regard them practically as mss. for the purpose of text construction. For convenience I shall make the abbreviation ms(s). refer to any or all texts which I have used, whether manuscripts or printed editions.

In general each ms. belongs definitely and exclusively to some one of the five recensions. The most markt exception is the composite ms. S (see below, No. 19), which blends the texts of JR and BR in such a way that it is hard to say to which recension it owes the more. The mss. C (No. 16) and R (No. 27) are not real exceptions; in them a section (introduction or conclusion) of one version is added, in a purely external way, to the full text of another version, in such a manner that the text of neither is disturbed in the least. Internal alterations in the text of one version under the influence of another version are very rare. In fact, among all my mss. I have discovered such alterations only in three mss. of BR (Nos. 14, 17, 18); and in these too they are extremely scarce. There are three clear cases in L, of which one occurs also in Ob, and another in Oa; that is all. The Jainistic Recension is the source of the foreign influence in all these three cases. JR was the best-known version of the work in Northern India, and it is not very surprising to find indications that some copyists of the northern BR were familiar with it. The addition of the Jainistic Conclusion to C, a ms. of BR, is another indication of the same thing.

1. Manuscripts of the Southern Recension

Authorities: (manuscript texts) M, N, Nd, T^4, Q, My, E, V; and (printed texts) J and T. The best of these are M, N, Nd, T, and V; and my text is largely based upon the first four, namely, M, N, Nd, and T. As respects textual tradition, these four with T^4 are more closely related to each other than they are to any of the rest. V and J agree quite closely with each other; midway between these two groups stand the inferior mss. Q, E, and My.

1. M. India Office Library; Mackenzie III. 163. Palm leaves. Telugu characters. Complete. 104 folios, 5 lines, 50 akṣaras. Clear,

legible writing. No date: markt "received Sept. 14, 1825." Judging by the appearance of the palm-leaves and the free, uncrampt writing, considerably older than N. Is characterized by certain miswritings which recur regularly; e. g. ĭ for ī (almost universal), anusvāra before h in brahman, etc., Bhatṛhari for Bhartṛhari, iyy for īy, and a few others. Allowing for these, the text is excellent.

2. N. India Office Library; Mackenzie III. 164. Palm leaves. Telugu characters (not blackened). Complete. 90 folios, 5 lines, 60 akṣaras. Clear but small and crampt writing. No date; like M, markt "received Sept. 14, 1825." Fresh appearance of the palm leaves and small, modern writing indicate more recent origin than M. In details somewhat more careful than M; the miswritings referred to above are only occasional here; but the text is less correct than M, tho very close to it in general.

3. Nd. In my own possession; purchast from the Hiersemann Collection of South Indian MSS. Palm leaves. Nandināgarī characters. Complete. 76 folios, 8–10 lines, 50 akṣaras. No date; seemingly quite old; palm leaves show markt signs of age, and writing is *very* coarse and free. A very good ms., older and better representative of the same line of descent as N, and generally speaking very close to M. The ancestor of all these three evidently suffered the loss of a folio which included the end of Story 8 (from SR 8. 3. 9) and the first part of 9. The lacuna remains in M, whose text passes without any break from the middle of one story into the middle of the next. The original of N and Nd, however, saw the mistake, and filled in the gap to the best of its ability — but evidently not from a ms. of any Vikramacarita recension (at least not from any text known to me); probably from memory. — Common miswritings in Nd are ṛ for ru, anusvāra inserted before the h of brahman etc., and others characteristic of South Indian alphabets (cf. M above). Nd also frequently confuses t with k, and not uncommonly j with c; it writes tth (really tht) for tt, cch for ts, and at the end of a clause, especially before a mark of punctuation, often writes a short vowel as long.

4. T. Printed edition in Telugu characters: Sarasvatīnilaya Press, Madras, 1853. (I used a copy belonging to the India Office Library, No. 11. C. 21.) It contains 108 pages of 26 lines, 24 akṣaras; complete text of SR. The text, tho uncritical, is quite good; it is said to be based on a single ms., namely Oppert I No. 669, which must have been a good one. In general it belongs to the MNNd group, but is superior to it in some particulars (e. g. it has not the lacuna in Stories

8 and 9, referred to above). It is perhaps the best of the texts known to me.

5. E. A copy made for me in the year 1912 from the Madras Government ms. belonging originally to the Library of the College of Fort St. George (Taylor's Catalog, No. 1076). The original is stated to be in Telugu characters. Date unknown to me. My copy is in Devanāgarī, on 135 pages of paper. It is incomplete and almost worthless. After Story 19 it ceases to follow our text; Stories 20–22 (of the true SR) are omitted outright, and 23–26 (here numbered 20–23) are given in very different forms, and are wholly unusable. Even the first part of the work, as my copy presents it, is full of lacunae and of the most glaring blunders. No full collation of it has been attempted. It is closer to V and J than to M, N, Nd, and T.

6. Q. Library of the Asiatic Society of Bengal, No. II. B. 2. (Catalog of Nyāyabhūshaṇa, p. 173.) Nearly complete (see below). Paper. Devanāgarī. 66 folios, 21 lines, 21 akṣaras. No date (but certainly recent). The writing is beautiful to look at and as clear as print, but the text is horrible; the most careless and inexcusable blunders bristle on every page. Hence I have not attempted a complete collation. The text stands midway between the M group and the V–J group. The archetype evidently broke off near the end of Story 31; Q finishes 31 in a wholly individual way, and stops therewith, lacking 32 and the Conclusion.

7. My. A copy made for me in the year 1912 of a ms. belonging to the Library of the Mahārāja of Mysore (Kielhorn's Catalog, p. 8). The copy is on 79 pages (22 lines, 30 akṣaras) of paper, in Devanāgarī, and is complete; it is however a miserable text, if possible even worse than Q (with which, by the way, it seems to show a rather close relationship). I quote it only very rarely.

8. V. (Weber's V; see Ind. Stud. 15, p. 232 ff.) Library of the University of Tübingen; contents reported by Roth, Jour. As. 1845, p. 278 ff. Paper. Devanāgarī. 42 folios, 16 lines, 44 akṣaras. Complete. Authorship attributed to Kālidāsa. No date. A reasonably good text; closer to J than any other ms. known to me. Consensus of V with M or Nd may generally be regarded as establishing SR's text.

9. J. The printed text of Jībānanda Vidyāsāgara, Calcutta, 1881. Devanāgarī. 130 pages, 24 lines, 22 akṣaras. Wretched text; small attention paid to saṁdhi, grammar, or common sense. Closest to V.

10. T^4. In my own possession; purchast from the Hiersemann Collection (the same from which Nd came). Palm leaves. Telugu char-

acters. Fragmentary (contains Frame-story, Stories 1–11 inclusive, and Story 30). 36 folios, 5 lines, 71 akṣaras. No date; only moderately old; writing rather fine and crampt, but clear. Good text, in general agreeing closely with T; but has lost the end of 8 and the beginning of 9, like M, N, and Nd, and filled in the lacuna in a way which does not correspond with N or Nd! This ms. arrived after the completion of my text, and I have collated it only in spots; for this reason the readings are only rarely quoted.

2. Manuscripts of the Metrical Recension

Authorities: Dn, Dv, Gr. The three are all good mss. and go closely with each other. Dv and Gr are especially close to each other, but when their readings differ from Dn it most often appears that Dn is the best guide.

11. Dn. A copy made for me in the year 1912 of a Tanjore ms., Burnell, p. 166, IV. My copy is on paper, in Devanāgarī; it contains 100 folios, 9 lines, 30 akṣaras. No date. The copy is extremely careful and good, and the text is in the main better than Dv or Gr; but from the middle of Story 28 (line 46) to Story 31, line 52, it suddenly branches off into a verbally independent account, which however follows for the most part the main thread of the narrative of GrDv, and at any rate shows no signs of connexion with the text of any other recension. In this long passage it is certain that Dn is secondary (see Critical Apparatus, p. 334). Doubtless it has filled in independently a lacuna of its archetype. Except for this, there are no serious lacunae. The outside cover attributes the authorship of the work to Nandīçvarayāgi [or °gin]. Among common slips of writing may be mentioned the frequent confusion of th and dh (pointing to an archetype in a South Indian alphabet).

12. Dv. (Weber's T; see Ind. Stud. 15, p. 226 ff.) India Office Library, 2897 c (so labelled, tho it is the second of the mss. bound together in volume 2897). Paper. Devanāgarī. 110 folios, 8–10 lines, 30 akṣaras. No date; age estimated by Weber at circa 200 years. Complete except for one long lacuna. Well and clearly written, and well preserved; text good, closer to Gr than to Dn. There is frequent confusion of th with dh, and of long and short i.

13. Gr. India Office Library, Burnell Collection, No. 130. Palm leaves. Grantham characters. 115 folios, 4–5 lines, 55 akṣaras. Complete except for several long lacunae. No date; in fresh condition, written in small and rather crampt hand, seemingly rather modern.

Good text, perhaps a little better than Dv, but not quite so good as Dn. Few noteworthy orthographic peculiarities; th and dh are indistinguishable, and are both easily confused with y.

3. Manuscripts of the Brief Recension

Authorities: L, Z, Ob, C, Oa, S. The first four form the main basis of the text, and the best complete mss. are Z and Ob. S helps in the Frame-story, but only rarely afterwards. Oa is almost worthless.

14. L. Leipzig University Library; No. 410 in Aufrecht's Catalog. Paper. Devanāgarī. Complete. 16 folios, 12 lines, 50 akṣaras. No date. The script is clear and legible, but the copy is not too careful; numerous corrections have been made in the first five folios, which are thus made fairly correct, but after that point the corrections cease. Story 10 omitted, causing a shift in numbering of the following stories. The text thruout shows markt individualities; many verses are inserted which the other mss. do not have, and there are other, seemingly arbitrary, alterations. Most of these do not point to any influence from other versions, but there are some signs that the Jainistic Recension was familiar to the writer. Thus two Jainistic argumenta (see pages 282, 288) appear in garbled forms, viz. in Stories 3 and 6; and the Jainistic name of the city, Avantī, also occurs once in L's version of Story 3. (Otherwise L always uses the name Ujjayinī.)

15. Z. Our best ms.; Vienna University Library; "MSS 14." Paper. Devanāgarī. Complete. 12 folios, 15 lines, 48 akṣaras. No date. Good straight text of BR, free from outside influences.

16. C. (Weber's C, see Ind. Stud. 15, p. 225 ff.) Berlin Royal Library Ms. or. 618 c. Paper. Devanāgarī. Fragmentary; 11 folios (numbered 15–25), 10 lines, 34 akṣaras. Begins in Story 15 and continues to the end. Dated saṁvat 1475 (A. D. 1419) at Āçāpallī. Weber thinks the date probably false, since the ms. "einen ganz modernen Eindruck macht." The text is good, and seemingly pure, without Jainistic influence; nevertheless at the end, on fol. 24 b and 25 a, there is added (after the regular Conclusion of BR) the Conclusion of JR! The external character of this addition is superficially obvious; it is unthinkable that this second (Jainistic) conclusion of C should have belonged to BR originally. And it does not occur in any other ms. of BR. Nevertheless Weber was deceived by it; cf. AJP. 33. 264.

17. Ob. Bodleian Library, Oxford; MS Sansk. d. 89 (Winternitz and Keith No. 1276). Of this ms. I possess a "rotograph" copy,

which for textual purposes is as good as the original. Paper. Devanāgarī. Complete. 9 folios, 16 lines, 58 akṣaras. Date saṁvat 1711 (A. D. 1655). Only one lacuna of consequence. Well written, correct text; good representative of BR in general, but contains the Jainistic argumentum of Story 6, like L (above).

18. Oa. (Weber's O, see Ind. Stud. 15, p. 223 ff.) Bodleian Library, Oxford; Marsh 328 b (folios 147–171 of a composite ms.). Of this ms. also I have a " rotograph " copy. It is complete, in 25 folios, 24 lines, 20 akṣaras. Paper. Devanāgarī. Date saṁvat 1709 (A. D. 1653). For our purposes it is practically worthless. The text is very bad from every point of view. The writer seems to have taken little or no pains to reproduce his original; tho the text is evidently based on BR, and hardly shows a trace of influence from any other version (it does indeed contain, like L, a garbling of the Jainistic argumentum to Story 3), the stories are told so freely and arbitrarily, that most of the time they show no verbal relationship with the other BR mss. Our critical apparatus quotes it only occasionally; it would be useless to collate it fully. The text is moreover full of orthographic errors.

19. S. (Weber's S, see Ind. Stud. 15, p. 208 ff.) India Office Library, 2523. Paper. Devanāgarī. Complete. 58 folios, 12 lines, 35 akṣaras. Date saṁvat 1852 (A. D. 1796). Clear and well written; few mistakes, even in saṁdhi. — I have made a complete transliteration of this ms. in Roman characters, because of its exceptional character and unusual interest. It is in fact a composite text, patcht up from JR and BR. The Frame-story follows BR mostly, the 32 stories JR; there is however no strict division, and the author allows himself at times considerable liberty in rewriting the text, independently of any version. Its Frame-story runs as follows. Section I, with BR. — Section II, mostly with BR, slight traces of JR, some independent insertions. — Next comes the Agnivetāla tale which BR lacks; S follows JR (V of mss.) closely. — IIIa, mostly with JR. — IIIb, with BR. — IV, battle against Çālivāhana with BR, burial of the throne partly with JR. — V, composite, but with BR in the main outlines. — VI and VII omitted, as in BR. — VIII, composite, based on fusion of BR and JR. — Then Story 1, which consists of a series of verses, only the first of which (= BR 1. 1, JR 1. 5) occurs here in the regular versions. (See Weber, p. 220, n. 3, and p. 221, n. 1.) Some of the verses occur elsewhere in JR (p. 234); one is vs 69 of my list (p. 354; this vs occurs in all recensions in Story 30); and four are not found elsewhere in any recension of the Vikramacarita. (These are in our list vss 233, 49, 483, 76.) — After this the ms. proceeds with the rest of the stories,

following JR in the main, but recurring now and then (occasionally for considerable stretches) to BR. In my critical apparatus to BR I have noted the important passages in which S is related to BR. The Jainistic passages of S have not seemed to me important enough to merit a careful collation; I have noted its readings in these parts only in the few instances where they are useful in constructing the text of JR. Its treatment of the Jainistic text is quite free and arbitrary. Especially, an effort has been made to eliminate specific references to the Jain religion. The name of Vikrama's capital also appears thruout as Ujjayinī, whereas JR calls it Avantī.

4. Manuscripts of the Jainistic Recension

Authorities: A, B, Ç, F, G, H, K, O, P, R, Y; for S and the Jainistic Conclusion of C see Brief Recension, Nos. 16 and 19. The best complete mss. are P, G, Ç, and O; their readings are fully collated in my material for the Apparatus Criticus. A and B are also good, but fragmentary. H is very much abbreviated; F and Y are very poor; K, Y, and R are peculiar in their anti-Jainistic coloring.

20. P. (Weber's P, see Ind. Stud. 15, p. 261 f.) Berlin Royal Library; Ms. or. 1050. Paper. Devanāgarī. Complete. 29 folios, 17 lines, 41 akṣaras. No date (Weber says about 200 years old). Good, clear, and accurate text, barring a very few standard miswritings, of which the only important one is ă for internal ĭ (very frequent).

21. G. (Weber's G, see Ind. Stud. 15, p. 261.) India Office Library, 1516. Paper. Devanāgarī. Complete. 19 folios, 19 lines, 53 akṣaras. Dated saṁvat 1732 (A. D. 1676). Place, Brahmāvādanagare. Text in the main very good, tho the copy is careless as to minor details (e. g. visarga is added almost regularly at the end of a sentence, and often elsewhere where it does not belong). Follows P quite closely.

22. Ç. Vienna University Library: Ms. I. 317 (Adl. 11). Paper. Çāradā characters. This is a composite ms. The part which interests us begins on folio 248, and continues to folio 373; it contains therefore 126 folios (13 lines, 18 akṣaras). The date is given as saṁvat 91 (omitting the hundreds). The part of the ms. which concerns us contains not only a complete text of JR (in the main good; the copy is reasonably correct and the writing accurate), but also two other sections, viz.:

(*a*) The Vikramādityotpattikathā, as also found in R and Y. This comes first in Ç (folios 248–253, ending with 253a, line 9). See p. 241 ff.

(*b*) Immediately after the verse IX. 11, and before IX. 12, Ç inserts

(folio 271 b, line 9, to 295 b, line 4) a long section which has nothing whatever to do with the context, but is a paraphrase of a section of the Bhojaprabandha (the section beginning in Parab's edition on p. 34, line 21). In the brief space of time during which I was allowed the use of Ç on loan I did not have time to make a transcript of this long passage, in addition to collating the rest of the text; I only copied down the opening passage, and satisfied myself that nothing in the whole was connected with Vikrama or the Vikramacarita. From the opening passage which I had copied down I discovered afterwards that it, at least, is a free version of the above-mentioned passage of the Bhojaprabandha.

23. O. Library of the Government Sanskrit College at Benares; List of mss. acquired 1897–1901, p. 46, No. 148. Paper. Devanāgarī. Complete. 48 folios, 10 lines, 45 akṣaras. Dated saṁvat 1792 (A. D. 1736). A very good ms.; well preserved and clear; undamaged. Well-written, careful copy: mistakes not common. Seems to be especially close to G.

24. B. (Weber's B, see Ind. Stud. 15, p. 260.) Berlin Royal Library; ms. or. 698 b. Paper. Devanāgarī. Fragmentary. 26 folios numbered 2–27; 11 lines, 37 akṣaras. No date; Weber says "rather old." Begins with the beginning of JR. II; only I is lost with the first folio. Breaks off in Story 15. Two serious lacunae, including Story 4 and the beginning of 5, the end of 7 and the beginning of 8. Otherwise good text.

25. A. (Weber's A; see Ind. Stud. 15, p. 260.) Berlin Royal Library; ms. or. 698 a. Paper. Devanāgarī. Fragmentary and badly damaged (scarcely a single folio uninjured, the first and last seriously). Contains 13 folios numbered 8–20; 17 lines, 47 akṣaras. No date: Weber says "rather old." Begins near the end of Story 1 and extends into Story 20. Good text as far as it goes; correctly written.

26. H. (Weber's H, see Ind. Stud. 15, p. 261.) India Office Library 2183 (E 4100). Paper. Devanāgarī. Complete (but abbreviated text). 28 folios, 13 lines, 44 akṣaras. Date saṁvat 1866 (A. D. 1810). Clearly and fairly correctly written; but purposely abbreviated. Very many verses are omitted (and yet some are found which are lacking in the other mss.!). Long and intricate passages of description are also generally cut down or omitted altogether. There do not appear to be any signs of hostility to Jainism. Tho I have collated this ms. for my own use, I do not as a rule quote its readings.

27. R. (Weber's R; see Ind. Stud. 15, p. 251.) India Office Li-

brary: Collection presented by Jones to the Royal Society, No. 16. Paper. Devanāgarī. Complete. 51 folios, 10 lines, 46 akṣaras. Date saṁvat 1845 (A. D. 1789). Clearly and well written, and excellent copy; few mistakes, generally corrected. It contains three distinct parts, viz.:

(*a*) Folio 1 thru 7a, line 9: Frame story (I–X) and part of Story 1 of the Vararuci Recension. (See below.) Breaks off after 1.4, just before the Story of the Jealous King and the Ungrateful Prince. This section I call Ra, to distinguish it from the Frame-story to the text of the Jainistic Recension (below, *c*). Weber distorts the truth here by supposing that this (Ra) is the true Frame-story to the text of *c*, and that the Frame-story which is immediately associated with *c* in the ms. is an intrusion (to which he refers as *ρ*). But Weber's *ρ* is the real Jainistic Frame-story; it is this first section of the ms., which I call Ra, that Weber should have called *ρ* and separated from the rest. The main body of R belongs to JR, not to VarR.

(*b*) The Vikramādityotpattikathā, as also found in Ç and Y. See p. 241. This occupies fol. 7a line 10 to fol. 9b line 6.

(*c*) From fol. 9b line 7 to the end — the complete text of JR; complete, that is, except for certain omissions in the Frame-story, in which R agrees in general with Y and K, all of which compress or omit some of the specifically Jainistic passages of the Frame-story. See the Critical Apparatus on JR VII (of mss.) and IX (of mss.), p. 346. — From Story 12 on, R shows remarkable coincidences with the text of Ç, suggesting that this part of R was taken from a near relative of Ç, tho in the earlier parts no such relationship is visible.

28. K. (Weber's K, see Ind. Stud. 15, p. 262 f.) Berlin Royal Library; ms. or. 767. Paper. Devanāgarī. 23 folios, 15 lines, 53 akṣaras. No date. Nearly complete; breaks off near the end of Story 31. Writing is clear and good, but text not as good as any of the mss. heretofore mentioned. Specifically Jainistic passages are deliberately changed; particularly in the Frame-story the Siddhasena passages are omitted, as in Y and (practically) in R. See the Critical Apparatus.

29. Y. Library of the Government Sanskrit College at Benares; Catalog, p. 318, No. 104. Paper. Devanāgarī. Complete except for loss of folio 1. Contained originally 72 folios, 9 lines, 26 akṣaras. No date. The first part contains the Vikramādityotpattikathā, as in Ç and R (see p. 241). The text of JR begins on fol. 6a line 4. Tho well and clearly written, it is almost valueless for our purposes because of the extent of its arbitrary changes. Not only does it agree with K and

(especially) with R in omitting the Siddhasena passages of the Frame-story, but from Story 27 on it practically abandons its original (for no apparent reason) and gives only brief and garbled accounts of the remaining stories. The other parts of the text are related to K in their readings, and inferior to the other mss.

30. F. (Weber's F, see Ind. Stud. 15, p. 260 f.) India Office Library 1315. Paper. Devanāgarī. Complete. Date saṁvat 1722 (A. D. 1666; Weber wrongly says saṁvat 1732). 47 folios, of which the first 13 are written in a coarse hand on a small page, of 9 lines, 31 akṣaras; the rest of the ms. is written by a different person, in a finer hand, and on a larger page, of 11 lines, 45 akṣaras. This is the worst of all the mss. of JR; I have seldom thought it worth while to record its readings. Weber says "gut durchcorrigiert"; I dissent emphatically. There are indeed many corrections, especially in the first part, but they are few compared with the errors which remain. Weber speaks of "manches Aparte"; most of this consists simply of stupid blunders and utterly reckless copying. It seems to show more leanings towards the Vararuci Recension than any other ms. of JR.

5. Manuscripts of the Vararuci Recension

Authorities D, X; (U as quoted by Weber; Ra for the Frame-story, see above, No. 27). This recension is a variant of JR, with which it differs seriously only in Sections I and II (V of mss.) of Frame-story. These are the only sections I have printed. For the rest, the variations from JR are hardly, if at all, greater than those of individual mss. of JR. Even the Siddhasena sections of the Frame-story are given, tho in a slightly compress form, in D and X. Ra has part of them, but omits more than D or X.

31. D. Copenhagen Royal Library: Catalog (by Westergaard, 1846) 100. Paper. Bengali characters. Complete. 47 folios, 6–7 lines, 62 akṣaras. No date. Careful text, corrected thruout.

32. X. Notices of Sanskrit MSS., Bengal, by M. Haraprasād Çāstrī, 2 Ser., Vol. I (Calcutta, 1900), p. 193, No. 190. Paper. Bengali characters. Complete. 45 folios, 7 lines, 60 akṣaras. No date. Good text; agrees closely with D.

(33.) U: Trinity College, Cambridge. See Aufrecht's Catalog of this library, p. 11, 12, and Weber, Ind. Stud. 15, p. 243 ff. I have not seen this ms., but I quote some of its readings in Sections I and II, following Aufrecht (who quotes the beginning) and Weber. It is also written in Bengali, and Aufrecht estimates its date at about 1790.

Variant readings of the 32 authorities, manuscript (30) or printed (2)

The variants are given for each Section or Story (each text-unit) upon the pages following, and in the same sequence as that in which the text-units are printed

Please note the following abbreviations:

om *means* omits *or* omit

tr *means* transposes *or* transpose

Southern Recension of I

Texts: MNNdTT4VQEMyJ (10)

Before 1, T has this vs: vande 'haṁ vandanīyānāṁ vandyāṁ vācām adhīçvaram: kāmitāçeṣakalyāṇakalanākalpavallikām.

1. This vs in MNdTT4; NdT4 mahi te for mahate. VN om; JQEMy have instead: caturmukhamukhāmbhojavanahaṅsavadhūr mama: mānase ramatāṁ nityaṁ sarvaçuklā (E °çubhrā) sarasvatī.

2. V om. — — **2a.** Nd purāntakaṁ, T purātakaṁ, M purānttarā. — **2b.** umāpatiṁ only N; others umāsutaṁ. — **2c.** JQMy supraṇamya. MNdTT4 ca surān,N çivasā for subhagāṁ. — **2d.** N vikathyate.

2.1. JQMy om purā. VTT4E insert kila after purā. JVQMy °çikhare (My adds ramye) samās°, E kāilāsa-vāsinaṁ. JVQE om praṇamya.

2.2. JQEMy samavadat. JNNdTT4 om kim iti.

3a. V kāvyaçā°. VJ vivādena. — **3c.** V vyasanena for ita°.

3.1. NTJE ity uktvā, My ity ukta-kā°. TEMy kālayāpanārthaṁ. TMy °camatkārakāriṇī. — **3.2.** JTMy kathanīye 'ti. MN he, VJ EMy bho, om TT4NdQ. — **3.3** VJNMy om jana; T loka.

Metrical Recension of I

Texts: DnDvGr (3)

2. Gr çāilendratanayā . . . jagadīçvaram. — **3.** Dn citra-. — **6.** Dn çaraccandrā°. Dv °cāndrā°. — **7.** Gr mahanīyaṁ for gūh°. — **8.** Dn tasya for tatra.

11. Dn divyaṁ after kiṁ. — **12.** Dn abhūt . . . vaçe. — **14.** Gr eva for iva. — **16.** Dn māuli, Gr māule. Gr candramasaṁ. Dn °mahotsavam.

Colophon: Dn °triṅçatsālabhañjikāyāṁ; Dv lāpinikā (and so always).

Brief Recension of I

Texts: ZObLSOa (5)

1. On this and the following, cf. Weber, p. 209. Weber's text contains a number of readings found in no ms.

1a. Oa veda- for brahma.

2. Z omits (evidently by accident) vs 2 to vs 9 inclusive.

3c. Oa nimīlaceto°. — **3d.** SOa vadāmahe.

4b. Oa santo, L sadā. L etat-kiraṇe. — **4c.** text Ob; Oa cideka for viveka, S vihāra; L ānandamayaṁ vivekarūpaṁ. — **4d.** L om one paraṁ; S pare paraṁ.

4.1. L manasvijanamano°; Oa manasvino janamano°. Ob °putrikā°. ObOa °kutūhala°. — **4.2.** LOa °manohara-.

5a. Ob vinode. — **5d.** S 'nye, ObOa 'nyo. Oa kadāpi.

After vs 5, Ob om api ca and all thru vs 9.

6b. LOa jānanti; S text. All dhīraḥ. S sudhiyāṁ, L °yo. Oa na cā 'nyāḥ, L ca nā 'nye.

After vs 6, L inserts several vss, of which the first is a corrupt and deficient āryā, the second a good āryā; while the others cannot be read because the ms. is badly torn. The following is what I have made out: guṇinaṁ gaṇayati guṇavān itaro nāi 'va varākaḥ: ketakikusumarasajño madhukara eva na kākaḥ. (1) guṇini guṇajño ramate nā 'guṇaçīlasya guṇini paritoṣah: alir eva vanāt kamalaṁ na darduras tv ekavāso 'pi. (2) The third vs is Boehtlingk Ind. Spr. 7116 (fragmentary: d, yogī hy athavā), subhāṣitena gītena etc. — Then (8–9 akṣ. lost) vīṇā vāṇī nara- (about 20 akṣ. lost) çākhine çākhini kusumam: kusume kusum (a? — 2

akṣ. lost) -karakulāni tan madhukusumaṁ viralaṁ viralo rasacaturo (?) madhupaḥ.

7a. Oa janānāṁ. — **8c.** Oa nayatyā for carantyā. — **9a.** L °gataṁ tvāṁ.

10. ZOb again with text. — **10a.** Ob ānandā°. SOb °syandinī, LOa °syandanī; text Z. SOaOb ramyā. — **10b.** SOaOb madhurā, °medurāḥ. — **10c.** SOa kathāḥ. — **10d.** L māṁ anugr°.

12a. Ob somakānti°.

13. Oa om. — **13a.** Z ekāikasyās. — **13b.** Ob udbhūtāṁbhūt, Z samudbhūtā. — **13c.** ZS yathā. S 'bhāṣata, L bhāṣanti.

Jainistic Recension of I

Texts: PGÇORHYKF (9)

1. H om. — **3.** H om. — **3c.** YR navā. OYR °prakarṣāḥ. — **3d.** Ç su- for ca; RY sva-.

3.1-2. K om çrīsarva . . . vivekasya. — **3.4.** ÇK om pūrva. K om kavi. — **3.6.** OY °candrakānti°. — **3.10.** GYF om iti.

Vararuci Recension of I

Texts: DXRaU (4)

For this passage, U is quoted on the authority of Weber, p. 244, and of Aufrecht, Cat. Skt. Mss. Trinity Coll. Camb., p. 11.

1. Only in DX; instead, RaU have JR I.1. — **1c.** X °kārye ca. — **1d.** X vicāre ca.

1.1-2. Is this a corruption of a gīti stanza? Pādas a and c and d are all right. In what would be pāda b, siṁhā . . . -dityasya, I can make no meter out, and the variants do not help.

1.1. X dvātriṅçatikathanakāiḥ. U adds ca. U siṁhāsane. D khaṇḍanasya. X vararucicitā racayati.

Southern Recension of II

Texts: MNNdTT⁴VQEMyJ (10; but MyT⁴ only occasionally collated)

0.1. V °vistīrṇā; MNdT⁴Q °ṇa-; N °ṇato; E °ṇatā; My °vismita; J °vismitadevā; T °saṁpūrṇā.

0.2. After tatra, E has fragments of a long insertion (with so many lacunae that it is hard to make out even the general sense), which contained a story of the origin of Bhartṛhari and Vikramārka and their two brothers Balarucibhaṭṭa and Bhaṭṭi. These four were sons of King Candragupta, by his four wives, each of a different caste. For various reasons the king appointed Bhartṛhari, son of a çūdra-woman, to be his heir; but the story of the accession of Bhartṛbari is lost.

0.2. JVNdMy om samasta. MVJ om sīmantinī. NdT⁴QMy om sīmanta. JVE(QMy corruptly) °āruṇita. — **0.3.** M regularly spells the name bhatṛhari. VJQEMy 'bhūt. Before sakala°, N sa, TT⁴ so 'pi.

0.4-5. V °ma-parihita, J parihata, Q parihṛta, My parābhūta, T °mā-prahṛta.

0.7. MN °çāstrajño; VMy °trābhijñaç ca; J °çāstravicakṣaṇaḥ; Nd sakalakalāpravīṇaḥ.

0.9. After brāhmaṇa, VJQE insert: mantrānuṣṭhānena (J tava man°; V om; E mantrārādhanena) bhaktyā ca prasannā (E prītā) 'smi. — **0.10.** JQMy om devi. MNNd om tarhi.

0.12. bhaṇitaç ca, so all (lacuna in T), only J bhaṇitaṁ ca. — **0.14.** JQ om snātvā; VE snāna-. NT devārc°. JVQ °canādikaṁ. — **0.15.** JQE om tasya; V tan-.

0.17. MNTNd bhikṣāṭanenāi 'va (T adds jīvitaṁ). — **0.18.** VN bhaviṣyati. — **0.19.** JQE kṣaṇam api.

1a. NQE yo. MVNd jīvyate. JQ prathito, V °taṁ. VN manuṣyāir. — **1b.** V sametam. — **1d.** T cirāt tu, NQE cirāya.

2. Badly corrupted in MNNd; T om. — **2a.** V dhāirya for dharma. — **2c.** klinnaṁ, so EQMy (°naḥ); J kliçyan, V kiṁcic, MNd puṅsaḥ, Nd martya.

3b. MNTQE jīvatu. — **3c.** VJQE vayāṅsi kiṁ na kurvanti (V jīvanti.) — **3d.** V °pūraṇāiḥ, Q °ṇāt.

4a. V °vyāpāramātrodyatāḥ, Q °mātrotsukāḥ. — **4b.** T svārthe yas tu.

5. JVQE om. Here E inserts two vss: adattadoṣeṇa bhaved daridraḥ; daridradoṣeṇa karoti pāpam: pāpād avaçyaṁ narakaṁ prayāti; punar daridraḥ punar eva pāpī. (1) (Cf. Boehtlingk Ind. Spr. 189.) satpātradānena bhaved dhanāḍhyaḥ; dhanaprakarṣeṇa karoti puṇyam: puṇyād avaçyaṁ tridivaṁ prayāti; punar daridraḥ (!) punar eva bhogī. (2).

5.1. MJQE sa rājā for sa. — **5.2.** After 'ti JV insert saṁcintya, T niçcitya.

6b. J dadhat for vapuḥ. — **6.1.** JQE rājahaste. — **6.3.** Before jarā° NTNd insert tvaṁ. — **6.4.** TE bahūn agrahārān; text NNdJVQ. The word is otherwise masculine. JQ visṛjya; om MT.

6.6. JVQ atīvaprītiḥ. NT insert cet after mariṣyati. — **6.8.** NTNd insert tat phalam after dattavān. — **6.9.** V mandurikaḥ, J māthu°, Q mādhū°, E māndirīkaḥ. Similar variations in the same word at 6.10, 7.6.

6.11. VNE gopāle. — **6.12.** JQE prītiḥ (om mahat). — **6.14.** NT hṛtvā, M nikṣipya. JMQT om sva. — **6.16.** vāihālīṁ, so MVNd; T om; N vāihārikaṁ; J vihārārthaṁ; Q vihārakelī; E vicārakeliṁ. JQE gataḥ.

6.17. JT om vyāghuṭya. — **6.18.** E om āhūya; JVQ ākāryā. — **6.21.** JVQE add anyat after tādṛçam, and om anyac ca.

7a. N satyaṁ de°. — **7b.** N munibhiḥ. — **7d.** J alīkaṁ na.

7.1. JQE darçayati. MNNdE cet; JQ kācit; V cāitat; T om. J adds saṁbhavati after katham. — **7.3.** JMQE om tat phalam.

7.5. JVQE kṛtam for bhakṣitam. JQE tām for 'naṅg°. JVQ ākārya; here JQE insert: tat phalaṁ kiṁ kṛtam iti.

7.6. VNT insert mayā before tat. — **7.7.** JQE gopālakāya. JE gopālakaḥ, Q om. — **7.8.** JQE om dattam ity avādīt. — **7.9.** VJQ paraṁ çlokam; NTNd çlokam ekam.

8b. MQJ abhimānavṛddhiḥ. — **8d.** For prabhur, M bhartā, T °tur, Nd °tar. — **8.1.** JQTE om punaç ca. NJQ om caritraṁ. VT caritraṁ ca. JQ hartuṁ for jñātuṁ.

9a. J mādhava for vāsava. — **9b.** JQ caritraṁ for ca cittaṁ. QE tr b and c. — **9c.** QE (in place of b) pravarṣaṇaṁ cā 'pi nivarṣaṇaṁ ca.

10. T⁴ om. — **10a.** Nd vyāghrā, J vyādhā, V °dha-. — **10b.** JV calate for gagane; E gagana-. Nd vihaṅgā . . . sthitāḥ. — **10c.** T sarinmadhya, N saridvega, JV sarid-dhṛtavate, QEMy apām antargataṁ. J nāvaṁ, V yānaṁ, for mīnaṁ. MNJV cāpalaṁ (JV °āṁ). J gatiṁ, V gatiḥ.

11. N om. — **11a.** T⁴ vandhā°; T hīnabhāgasya; others, exc. MV, ban°. MNd rājñaḥ çrīḥ; QEMy rājyaṁ syāt. — **11b.** E puṣpaṁ ca. — **11c.** JVQEMy syād . . . nārīṇāṁ. JV dāivān, T⁴ devān for eva.

12. T⁴ om. — **12ab.** corrupt in VJ. — **12c.** T hi for 'pi; JV 'pi hi; ENd 'pi ca. — **12d.** JV na viduç for tattvavidaç. JVN ceṣṭitaṁ, M °te, E °tā.

13. N transposes the halves. — **13a.** V smarotsaṅgam; J °sargam; EMy smarāt° (My saṁgamanam, om api); Q smaraṁ saṅgam; T⁴ smaraṁ svayam; N sarāṁtaram. JVEQ anu for api.

13d. vadantī 'ty, so (with irreg. position of iti) MVJ; Nd na bhavanty, NE pravadanti (malā°,) Q nāi 'va satye, T no 'cyante hy, T⁴ na vadanty, My nāi 'vananty.

After 13, E inserts: sundaraṁ puruṣaṁ dṛṣṭvā bhrātaraṁ pitaraṁ sutam: yonir dravati nārīṇāṁ tathyaṁ me brūhi keçava.

14a. J vināñjanena; V janena for (NdMyT⁴) japena, N jalena, M cāpena, QE jayena, T yantreṇa. — **14b.** NNd vā for ca, Q tu.

15b. M niṣkṛṣṭaṁ, My notkṛṣṭaṁ. — **15c.** JV aspṛçyaṁ maraṇaprāptaṁ (V °te); N apy eva madanaprāyo.

16. QMy om. — **16b.** J guṇeṣu sādhu°; V asādhya°, M āsādhya°, NTENdT⁴ ārādhya°; N °koṭiçaḥ, JV °goṣṭhiṣu. — **16c.** E vṛddhā api, Nd vṛddhavācā, JV dhṛtā api. J visṛjyanti. — **16d.** corrupt in JVE.

17a. M eṣā, JV nāryo. — **17d.** vaṭikā so JM; VQ vaṭakā, My ghaṭikā, E paṭakā, N maṭhikā, T⁴ pṛthukā, TNd madhupā (Nd first hand °kā).

18b. Nd paramaṁ, J °maḥ; VEMy aparaḥ. JVEMy sakhā. — **18c.** N guror for harer.

Colophon: text JMy; Q iti bhartṛharikathā; E °harivāirāgyakathanam; V °harer vāirāgyakathanaṁ nāma prathamākhyānam. No colophon MNTNdT⁴.

Metrical Recension of II

Texts: DnDvGr (3)

1. DvGr vistuta°. DvDn °maṇḍanam. — **2.** DvGr suvarṇālayasāubhāgyajanany. — **3.** Gr yuva-rājo. Anuvartin, "heir-presumptive"? — **4.** Dn °manoramaḥ. — **5.** Dn bhāryā for mānyā. Gr bhartṛhari-. — **9.** kasm° kāra°, "in some absence-of-cause."

11. Gr sahasā. — **14.** Dv ekopabhojyam, Gr ekena bhojyam. — **15.** Dv pratyudyatā, Gr °yutā; Gr mādā. — **17.** Dv jñāpitārthā or °ryā; Gr °tārtvā?; Dn °tā sā. — **20.** DvGr brūyate.

22. DvGr puṅsa. — **23.** Dn utsahe. — **25.** Gr niççintya (*sic*). Gr sa vipras for nirbuddhis. — **27.** Dn sa for tu. — **28.** Dn ekopabhojyaṁ.

31. Dn divyaṁ. — **32.** Dv mādhurakāyāi; Gr māndākāyāi?; Dn °kāyā 'tma-pre°. — **34.** DvGr ca tato for sā cāi 'va. — **35.** Dn

ganān. — **39.** Dn bhartṛhariṁ svayam. — **40.** Gr bāhyāntaḥpuram. Dv striyaḥ. **41.** Dn cintayā 'viṣṭaḥ. — **44.** Gr nā 'nyad. — **48.** DvGr tat for sā. Dn 'dhigamiṣyati. **52.** Dn (om tat) tathāi 'va ca. Dn vicārayan, Dv °yat. — **53.** Dn vijñāta . . . vṛttānto. — **54.** Dn mithyātirāgasaṁrambhālāpayātipralobhayā. — **55.** DvGr ato for aho. — **56.** Dn su for sa.

Colophon: Dn om vikra° . . . nāma.

Brief Recension of II

Texts: ZObLSOa (5)

0.1. Īçvara uvāca only in LOb, and Ob puts it between b and c of I.14!

1. Oa om. — **1a.** Ob prabhūtam for prasūnam. — **1c.** mss. devī (Z deva).

2. Oa om. — **2a.** L alubdhitaguṇeḥ pretaṁ. **2.1.** ZS sāubhāgya- (om vatī). S om bhāgya.

3a. LS 'nandamada°. Z °lāvaṇyā. — **3cd.** Oa om, and inserts a corrupt prose passage with a version of SR 6.4 (a, saṁsāra eṣa saṁsāraḥ!; b, °locanāḥ; d, tattyāgena). — **3c.** Z tasya saj-, L tasya saṁ-. L 'kā, SOb 'ka-.

4c. Z vasantasaṁgataçrīkā. — **4d.** L vajrī 'va. — **5.** Ob om. — **5d.** S hitā çubhā for garī°.

After 5, L inserts two vss: suvarṇarekhāçiçiraṁ vadhūnāṁ muktāphalaṁ kāntivadāneṣu: nāçāya rāçes tapaso munīnāṁ madhyasthitaḥ ketur ivā 'babhāṣe. (1) kim induḥ kiṁ padmaṁ kim u mukarabimbaṁ kim u mukhaṁ kim abje kiṁ mīno kim u madanabāṇāu kim u dṛçāu: ghaṭāu vā gucchāu vā kanakakalaçāu vā kim u kucāu taḍid vā tārā vā kanakalatikā vā kim abalā. (2).

5.1. LSOa om 'pi. — **6.** Oa om. — **6a.** Ob devī. — **7d.** ZS vacam. — **8a.** text ObS; Z ācakhyāu ca, L ayācata, Oa ayācitaṁ. L devī.

8c. The words " om ity " seem to be the reading intended by all mss. The only v. l. is Oa ita bh°. LOa ābhāṣi-. Ob te for taṁ. L devī.

[The use of om and ām in the sense of Yes (aṅgīkṛtāu) is avouched by the Hindu lexicographers; cf. Petersburg Lex. 1.1122, and 667. And Boehtlingk, Minor Lex. 1.277, quotes om, Yes, from comm. to Nyāyasūtra 3.2.78. For years I have believed that the common Pāli āma, Yes, and Skt. ām and om were closely akin in form and sense. — Editor.]

9a. L bhakṣamātre phale 'smin vāi. — **9d.** L cintāvastho dvijottamaḥ. — **9.1.** ZL om mātra. Z °saṁyogāt amaratvaṁ ca (making a half-çloka thru labhyate). — **9.2.** Z amaratvaṁ sukhāya na bhavati paraṁ tu duḥ°.

10. L om. — **10b.** ZOa jīvitam, Ob jīvinaḥ, text S. — **10c.** Z °vādanasyā 'pi, Oa °vādinasyā 'pi. — **10d.** S bhūmer.

11c. L jāyanti. — **11d.** ZOa no 'pakāriṇaḥ.

After 11, L inserts 6 vss, of which 1–3 and 5 are found in Boehtlingk's Ind. Spr.; our ms. is badly torn in places. 1 = OB.3896 (c, mahīruhā ete; d, vimukhā). 2 = OB. 6777 (b, yasya; c, °rthināṁ; d, mitrārthaṁ . . . durlabhaḥ). 3 = OB.3138 (b, kim iti; c, bhavati; d, na svakā[rye, torn]). 4 is too fragmentary to be deciphered, but seems related to JR 17.3 or SR 2.5; it reads thus: (7 akṣ. lost) -re vihaṅgāiḥ çā- (about 14 akṣ. lost) -çaktiḥ (2 akṣ. lost) -candana- (2 akṣ. lost) -kārāya satāṁ vibhūtayaḥ. — 5 = OB.4556 (b, bhūmivilaṅghanā pathāḥ; c, anuddhi[tāḥ]; d, paropakāriṇaḥ). — yā lobhād yā paradrohād yā pātrā ya parārthataḥ [read yaḥ pātre yaḥ parārthake]: māitrī lakṣmī vyayaḥ kleçaḥ sā kiṁ sā kiṁ sa kiṁ sa kim? (6).

12. SOa transpose the two halves. — **12a.** Z dāridrī. — **12d.** Ob vyāsena parikīrtitam; and Z adds this pāda after the end of the stanza! S bhārate (Z uncertain).

After 12, L inserts Boehtl. Ind. Spr.5610 (a, nā 'tmane), and 4587 (a, nidhanaç; b, pravrajitasya; c, paṇyāṅganā rūpaviçālahīnā; d, prajāyate duç°).

12.1. Z cira-j°. Z eva for etat. — **12.2.** jīvitena, so L; S jīvan, Z jīvatu, Ob jīvinā; Oa here corrupt. LOb sukhinaḥ. Z om yataḥ.

After 12.2, Ob inserts the vs JR 17.3 (with a few corruptions, and reading malayācalo 'pi in c).

13–15. Oa om these three vss.

13a. dāridraṁ, so ZLOb; S °dryaṁ. — **13c.** L °padme 'pi yugalaṁ. — **13d.** S jīvyā syus te.

14a. Z dānāir guṇādyāir guṇāir. — **14b.** Z paraṁ. LOb dehaṁ. Z kliṣṭavān, S kaṣṭa-

tām. — **14c.** Z praṇavanti. Ob °ruhaḥ. — **14d.** Z priyaḥ for paraḥ.

15a. S kaṁcid (with SR, a better reading; but kiṁcid may be construed as adverb).

After 15, L inserts Boehtl. Ind. Spr. 5543(a, °sadṛçā; b, saṁgrāmotkaṭakhaḍgalūnasadṛçasvāmī na saṁtoṣitaḥ; c, saṁsārārṇavavīcimadhyapatitā).

15.1. ZOa iti vi°. — After samarpitam, Ob inserts: kathitaṁ ca idaṁ divyaṁ phalaṁ phalasyāçanamātrayogena amaratvaṁ bhaviṣyati. S and Oa have different insertions.

16. Oa om, and inserts instead: prathamaṁ ca rājā kaṣṭaṁ kaṣṭaṁ dhanaviparyayaḥ: vāidhavyaṁ putraçokaṁ ca kaṣṭāt kaṣṭatarī kṣudhā. — **16b.** ObL daçayāi 'va, Z vāṭaye 'va.

After 16, L inserts two vss: kiṁ karomi kva gacchāmi rāmo nā 'sti mahītale: priyāvirahajaṁ duḥkhaṁ nā 'nyo jānāti rāghavāt. (1) varaṁ hālāhalaṁ pītaṁ çastrāir vā 'pi nipātanam: na tu priyāvihīnasya muhūrtam api jīvitam. (2)

17a. Ob khaḍgakarāyate, Oa candrakalāyate. — **17b.** Ob mālāṁ, L māyāṁ (Boehtlingk mālā). SOa sūcikalāyate. — **17c.** Oa āhāro garalāyate pratidinaṁ. L pārāyate. — **17d.** °samayaḥ, so S and Ob second hand, with Boehtl.; ZLOa and Ob first hand °samaye. Oa kiṁ kiṁ na duḥkhāyate.

17.1. ZOaOb om rājñā. Ob om tasyās . . . vallabhaḥ(in 17.2). — **17.2.** ObS om tasya dāsī . . . °pālāya dattam(in 17.3). Oa is here wholly peculiar. Text with ZL.

17.3. After tena (2d word of line), L reads mandurādhipatinā tasyāi dāsyāi dattam. Z om dvārapālāya.

17.3. For tenā (end of line) . . . thru vicāritam (in line 17.5), L reads: tena dvārapālena veçyāyāi dattam, tayā veçyayā prāṇapriyāya brāhmaṇāya dattam, tena vipreṇa vicāritam.

17.4. S om 'nyasmāi . . . tena (of line 5). This part only ZOb (Ob dvārapālāya for puruṣāya of text with Z).

17.5. Before tena(3rd word), Ob inserts: tenā 'nyasyāi prāṇapriyāgaṇikāyāi dattam (!). From etad . . ., the mss. ZObLS are again in general agreement. SOb divya-.

17.7–8. LS here differ widely; text with ZOb. — **17.8.** Ob °tathyaṁ. — **17.9**(end). Z adds keṣāṁ cit.

18b. S cā 'nyam. — **18c.** SOa ca for 'pi, L tu. Ob paritapyati.

After 18, S inserts: tasmād bhartṛhariṇā tasmin samaye trīṇi nītiçṛṅgāravāirāgyaçatāni kṛtāni.

19c. Oa sthitā yuvatayaḥ; Ob ātmīkṛtā yuvatayaḥ(2d hand; 1st hand with text). — **19d.** ObL kuto vaçitvam.

After 19, L inserts Boehtl. Ind. Spr. 1038 (c, vighnaṁ; d, prāṇināṁ neva pāçaḥ), 6202 (a, na viçv°, as mss. of Vet., emended by Boehtl.; b, °hastastha-; c, ācāra-; d, caritraṁ), 3793 (a, lakṣmī lakṣaṇahīnā ca; b, kulahīnā saras°; c, kupātre ramate nārī; d, mādhavaḥ), 1582 (tr b and d).

19.3. L inserts çivam (!) before ārādh°.

Before 20, L inserts Boehtl. Ind. Spr. 2054 (c, bhāvyāir . . . sadivasāir yatra).

20c. ObOa vimuktāiḥ. Z prathamaṁ.

21. LOa om. — **21a.** (hypermetrical) Ob yantas tīrthatriṣa°. ZS triṣuvanam. — **21b.** Ob vidadhati. — **21c.** S paramaṁ jñānam iha tat. Z °mahimā.

Instead of 21, L has Ind. Spr. 844 (cf. note on 19.3; evidently the work of a Çivaite), and Oa has a prose passage.

Jainistic Recension of II

Texts: PGOÇBRHKYF (10)

0.1. YO bhāgavate, PG bhagavat (and so B 1st hand), HB bhāgavat; text ÇRF. PGB RHY °skandha-. — **0.2.** PGOY saṁsthāpitā.

For 0.1–2, the brahmanizing ms. K reads: çrībhāgavatādipurāṇaprathitā avantī nāma purī purā muktikṣetram asti.

Vss 1–8. H om vss 1–8.

1c. BP prajās; ÇY prajāsu (Ç °sva) syāt; ORF prayuktā (OF °ta) syāt (O sya, F syā), in F margin corr. to prajā tasyā.

3a. O °lokenā. Ç buddhenā; O viruddhena (om api). — **3b.** P avarodhinā, Ç avirodhināṁ. — **3d.** O cittam. Y āucityam. Y āsthitā, all others āçritam; Weber āsthitam without authority (he had not seen Y).

4c. PBORY mahelā. BÇY rājante. — **6b.** Ç °prabhavod°, O °prabhaved°, F °prabhavobh°, Y °pracalad°. — **6d.** PGO bhogāvatī°.

8. In BG, this precedes 6. — **8b.** PGBY °jāṅgulikālayaṁ, O °kelayaṁ, K °kābhaya, ÇRF °kālaye (text). — **8c.** OBKY vipaṇa°.

8.1. Ç R °harir. BÇORH nāma. — **8.2.** YR rājñā for rarāja; Ç om.

9. K om. — **9a.** O svalpo for ugro, Ç svapne, P yo 'lpo for yān ugro. — **9d.** G kalibharaḥ, H °naraḥ, Ç (and Weber) °bharā, POBRYF °bhara. PORYF °krāntā.

9.2. GÇOB 'naṅgasenāsamānā 'naṅgasenā (B om 2d 'naṅgasenā). — **9.3.** PBKF 'tyantaṁ. GÇYR dāridrya. — **9.8.** PGO vicintya. — **9.10.** BHY dattam for samarp°. PK tadāsaktāya, G °tāyā, H °ta-.

9.11. GÇHYR om ca. GBH tasyā, ÇYOF veçyāyāi, for (PKR) tasyāi. — **9.13.** PGK insert ca before vicārya. — **10b.** Ç naraṁ sa naro. — **10c.** ÇY 'pi for ca. PGKF parikhidyati.

After 10, H inserts this vs: ahnīpa [read ahnāya, 'immediately'] vahnāu bahavo viçanti, çastrāiḥ svadehāni vidārayanti: citrāṇi kṛchrāṇi samācaranti, mārārivāraṁ viralā jayanti.

11b. Ç viramanti. — **11c.** PBK tr sadayaṁ and hṛdayaṁ. — **12.** RY om, P gives the pratīka only. — **12b.** bhavitavyatāṁ only Ç, others °tā. — **12d.** OF dāivo na jānāti . . . manuṣyaḥ.

13. H om. — **13a.** RY °vāicitryaṁ, OF °vāirāgyaṁ. — **13c.** B hi for ÇOYF ca; PKGR om. — **13d.** R roga°, O rogaṁ. KG bhogā, OF °gaṁ. BÇY °gṛhaṁ. BÇ and K first hand, vapuḥ for deham.

14. H om; in K, after 16. — **14c.** PGOY °bahulās. — **14d.** For bata ratā, O na viratā, R ca na ratā, Y catarate, F na viramā.

After 14, R inserts this vs, also found in VarR: dehapradāḥ prāṇaharā narāṇāṁ bhīrusvabhāvāḥ praviçanti vahnim: krūrāḥ paraṁ pallavakomalāṅgyo [VarR komalapallavāṅgyo] mugdhā vidagdhān api vañcayanti.

15. H om. — **15a.** OF °vāso. — **15b.** G stanāu for kucāu. Ç °puṭikā for °ghaṭikā, ORF and VarR °piṭikā. — **15c.** GO °tsargaṁ. RF (followed by Weber) krimiyutaṁ for (PGÇOBKY) kramayugaṁ. — **15d.** B °dhārā°, O °raḥ. K °sthūṇo, Y °sthāṇo, O °sthūto.

16d. For juṣām, P tuṣām, G puṣām, O yuṣām, K vaçād. ÇORFH paraṁ for pari.

After 16, G inserts three vss: yad akuçarajaḥpātho (lacuna of 7 akṣ.) kuçaṁ, kusalakusumodyānaṁ mādyātmanaḥ kapiçṛṅkhalāṁ: viratiramaṇīlīlāveçmasmarajvarabhāiṣajaṁ çivapatharatha [ṁ?] sadvāirāgyaṁ vimṛçya bhavābhavam. (1) bhogān kṛṣṇabhujaṁgabhogaviṣamān rājyaṁ rajaḥsaṁnibhaṁ, bandhūn bandhanibandhanāni viṣayagrāmaṁ viṣannopamam (!?): bhūti[ṁ?] bhūtisahodarāṁ tṛṇatulaṁ strāiṇaṁ viditvā tyajen neṣṭā saktimatā bilobi (!?) labhate muktiṁ viraktaḥ pumān. (2) The third vs is SR 27.5 (tr b and c).

16.1. ÇYF om kanda. Ç pallavitāmbu°, PG B pallavanāmbu° (B °vān°).

Southern Recension of IIIa

Texts: MNTNdVQJE (8)

0.1. MTE vikramārkaḥ, N vikramaḥ. TE om deva. Mss. vary considerably in the long compound; NdE °kubjāndhādīnāṁ. — **0.2.** MNNd manoratham. — **0.3.** NE °sāmantānāṁ.

0.4. V mano 'paharat, J mano 'harat, E mano 'py apaharati; lacuna here in MQ; TNNd text. [ā-hṛ may mean "charm" the heart, see BR. s.v. meaning 7, altho apa-hṛ is commoner in this sense.] VE dāinyātilaṅghanena (E °ghano). TENd om rājā (lacuna in MQ).

0.5. MN om tata. — From this point E breaks off and substitutes a wholly independent account of its own for the rest of this Section and the whole of the next. Its account is obviously secondary and of no interest. — MNd rājñaḥ sam°.

1b. QT bhujagān. MNd hariḥ. — **1.3.** MTNd tat for tatra. — **1.4–5.** VJQ om evaṁ . . . hutaḥ; text MNTNd. N tena saha for tābhyāṁ. MN gataḥ. — **1.5.** M hananaṁ for hav°. T hataḥ for hu°. MNTNd bhetālaḥ.

Metrical Recension of IIIa

Texts: DnDvGr (3)

1. Gr tu for sa. — **2.** Dn çaktimān for bha°. **3.** Dn dīnānāthāndhakṛpa°. — **4.** Dn guṇāguṇavivedhī ca sar°. Dv °bhāṣiṇī. — **5.** Gr nivṛddhe for vav°. — **8.** DvGr bhetālaḥ. DvDn prasādād av°.

11. DvGr bhaviṣyanti tiro 'gamat.

Brief Recension of IIIa

Texts: ZObLSOa (5)

0.1. ZOb om yataḥ.

1a. ZL manthaḥ. Z mayaḥ for payaḥ, S

lasat. S mahat for paraṁ, Oa janān. — **1c.** SOa pari- for prati-. S °pālakaḥ, Oa °pālayan, ZObL text. — Note the use in this line of °pālana and °sthāpana as masc. agent-nouns (not neut. action-nouns). Ob samabhavaḥ. Z varṇāikasaṁsthāpito, Oa dharmaṁ ca saṁsthāpayan, LObS text. — **1d.** L °bhakta°. L para for matiḥ.

After vs 1, S inserts JR II.9.

1.1. LOb om sati. — From this point S abandons our text and gives an account similar to that of JR (see Weber, page 277, note 1, and the text on his page 277, line 12-; his text is not entirely accurate).

1.2. After rājā, Z inserts tu, Ob ca. — **1.3.** All mss. vāitālaḥ.

Jainistic Recension of IIIa

Texts: PGÇOBHKRYF (10)

0.1. PGY om 'gatya. — **0.2.** ÇRF sāttvika.

1a. Y svabharaṇāpoṣe 'pi ba°; Ç svajaṭhara-vyāpā°. R mātrodyatāḥ for baddh°. — **1b.** Y niyataṁ hy for sa pumān. — **1d.** PBK saṁbhṛta for tāpita.

After vs 1, G inserts Ind. Spr. 3985 (= SR 2.5), reading as does Boehtl., except that G tr pādas b and c, and has in d (like SR) paro° satāṁ vibhūtayaḥ.

2a. GÇF °capalā. — **2b.** KÇ taü for tao; Y taha, O kaṁ, R om. Y vi ha for vi. ÇH om ca. PGF jīviaṁ, Ç jīviuṁ.

2c. K taü for tao, P bhao, FO tahā, Y taha, Ç taū, G tavo, H vaü. Y vi ha. Ç capalo. — **2d.** B uvayāre, P uviāra, O uvaāra, Ç ūnayā ca. F vilambanā, Y °naṁ.

2.1. KY yogino. ÇH vacaḥ. — **2.2.** BHF om rājan. — **2.3.** OF add mahatī after mahatāṁ. — **3c.** O eko for ājāu (so also VarR); F ekāu, R ādāu.

After vs 3, G inserts Ind.Spr. 6741, reading sat(t)va for satya thruout, and in c corruptly satve vāyate vāpuḥ. — And H inserts Ind. Spr. 5712, reading in a °yamitāḥ (which is correct, and should be read in Ind.Spr.!) and turagāḥ.

3.1. RH om mama; Ç mantro°. — **3.2.** RHYF °sādhako bhava. Ç tat for ca; ORHY ca tat. — **3.3.** BPGF prekṣya (G °yaḥ). — **3.5.** R atikrāmya. — **3.7.** ÇYF viçvāsaṁ mā (tr).

4b. Ç viçvaseḥ. — **4c.** Ç °pāyikam, Y °pāyinam. Ç abhy. PGF asti, Ç eti. — **5d.** OF janmottaraṁ sa°. — **5.1.** H corrupt. For çāṭhyam of PBÇ, K çāvyam, GOF bhāvyam, R bhavyam, Y om.

6a. BF sukṛti°. — **6b.** B pāṭhapīṭhe. R svayam for param. — **6d.** ÇORHF mahāuṣadhi°. °bāla°, so G; blank in K; BH nāla; others vāla. HF °mālayate for °nā°. Y viṣamapīhapathyaṁ bhavet for kamala°.

The comparison with the serpent's venom in this stanza is not clear to me. Cf. the readings of ms. S, Weber, page 277, note 1, end, which make it appear that the base man must grovel at another's footstool to gain his ends, by underhand means, because his motives will not stand the light of day.

6.3. kathayitvā only PGK; Y prakāçya; ÇOBRHF om. BG tatas tu. OYF prabhātasamaye. — **6.4.** KRY mahatā mahotsavena.

End. G inserts vs SR 8.2 (a, svajanasya; b, corruptly, koṣasya karaṁ pra°; c, °pāto nijarāṣṭracintā; d, pañcā 'pi dharmā nṛpapuṅgavānām).

VarR. Of this, the ms. X has an interesting variant, beginning at 6.1 of the text of this Section; it tells in summary form how the vetāla gave the king definite advice as to how he should outwit the ascetic (as in SR 31, and in Vetālapañcaviṅçati).

Southern Recension of IIIb

Texts: MNTNdVQJ (7)

For vss 1–6, MyT[4] were also collated. As to E, see above, note to IIIa.0.5. E's version of this Section is bizarre and silly. It has no mention of the dancing-contest.

0.1. TNNd vikramārkasadṛço. NNd rājā ko 'pi; VJQ om rājā. MNTNd babhūva. — **0.2.** MNTNd babhūva for pravahati sma. Q om sma. — **0.3.** TJ °karaṇāya, Q °karaṇārthaṁ.

0.4. VJQ om ubhayor. — **0.5.** MNTNdQ om tat-. — **0.6.** NQJ tapo, V tapas. MT nāçite, Nd nāsike, V vināçitaṁ, J vināçinī, Q °çanī. VJQ om sati. VJ ity etad vacaḥ, for tac.

0.7. VJQ om bho devarāja. Thruout this Section, N and T regularly, and Nd occasionally, write nṛtta for nṛtya. NJQ om 'ti. — **0.8.** VJQ om tata. VJQ om ahaṁ. NNd °çāstra, JQ °çāstradṛṣṭaṁ. MNNdTQ om iti.

0.10. VNQJ urvaçyā. NNdQJ om api. (Nd °çī-nr°.) V āsīt, NdQJ abhūt, for akārṣīt. — **0.11.** VNd sarve, Q om. QNd om api. VNd gaṇā. VNd agaman. — **0.13.** VNdQJ tasminn avasare. — **0.15.** M enayor, J evāi 'tayor, VQ ekas tayor.

0.16. For °kāraṇārtham (my conjecture), VQ °kara°, MN °karṣa°, TJ °hvānārtham, Nd ?(illegible). — **0.17.** MT bhetālena, N be°. **0.18.** MNJ sanmān° for saṁ°; MNTNd °mānam (om pūr°); V °napurahsaram; Q namaskārapūrvakam.

0.19. Before prathamaṁ, TNd insert punaḥ, M puraḥ. — **0.20.** VJQ akarot. — **0.21.** MNNdT om tato. MN vikrameṇo. — **0.22.** NJ om bho rājan. TVJ vikrameṇa (0.23) bhaṇitam. — **0.23–24.** MNNd put nṛtyaçāstre before tathā.

0.24. nṛtyaçāstre. The "Textbook of Dancing" referred to, appears to be that called the Vasantarājīya; see Aufrecht, Cat. Cat.I.556. It is known, apparently, only from references made to it by the commentators Kāṭayavema and Mallinātha. The reputed author, Vasantarāja, was king of Kumāragiri and patron of Kāṭayavema, who, according to Aufrecht, I.89, gave to his commentaries the name Kumāragirirājīya.

Our vss **1** and **2** are quoted (with an introductory yathoktam, and no statement of source) by Kāṭayavema in his comment on Mālavikāgnimitra, prose just after vs 1 of act II. Our vs 3 is quoted by him explicitly as from the Vasantarājīya in his comment on the same play, act II, vs 3. Our vss 4–5–6 are Mālavikāgnimitra, act II, verses 3–6–8 respectively.

Our text evidently quotes either from the Vasantarājīya directly, or from Kāṭayavema's commentary on the Mālavikāgnimitra. In favor of the latter alternative may possibly be adduced the fact that the prose line in our text following vs 2 seems to be a verbal quotation from Kāṭ. (on Mālav. II.3, just before the quotation of our vs 3).

If we could date Vasantarāja or Kāṭayavema, their dates might be useful in determining the date of the redaction of our SR. But nothing seems to be known of their dates, except that they must be older than Mallinātha, if (as stated by Aufrecht, l.c.) he quotes the Vasantarājīya in his commentary on Çiçupālavadha 2.8. According to Macdonell (Hist. of Skt. Lit., 324), Mallinātha lived in the fourteenth century; according to Winternitz (Gesch. d. ind. Lit., III.30, n.1), in the fifteenth.

In editing the verses in my text, the mss. of which are all very corrupt at this point, I have been helpt by the printed texts of the Mālavikāgnimitra and Kāṭ.'s comm. However, there are a number of readings in which my mss. seem to indicate clearly that SR did not agree with the printed texts or mss. of Mālav. and Kāṭ. In such cases I keep the readings indicated for SR, even when they are manifestly inferior; for I conceive it to be my duty to present the text as written by SR's redactor, not the true or original text of passages misquoted by him from older authors.

1. TT[4] om. Nd corrupt in ab. — **1a.** MNV My text (M °nīcaç ca°); J °caratām, Q °çaktitām. — **1b.** VNJ °pādatā; Q text; M samatā yathā; My karapādayoḥ; Kāṭayavema samapādatām (read so? cf. M).

1c. M corrupt. My kalpa for kaṭi. V kukṣāu tu for kūrpara. çīrṣāñça-, so Kāṭ. (with °sa- for °ça-); V °çaṁ; Nd °aṁca; Q °āsa; J °ākṣi; N °ākṣāṁ; My °āṇāṁ.

1d. M karṇānā, NNd karṇanā, My karṇayoḥ; Kāṭ. kaṇṭhānāṁ. NNd sā mukhasya ca, M samarūpitām, VJ °patā, QMy (and Kāṭ.) text.

2a. VJNT[4] ramyā, Q °yāt. NdMyQJ prathita, N dadika. J viçrāntir, VN °tiḥm (so !), Q vibhrāntim, My vikrāntam,MNd corrupt, TT[4] (and Kāṭ.) text. — **2b.** JN samunnatiḥ, Q °ti, V samucchati?

2c. VJQ abhyāsā- (text); My abhyāsa, T asyādha, N adāsa, MNd(?) adhasā, T[4] asābhya. -bhyarhitaṁ, my conjecture; MN bhyarthite, Nd bhyarthitaḥ, T bhyadhikaṁ, My tarhi taṁ, Q tarhi te, J garhite, V py arthite, T[4] daṭhine. Kāṭ. has abhyāsopahitāṁ, "dependent on practice," meaning just the opposite of the apparent meaning of our text. My kuryuḥ, J pāda, for prāhuḥ.

2d. My nāṣṭavaṁ. TN nṛtta°. Q °vedana, J °vedinām. JMy om iti.

2.1–2. Q om; corrupt in My. MT[4] °viçeṣataḥ. M pratidarç°, VJ prakāçanīyaḥ. — **2.2.** VNJ

uktaṁ, T tat. TNd om ca, My hy. Nd svāvasthāna-, M eva sthāna-, TN sthāna-.

3. My corrupt in ab. — **3a.** For aṅgeṣu (T; cf. Kāṭ. aṅgasya), VQ anyac ca, NdT⁴ avasare, M avaskare, N avasasare; J caturasratvasahitān for pāda a. V caturasratvaṁ (so Kāṭ.), cf. J; T caturaçraṁ syāt, N caturaṅgatvāt, MNd caturagratvaṁ, and so T⁴ with tvaṁ deleted; Q nṛtyaccaturac (!).

3b. T samapāda, Q calapado. T talākarāu, Q latākaro, N patākarāu. — **3c.** NTNd °nṛttānām (so Kāṭ.).

3d. MNd atah for etat. MNV iṣyate (so Kāṭ.) for ucyate. — **3.1.** VMNdT text (Nd tataḥ and om hy); JQ differently; NMy om.

4. (= Mālav. II.3) NMy om. — **4a.** QT⁴ °kānta°. MTNd bāhūnnatāv. J latevāṅçayoḥ, Q latoccāṅsayoḥ, T⁴ natāv asyayoḥ. —**4b.** MT⁴ naviconnata°. Nd urāu. VJ pāṇāu for pārçve.

4c. VNdTT⁴ madhyaṁ, Q °ye, M madhyar!, J and Māl. text. Q pāṇimitā, VJ(Māl.) text, Nd mānam ivon-, MTT⁴ namnamiton-(M naṁn°, T namra°). QJ nitamba, TNdT⁴ natamba, M matalaba, V(Māl.) text. V jaghana, Q janagha, TJ(Māl.) text, MNdT⁴ hu-ghanaṁ (understood as bahughanaṁ). VJ atārāṅg°. JT °gulīḥ, MQ °guliḥ.

4d. MT(Māl.) nartayitur, others °tuṁ. MQ yad eva. NdJ manasā, others °saḥ or °sas; the mss. and edd. of Māl. vary between manasaḥ, °sā, and °si. VJ(Māl.) çliṣṭaṁ, Q çiṣṭaṁ, T tiṣṭhet, M stiṣṭaḥ, T⁴ tiṣṭhaṁ, Nd om. VJ svaṁ for syā. MTT⁴ punaḥ for vapuḥ.

4.1. NMy om; others vary unessentially. JQ smaraṇīyaḥ, M nakṣaṇīyaḥ.

5. (= Mālav. II.6, and Ind. Spr. 6044) NQMy om. — **5a.** V ° calayan nyasta.

5b. V tannī; others tanvī; Mālav. kṛtvā, apparently without variant. It seems to me that our text used the (lexical) word tanvī (v.l. tannī), a sort of fern. J trasta°, M prasta°.

5c. TJ °gulyāṁ; all lalita°; Mālav. °guṣṭhālulita°. T °kusumāir. VJ(Māl.) kuṭṭime; M nṛtta-saṁ; TT⁴ yukta-saṁ; Nd om. T pāditā°.

5d. T nṛtyat, T⁴ °yaṁ, M nṛtte, Nd nṛtye, VJ text (Māl. nṛttād). MT⁴ yasyā, V ṛṣyā, J vāmā (Māl. asyāḥ). Nd kāntim, J °ti. V ṛjvāyatākṣam, J bhṛtpādayugmam, T āhur budhās te, T⁴ āhur yathārtham, M ābāryadhārdham, Nd ābhūyatīrtham; Māl. text, of which it seems that our mss. have merely various corruptions.

5.1. MNNdTT⁴ om.

6. (= Mālav. II.8) N om.

6a. Q aṅge, Nd tārāir. QMy om sūcitaḥ. Nd arthaṁ; QMy ardhaḥ padārthaḥ (My °dhaḥ) for arthaḥ.

6b. For layam anugatas, T vividhasugatis, Nd vividhasutigataḥ, M vividhiçṛtigatas, T⁴ vividhaçrutigas. Q anogatas, V anuratās, only JMy correctly (with Māl.) anugatas.

6c. V çāstā, My çāstaṁ. M yoni, T yonī, My yoniḥ, T⁴ yogi. NdT⁴ abhinayā, M °yos, J ativinayas, Q abhenayas. MNdTT⁴ sad for tad. TT⁴NdM °ānukalpo (Nd °pā, M °pāu); VJQMy °ānuvṛtto; Māl. text.

6d. T hāvo, QMy bhāve. For bhāvaṁ (MNd and Māl.), V °vā, J °vād, T⁴ °vān, Q °vo, T °vas, My °ve. Nd sudati, My bhavati, Q bhayāti, T tv iti ca, J atimati, T⁴ ariti; VM(Māl.) text. T rāgabuddhis.

6.1. After °okta, JVQ insert lakṣaṇayuktā (Q corruptly °muktā). VJQNd om iti.

6.3. MT nava for vara. MT khacita-. QT tasmin for tat. For khacitā (lines 3–4) of VJ, M has secitā, N has vicitratarā; TNdQ om.

6.4. T sālabhañjikās for putta°. VJQ dattvā for nidhāya. — **6.7.** VJQ çubhe for çubha-, N su-. JNd om ca. VJQ om brāhmaṇā . . . tat.

Metrical Recension of IIIb

Texts: DnDvGr (3)

5. Dn tapasaḥ for manasaḥ. — **6.** Dn vi for first vā. — **8.** Dn vijñāya for vibhāvya. — **9.** Gr sāurabhyā for saṁrambhā, Dv saṁrabhya. — **10–12.** Dn om. — **10.** Gr 'vo 'ktaṁ.

11. Dv majjayantu for Gr rañj° (= "decorate [the stage]"). — **14.** DvGr tutoṣe for dadāu ca, and for 2d halfline, dadur devāḥ pṛthak-pṛthak. — **15.** Dn dvitīyasmin dine. — **16.** Dn ānandanirvṛtā. Dn vivṛte for bruvate. — **18.** Dn vivekī for nṛtyajño. Dn eka evā for sāhasāṅko. — **19.** Dn āgato bhavatā 'bhūto nṛttaçās°. — **20.** Dv utsṛṣṭe.

21. Dn avavīt (i.e. abravīt) for ādiçat. — **23.** Dv tr yantā rājñe. — **26.** Dn abhyāse. —

27. Dn °çīkaravāriṇā. — 29. Dn tatrā. — 30. DvGr tat for yat; sarva-devānām adhikottaraḥ (Dv °ko 'ntaraḥ).
32. Gr ca puro. — 34. Dn nīrājita. — 36. DvGr viçvede°. — 37. Dv upajīvitam, Gr upavijitam. — 38. Gr °āikabhartāraṁ. — 39. Dn pāṇiṁ.
42. Gr eka-. — 47. Dn vaçayanty, Gr daçayaty. — 48. DvGr °nirdiṣṭāṁ.
51. DvGr abhinayā. — As to aṅga, pratyaṅga, upāṅga, see Coomaraswamy, Mirror of Gesture (Cambridge, Mass., 1917), p. 17–. According to that text, the upāṅgāni are the "features" (so the translator) of the face; but other authorities are quoted which include under the term also the heel, ankle, fingers, etc., and this seems to be a more natural meaning. — 54. Dn etan for evaṁ. — 55. Gr pūrve. Gr bhāratā°. — 57. Dn çrutvā tat sa nṛpāyā 'dāj. Gr samudā for samadāj. — 58. Dv 'pi for ca; Gr °dhāutopaniçcaye. Note sicaya as neuter (BR give it as masc.).
61. Dn sukhī. — 62. Dn avādīc cā 'ma°; Dv °dīt parame°. — 63. DvGr om the last halfline and all thru the first halfline of 66. — 68. DvGr dhariṇīṁ.
Colophon: Dv iti çrīvikramādityadvātriṁçikā[yā] ṁ siṅ°. Dn om siṅhāsanalābho nāma. Dv lāpinikā.

Brief Recension of IIIb

Texts: ZObLSOa (5)

1a. Oa tridaçapatinarendrāḥ for first word. S sadasi for sadṛça. Z saṅgikāiç for rāg°; Ob om. — 1b. Oa samajani hṛṣitāṅgā nāṭyam°. S abhinayantyā, L °niyoktyā. ZOa ādya-.
1c. Oa param ajayajayāu te no viduḥ saṁskṛtaṁ te. — 1d. Oa sakalabhuvanapālāç cintayantaḥ pramodāiḥ.
1.1. Ob nṛtyaviçeṣaṁ. Z om na. — 1.2. S trivikramāgrajo; Ob vikramārkarājo!, L vikramārka(yor deleted)!
1.3. Ob has gataḥ for gatvā, and then inserts: indreṇa āsanam dattam upaviṣṭaḥ. tato nāradatumbareṇa nṛtyaprārabdhā urvaçī nānāvidhaṁ nṛtyaṁ karoti. tato vikramārkeṇa urvasī çramajñātaḥ (so!). purū°. LOb purū°, Z pura°.
1.4. All mss. have the name Vikramasena (except Oa, which is wholly individual here). In JR IV.0.6, this is the name given to the posthumous son of Vikrama.
1.5. Z om indreṇo . . . °pāragāmī (of 1.6), and reads instead the word sarvajña!
For deva (in 1.5) . . . thru pāragāmī (in 1.6), we follow Ob alone (the ms. has nāṭyaçāstrajāyena ur°, and bharaha° for °ta°).
Instead of this, L has: īdṛçaṁ nṛtyaṁ kasmin sthāne nā 'sti. — Oa has: yataḥ nāsikārandhreṇa bhramarotpāṭya tālamānaṁ rakṣitam, rambhā hastaṁ vimocayat, tena kāreṇa (!) urvaçī jayati.
And instead of this, S has the two vss: svedakreditakaṅkaṇaṁ karatalaṁ kṛtvā mṛdaṅgāspadaṁ, ceṭīhastasamarpitāikacaraṇā mañjīrasaṁjitsayā, sā bhūyaḥ stanakampasūcitarayaṁ niḥçvāsam āmuñcatī, raṅgasthānam anaṅgasā kṛtavatī nāiāvadhūs tasthuṣī. (1) rasānāṁ cāi 'va bhāvānāṁ vilāso vadanāmbuje nṛtye ca surate yasyāḥ kāminī sā sudhāyate. (2)
1.7. L tato rājño vikramasenasya for rājñe. SOa vastraṁ (om yugmaṁ). Ob viracitaṁ for khacitaṁ; Oa om.
1.9. L om tejaḥpuñjā iva. Z putrikāḥ. — 1.10. Z navīne for samīcīne. Ob prahṛṣṭaḥ san; LOa om prah°. — 1.11. Z °sukhadhano babhūva.

Jainistic Recension of IIIb

Texts: PBGÇOHF (7)

Instead of this Section, RY read: tadanantaram indreṇa dvātriṅçatputrikāyutaṁ (R °kābhir yuktaṁ) candrakāntamaṇimaṇḍitaṁ siṅhāsanaṁ çrīvikramādityāya prahitam. tasmin siṅhāsane pratyaham upaviçati sukhena sāmrājyaṁ karoti.
And K reads instead as follows: evaṁ rājyaṁ kurvati saty anyadā çrīpurandaraḥ çrīvikramasya evaṁvidhāṁ paropakāraparampārāṁ paçyan saṁtuṣṭaḥ san siṅhāsanam idaṁ vahnidhāutavastrā [°ram; cf. MR and BR] ca prāhiṇot. tataḥ prabhṛti çrīvikramas tasmin siṅhāsane pratyaham upaviçati.
0.1. PG dharmakarmanirmāṇakarmaṭhe, O dharmādharmanirmānakarmaṭhe. Ç karma for karmaṭhe; rāja for rājani.
0.2–4. B om maṇi . . . vikramasya.
0.3. OF °vinda. ÇO om çrī. ÇOF om one kara.
1b. O dhyāyaṁ for vyādhīn. BF āpadaḥ. —

1c. yugalibhir, so all. The word is otherwise unknown and uninterpretable. Weber's explanation, p. 294, note 3, "gepaart, paarweise Interessen folgend," explains nothing to me. — 1d. ÇF sarvāñgeṇa.

1.1. ÇH om prabhūta. — 1.2. BG °çatsāli°, Ç °çatsāla°. O kāntaṁ can°; ÇF om first kānta. — 1.3. B pravaṇa for vitaraṇa, OH caraṇa, ÇF om.

Southern Recension of IV

Texts: MNNdTVQJ (7)

E has an independent and very brief version in about five lines.

0.1. VJQ tato 'nantaram. For pratiṣṭhāna all texts except V have pratiṣṭhā, here and regularly thruout this Section.

0.2. VJQ kanyāyāṁ. — 0.3. MNdQ vikramārko. — 0.4. VN ete, MTNdQJ etad. — 0.5. VJ tr phalaṁ kim.

Vss 1–2. Order of pādas confused in the mss. All begin with stanza 1, pādas ab. (Then MNNd insert tathā ca.) Then 1cd comes in Nd alone; J om 1cd altogether; the others (including J) put 2ab next, followed by 1cd in all but J, and after this comes 1.1 in all but TJ, which omit this; then finally comes 2cd. Nd has the order of the parts of the stanzas correct, but disturbs them by prose insertions.

1c. V dhūma for pīta. — 1d. N rājñaç. VQ corrupt. TNd param. — 2c. T kṛṣṇa for pīta. TNdQMy °varṇatvāt (om cet). — 2d. V kṣayaṁpradaḥ.

2.1. TNdQ om mayā. — 2.2. NNd maheçv°, TQ parameçv°. NQJ paryāyeṇā. — 2.3. NNdTQ om iti. VJ tadā for tato.

2.4. N yadā for sārdha. dvivarṣa, so V; Q varṣa; J varṣadvaya; N māsadvaya; Nd dvaya; T dvayābda; M lacuna here. N kanyāyāḥ, VNd kanyakāyāṁ, T °kāyāḥ. TNd tasmāt putrān; MN lacuna.

2.5. MTNd īçvareṇā 'pi; N lacuna. — 2.6. MTNd putro for kuto, Q kutra. VJQ janiṣyati. — 2.8. MNT bhetālam, and so regularly. — 2.9. MNTNd om tvaṁ. — 2.10. TJ jñātvā for kṛtvā.

2.12. NTNd insert sakala before dvīpān. — 2.13. VJQ kāṁcana. — 2.15. Most mss. bhavataḥ. VJ kanyayo, Q tayo. — 2.17. VJQ kanyā. — 2.18. MN tasyāḥ. — 2.20. VJQ caritam, N cittam. VJQ om tasyā . . . mohitaḥ.

2.21. N tasyāṁ, TMNd 'syāḥ (in Nd changed to tasyāḥ). — 2.22. VJQ rājñe vikr°. — 2.23. MNQ om api. VJQ paritoṣ°. — 2.25 QT khaḍgena for (VJ) daṇḍena; MNNd om.

2.26. NNd asahamānaḥ san ça°: T dahyamānaçarīraḥ san. — 2.27. MNTQJ °praveçaṁ; TQJ add kartuṁ; VNd text.

2.29. TQ bhaṭṭeno. — 2.32. NTNd paripālayituṁ. — 2.33. TVJQ om bhūtvā. Nd tiṣṭhati; TVJQ āsīt. — 2.36. N atipavitrakare kṣe°; VM atipavitre, and om kṣetre; Nd corrupt; Q lacuna.

Metrical Recension of IV

Texts: DnDvGr (3)

1. DvGr °nāçataḥ. — 2. Dn pratiṣṭhāne puraçre°. — 3. DvGr udavahan. — 8. Dv iti for iva, Gr ati. Dn deva eva.

15. Dn corrupt in first half, and Gr in second. Dv nā 'jñāpitaṁ; Gr ? — 17. Dn vyajijñipam. — 19. Dn jāyeta ramaṇā. — 20. Dn tathā 'stv iti va°.

29. Dv bhetālaṁ. Dv tādṛçaṁ. — 30. Gr ādāya. DnDv çirasi (read so?).

34. Dn pratiṣṭhānapurāhvaye. — 37. DvGr bālahānu°.

42. Dv vismayotthitaḥ. — 44. Dv °pratibodhayaḥ, Gr °pratibodhavān. — 45. Gr adhiyātum, Dv prati°. DvGr alaṁ for ariṁ. Gr evā 'py asāṁpr°, Dn adya na sāṁpr°. — 46. Dv devatāi 'va gatiṁ°, Gr dāivam eva gatiḥ parā. — 49. Gr sa pra° (tr). Dn balam ādāya for sa pṛt°. — 50. Dn svaputraṁ. DvGr °odyutam.

51. Dn anantaṁ. Dn bale. Gr °ārdinam. — 53. Gr asya sāinikān. — 54. Dn °parājayam. — 58. Dn pranunno, Dv vraṇ°, Gr vraṇino. Dn 'tra for 'sya. — 59. Dn (corruptly) ujjayinyām apatat svarvadhū nāthavad bhuvi, and om line 60.

63. Dn rakṣavidhā°. 65. Dn datvā for dadāu. — 69. mss. jagade; we emend to gagane.

74. DvGr gotrābhivardhanam.

Colophon: Dn om siṁhā° nāma. Dn as well as Dv lāpinikā!

Brief Recension of IV

Texts: ZObLS (4)

Oa has the first sentence, and then substitutes for the rest a brief account (2 or 3 lines) of its own.

0.1. All mss. pīṭhasthānaṁ, as also in BR 24.

1a. Ob saṁgrāmeṇa. Ob °rathoprodbhavān°. — 1b. L °sthāne. LS pari for prati. — 1c. ObL sāinye. çālivāho (Ob çāla°), all mss., metri gr.

2a. L °niryāpitod°. — 2b. Ob krodhāuddhāvadbhaya°; L krodhoddhahaya°; SZ krodhād dhāvaddhaya°. I take the text to contain ud-dhāvad, participle of an otherwise unrecorded ud-dhāv. But the reading of SZ is possibly right. — 2c. Z prātarjyoti, Ob prātadyeti, L prātādhāutaṁ, S text.

3a. prakaṭa seems out of place here. L pravurā? for paṭahā. Z °bhītaṁ. — 3b. L dhāvantyo 'pi. L sat samākarṇya yogāt. — 3c. Z ākāṅkṣantaḥ. S pūruṣaṁ, Z om. L yānurāgā, Z kāmarāgāvatīrṇā. — 3d. Ob nṛtyaṁ tasmin (om sma), L bhṛtyaṁ tasmin. L bhāumo. Ob çṛgālāḥ, L çṛgalyam.

3.1. ObL and 1st hand of Z 'patan. L °kīrtiṁ. — 3.2. Z mārtaṇḍamadālayam. S om tatas . . . sthāpyam (in 3.3), and inserts instead JR IV.3-8. — 3.3. iti, only L; Z uktaṁ!, Ob ākāçavāṇyāḥ! Z om na.

After sthāpyam (in 3.3), L inserts an irrelevant vs: kiṁ jātāir bahubhiḥ karoti hariṇī putrāir akāryakṣamāiḥ, parṇāir vā 'pi calatkilapracalitāir yāiḥ sārdham atrasyati (?) ? ekenā 'pi karendrakumbhadalanavyāpārasārāmanāḥ, siṁhī dīrghamukhaṁ sutena balinā bhadreṇa nidrāyate.

3.4. Z °sthāne, and om nirīkṣya.

Jainistic Recension of IV

Texts: PBGÇORHKYF (10)

0.2. PGÇK sātavāhana, O çāta°, BH sāla°, RF text. — 0.4. BORY °stha-. — 0.5. B 'gniṁ, H 'gnāu. ORYF praveçaṁ, B praviveça, H viveça.

0.6. YF cakāra, BH om. — 0.7. OF 'kāça for gagane, H 'kāçe. — 0.9. PÇO etat for eva, BRH om. — 0.10. ORY om bhāgyavatā.

Southern Recension of V

Texts: MNNdTVQEJ (8)

0.1. MNd nikṣepaṇān°, N nikṣiptān°, E om. — 0.3. MNd dṛṣṭvā for kṛtvā, Q saṁkṛṣya. TVJ om caṇ° avapat; QE corrupt. — 0.4. VJQE mahat. TNNd phalitam, QE phalayuktam. NJE tatsiṁhā.

0.5. After iti, T adds ālocya, J matvā, QE kṛtvā, M amita!. — 0.6. MNd mañcakaṁ. MTNd nikṣipya for kṛtvā, N nidhāya. — 0.7. MQE vāihālikaṁ, N vāihārikaṁ, J vāi vihāraṁ, T mṛgayā, Nd vāihālī, V text.

0.9. JQ samyakphalitam, V sasyaphal°. VM NdJ sasāinyaḥ, N sasāinyāiḥ saha. NQ bhuñjatām, Nd bhuñjati. — 0.10. Q caṇako. MNNdTQ dīyatām, E gṛhyantām. NdT jīvitam, N jīvanam, for janma.

0.11. NNdQ bhavati. — 0.14. VJE om dṛṣṭvā. — 0.15. NdQE evam for ayam, T etad. — 0.16. NNd tvad for yad, J yady, EQ om.

1a. V °gare cāi 'tad. NdJE ca for tu. kaḍaṁgarīye, "rum-dosed," suggested by Professor Lanman; evidently right, I think. — 1b. VJ rājñi jāriṇi.

1.1. VJQE insert ca before brāhma°.

2.1. VJ yāvad after rājā, N after °vāro, MNdE om yāvad. — 2.2. MNTE mañcārūḍho. — 2.3. VJQE om tvayā. JQE om idaṁ, V etat. — 2.4. NJ °bhujyantām. — 2.7. NNdE 'vadat.

2.8. MNTNd om 'yaṁ. VJQE insert bhoktavyam before iti. — 2.11. MNNdJ om nanu. — 2.12. VJ °dryaṁ nivāraṇīyam (om vidhe°). MNNd khaṇḍanīyāḥ.

2.13. Q sujanaḥ, M çaṣṭāḥ, TNdE çiṣṭāḥ (for sajj°). MTNdQ paripāl°. — 2.15. MNT Nd om aho. — 2.16. yat, only M; NNd yas, TVJQE om. MQV °vidhā. VN buddhir.

3.1. VJ °kṣetrasya mā°. — 3.3. MNTNd bhijñas for kuçala. — 3.4. TQ karotu bhavān. JVQE om anyac ca. — 3.5. MNTNd om dāinya. — 3.6. MNTNd na bhavanti for naç°. — 3.7. TQE dṛṣṭi. MNNdVE 'bhūt.

3.8. VQE dhanādinā. — 3.9. VQ mañcād adhaḥ, NJ mañcakād a°. — 3.10. MTNd jāte sati, N sati. — 3.11. MNTNd °kāntaçilā dṛṣṭā tato nānā°. — 3.12. For militam, QE sametam, J yuktam, V yutam.

3.13. VJN om āmṛta°. — 3.15. VJQ om rājā. (E lacuna.) — 3.19. MNNd om rājā. — 3.22. For mamā . . . abhavat, MNNd read: mayā na (MN om) sidhyate (M °ti, N 'sidhyaṁ tu).

3.23. N ato, VJQE aho. MN sukhalābhāya.

MNE om ca. — 3.25. TVN insert na before bhavati.

4a. N bhraṣṭasya for sthi°. N samudharārtham, Q samṛddhatārtham. T tr b and c. — 4b. VJQE sambhavārtham.

4c. J °kārye; E °kāryasya ca vāraṇārtham. M pratipādanā°. — 4d. TJE yo, Q yā. VJ manyate, Nd mantrite, T mantrikṛt (so!). Q sa, V saḥ, T syāt, MNd tat. Q pravaro. Q ha, TE sa. MN mantraḥ. — 4.1. MN TNd om bho rājan.

5ab. N corrupt. — 5a. M mantrāt, Nd °tra. Nd kāryānugā. V yāsāṁ. — 5c. JQE eva for ete.

5d. E sa for na. N ne 'tare for na tu ye. Nd te for tu. E yo, MNd vi- for ye. N mantriṇas tathā for galla°. MTNd gata for galla, E gassa, Q nāma; VJ text. — V pullanāḥ, J pudgalāḥ, Nd phullavāḥ, T pallavāḥ, M vallavāḥ, E phullakāḥ, Q dhārakāḥ. Text, Boehtlingk's emendation.

5.1. TJQE mantriṇā. — 5.4. TM nirdhanasyā. VQ doṣaḥ for (NJ) roṣaḥ, E kopaḥ, M dopaḥ, TNd (?) ḍopaḥ. — 5.6. T saṁgatir, V matir, J saṁmatiḥ. VE sarva, MNNd om.

5.7. anyac ca. . . . °ottamaḥ (in 5.10) MNNd om. — 5.8. VJQ pratipāla°. QEJ °mārgeṇa.

5.10. TENJ om anyac ca. — 5.11. Nd °kramāgataḥ, VQE °kramāyātaḥ. TNJE kāmandaka, MQ °da, Nd °daça.

5.12. NdNQJ om nīti. — Before tathā, MT NdNV insert: tathā (MTNd om) cāṇakyadhāumyaçukavācaspatyādayaḥ (T °patyādyuktanītiçāstrābhijñaḥ).

5.14. Nd °vārakāṇāṁ, VJ °cārāṇām. — 5.15. For apāyak°, MNd anucitavyayād, N anucitād bhayād. — 5.16. TNdVJQE nanda. E rājo, T bhūpālaḥ, VJQ rāja. — After bahuçrutena, VJ add rājño, Q rājā.

5.17. Nd °hatya, ME hatyayā, Q hatyāyāṁ, NVJ hatyā, T text. VJ nivāritā. ENQ bhojeno.

5.18. Q mantriṇo 'ktam, T so 'bravīt, MN NdE om man° va°. kathā, so VEQ (Q atha ka°); M tathā, N om, Nd kathām, J kathayāmi, T kathyate kathā mayā.

Metrical Recension of V

Texts: DnDvGr (3)

1. Dv avāpad, Dn avāçīd. — 2. DvGr °sampattir bandhurāñgam. — 4. Dn mañcakaṁ tatra mañcaṁ ra°. Dv saṁrakṣati dvije. Gr hi dvije. — 8. Dn prābhava. Dv saṁprāptaṁ. Dn °dārye 'bhyabhā°. — 9. Dv Gr bhavataḥ. — 10–11. DvGr om.

12. Gr saṁdatte for vidyante. — 14. Dn na hi for nā 'tra. Gr iti for api. — 16. Dv prāyikaṁ, Gr prayikaṁ, for prāv°. DvGr kṣetre. DvGr om ātmīyam . . . thru kṣetre (in 19) inclusive. — 17. Dn utsukāḥ. — 20. Gr 'sīt, Dv so for tān.

23. Gr rājñe. Dn 'tāir for 'bhir. — 25. Dv prodgamīya; Gr proktaṁ vismṛtya sa dvijaḥ. — 26. Dn gataḥ for yayāu. — 30. Dn saphalaṁ tasya jīvitam for 2d half-line.

31–33: for these, Dn has *four* other lines, to wit: āhūtās te praviviçuḥ pralīnās tv atha pakṣiṇaḥ, punar apy udbhramayituṁ mañcād avaruroha saḥ; atha praviṣṭān ālabhya tiraskurvaṅs tathā dvijaḥ, viniryāntu viniryāntu kṣetrād asmatparigrahāt.

32. Dv anyatrā patataḥ pa°. Both mss. pakṣin. The acc. pl. pakṣīn is quoted from MBh. 12.262.30 (= 9306). — 35. Dn niṣkrāmayām.

41. Gr sarvāṁ çriyam, Dv sarvaçriyam for sarvasyā 'rtim. — 42. Gr dāinyābhavaṁ. Dv nirmātuṁ, Dn niryāntuṁ. — 44. DvGr sveyaṁ. DvDn yad viyāceta kaç°. — 46. Dn ānandasaṁpluto. — 47. DvGr bhuvi mārgaviçeṣ°.

54. Gr sasyasaṁpattir. — 55. Dn dvijo 'vadat for vyaji°. — 56. DvGr bruvan.

61. Dn °guṇita. — 62. Dn om. — 65. Dn prānta. Dn virājitam for vinir°. — 67. Dn tāsāṁ sapātrahasteṣu. — 70. Gr indra for īdṛk. Dn svapurīm āicchad īçvaraḥ.

71. Gr skandhavāhāis, Dv °māhas. DvGr samānetuṁ prayatantaṁ. — 73. Dn bhojendram. — 74. Dn kasyāi 'tan. — 75. Dv Gr pūjāṁ ca for bhū°. — 76. Dn na çakyam idam. — 78. Gr tatpuritāṁ. Dv mahātmanā. — 79. Dv 'nnādyāir āçvāçcapacam ādarāt. Dn om 2d half, and 1st half of 80.

81. DvGr dvijātīnāṁ for dvijaçr°. — 82. DvGr cālpeno; cf. JR V.1.7 and VarR V.3.8. Dv 'dalasat. — 84. Gr sidhyet. — 86. Dv satyavacasārā; Dn tasya for satya. — 87. Dv manyasya; Dn dhanyasya. — 88. Gr om yaḥ. Dv °varjitaḥ, Gr °vivarjitaḥ.

92. Gr sahajā, Dv °jaṁ. — 95. Dn 'pi mārga°. — 96. Gr tadītareṣu. — 97. Dn °rahito

rājā na bhavati cirāyuṣaḥ. — **100.** DvDn durga.

102. Dv iti niṣphalam; Dn niṣphalaṁ tv iti. — **103.** Dn mantriṇāṁ for mahatāṁ. — — **105.** DvGr ca varttavyaṁ. — **106.** Dv Gr naçyet. — **107.** DvGr vyayā bhavet. — **108–111.** Dv om. — **109.** Dn durvṛttaṁ, Gr durvatta. — **110.** Gr °odyukta.

112. Dv yena kenā 'parādhena. — **117.** Dv Gr °vāraprabhāṣiṇā. — **119.** Dv prahito; Gr °sya prahito.

Colophon: Dn lāpinikā. — **120.** Dn kathāḥ. — **121.** Gr °caritraṁ, Dv °cāritrya.

Brief Recension of V

Texts: ZObLSOa (5)

S contains fragments of JR's version mixt with BR. — Oa is quite independent in parts.

0.1. L jugaṁdh°; S with text. Z ropitā for vāp°. — **0.3.** LOa ramamāṇas, Ob °ṇaḥ san.

0.4. LOb āgaccha (in Ob followed by the numeral 2). urvārukā (= urvārū), my conjecture for Z murāḍā, L hurarūkā, Ob hura-dāḥ; Oa om; S different. — vālukāni, so all (= vāluṅkāni).

0.6. mss. gṛhītuṁ (L °taṁ). L labdhaç for (ZOb) lagnaç. — **0.7.** Z sāinyāir. ZOa om dṛṣṭam. ZOb pūtkāraḥ, L kolāhalaḥ.

0.8. Ob moṣayataḥ, L çoṣayataḥ, Z text; SOa different. Perhaps read moṣayatha? — S nirgacchata (read so?); L om one nirga°; Z om both. — **0.9.** LOb bhīta iva; S kṣe-trād; Oa lacuna; Z om bhīta . . . gacchatha (in line 10).

0.10. L has "bho bho āgaccha 2"; S bho puruṣāḥ kasmāt yūyaṁ ga°; Ob text (but gacchataḥ). — **0.11.** L om āga° āga°. Z mālām. — **0.12.** Z om tato. L mālām; Z mālenā 'rūḍhatanabhāṣate! — **0.13.** Z ava-tīrṇaḥ. Z kṛpaṇatā bhavati. Z rājñā 'pi.

1a. Z sthale for khale. — **1d.** ZS °çaktiṣu.

1.1. ObL °kānti°. — **1.2.** Z mantriṇāṁ, L mantrivargeṇa. tu, only Ob. Ob vijñaptaḥ. — **1.3.** LZ om iti. L ko na. Z om 'tra. Z om tataḥ.

1.4. ZOb om tato (of LS) . LS rājā, ZOb om. Ob mantriṇā, Z °ṇaḥ, S °ṇo 'gre, L text. — **1.5.** For rājño . . . ca (Ob text), S mantriṇo 'ktam!; Z rājyam amantrikam uktaṁ ca; L rājñā mantriṇaṁ tat uktam.

Before 2, L inserts Ind. Spr. 1229 (c, °mudrā-vikalitāḥ; d, vijayate). — **2b.** ZS nirañ-kuçā for nirāç°. — **2c.** Oa mantrivirahito; Ob mantriṇāç (!) ca rājāno te(!); Z mantri-hīno bhaved rājā. SL text. — **2d.** Z tasya rājyaṁ vinaçyati.

3b. L saṁgrāmeṇāi 'va rātakam. — **3d.** Oa rājā. S jāyate.

4b. Oa durjayasye 'va saṁmati. — **4c–f.** Z om. — **4c.** S vārastrīṇām. — **4d.** L mantra-kāḥ for mitratā. — **4e.** S sapatnīnām, L sāpatnyānām. Oa prītiḥ. — **4f.** S kṣudhā for krudhaḥ (pl. of krudh). — **4g.** Z vāṇī hi. — **4h.** Oa kṛpā yathā. — **4j.** L corasya,Ob svāirasya, S svāiriṇaḥ. LSOa çapathā.

4.1. S om. — **5c.** Z ācārā, L °ra. — **5d.** mss. na pha°.

Jainistic Recension of V

Text: PBGÇORHKYF (10)

The fragmentary ms B starts at this point.

0.1. GOR mālavadeçe. G om 'nīti . . . purī (in line 2), and has instead a metrical ver-sion: anītivallīlavanāsidhārā, jyārājanīti-drumavāridhārā: anekapuṁstrījanaratna-dhārā, purī prasiddhā subhagā 'sti dhārā.

Then G inserts a vs in which practically every word or element of a cpd begins with v: vā-pīvapravihāravarṇavanitāvāgmīvanavāṭi-kā, vāidyāvrāhmaṇavādivrandavibudhāve-çyāvaṇikvāhinī; vidyāvīravivekavittavin-ayo vācaṁyamo valhakī, vastraṁ vāraṇa-vājivesaravaraṁ rājyaṁ vavāiḥ çobhate.

0.5. ÇHKY 'tyanta. ÇRY °pravīṇaḥ. — **0.8.** OKYF om tu. — **0.9.** ORHF samāgatasya, Y āgatasya. — **0.10.** GBORF °yena prok-tam. — **0.12.** OBKYF dāridraṁ. — **0.13.** cūrayāmī, so all except Ç dūrīkaromī.

1d. B prasaraṁ for vistāraṁ.

1.2. PBGÇOK °maṇimaya-. — **1.4.** GÇK tad ekena. — **1.5.** BÇHF om kimapi.

Vararuci Recension of V

Texts: DXRa (3)

0.1. After parisare DX add gāṅgopakaṇṭhe. — **0.2.** D parikhānirodhaṁ baddhām, X °khānirodhanibad°, U according to Aufrecht °khārodhaniruddhām; Ra text.

0.3. X om kalāya. D om yava. X adds pun-nāga after jambīra. — **0.4.** Ra mātulāmr-ādi. X vāṭīm. X om kaṇṭha; Ra kaṇṭhaṁ. — **0.5.** XD om varāha; D repeats kari.

0.6. X om tatra. DX om ca. Ra om sa. —**0.7.** X tatro 'pa°. X om tadā-tadā. Ra om

mahārāja iva. Ra çānti. Ra karoti for tan°. — 0.8. X tadā kṛṣ°; Ra jaḍa for kṛṣ°. DX om vismitā. Ra asāu for ayaṁ.

0.9. RaX om iti. DX etac cā 'karṇya par°. Ra çrībhojenā. D om çrī. — **0.10.** X om ca. Ra om saparijanena. Ra tatra gatvā after °ārthaṁ. — **0.11.** X 'mātyaç ca. Ra so 'pi ca. — **0.12.** Ra om kṛtaḥ.

1b. For kṛṣakasya ca, DX have co 'paveçitaḥ (X °teḥ or °tāiḥ).

After 1, D yataḥ. — **2 and 3:** Ra om.

3c. X sarvadā. — **3d.** both mss. çeṣyate; çiṣyate would seem better.

3.1. Ra iti for evaṁ. D bhūkhanādibhir. — **3.2.** X °puttalikābhir. — **3.3.** D °mayāṣṭaha°; Ra om aṣṭahast°. — **3.4.** Ra inserts vismitā before babhūvuḥ. X tataç ca. — **3.5.** Ra dhānyāṁ. X om siṅhāsanaṁ. After ca, X mahābhāgasya. Ra mahatā 'pi yatnena.

3.6. Ra divyā vāṇī. X adyāi 'va for yady asya. — **3.7.** X °vidhānādikaṁ, D nividhānaṁ. X kuru, tadā calati rājadhānyām. rājā 'karṇ°. Ra hṛṣṭamanasā, X hṛṣṭaḥ. X om rājñā. X om eva. — **3.8.** X tathā for tatas. Ra svalpayatnena, D svalpena prayatnenā 'pi.

Southern Recension of VI

Texts: MNNdTVQJE (8)

0.1. MNTNd viçāla-nag°. — **0.2.** MN sambhavat, TJ 'bhūt. VQJE °nṛpatīn. — **0.4.** VQE insert sa ca before ṣaṭ°. MNT om daṇḍ(a). — **0.5.** VJ 'ti-priyā. so 'pi, only E; J bhūpatiḥ, others om.

0.6. T sa rājā for surata. — **0.7.** VJQE ardhāñge (for °sane) bhānu° (tr). — **0.10.** VJQE sarvo 'pi janas tāṁ paçyati. etad, only JE. MTNd om yaḥ . . . °citaṁ (in 11). N has a lacuna here.

1. N om. — **1a.** T °netryas. — **1b.** VJQE tridaçapatir. yat, only T; others yaḥ. **1c.** MTNd vana for tṛṇa. MNd kuṭhāre. Q kāmavahnāu pradīpte (ms. °me). — **1d.** MNd vā for 'pi. — **1.2.** VTNd pratiṣṭhā.

2a. VJQ praçamayati, E praçamita. T ca manaç, VJQ manaç. M etat for eva, T āryaḥ, E eṣāṁ. — **2b.** T siddhāntamātraṁ. N varaṁ. E sarva, T yasya for viçva. E °dīpaḥ. — **2c.** J kṣīrābdheḥ pāra°. — **2d.** E hanyamānaḥ, Nd dahyamānaṁ, N °naḥ.

2.1. VJ kāla for kalā. T °kovido, M °vidaṁ, VJQ °jñaṁ, E °bhijñaṁ.

3b. T vidūṣayati for viḍam°. — **3d.** Nd dhīraḥ for devaḥ.

4b. TNd vittam, J tattvam, V sattvam, N taṁ sam. TQ unnatim, J uttamam. — **4d.** Q °nalam, E °talam, Nd °tale, T °tatim, N °nate.

5a. vṛttaṁ vittaṁ, so NT; Nd vṛtta vitta; E vittaṁ vṛttaṁ; M vittaṁ vittaṁ; JVQ iti-vṛttaṁ (Q °vittaṁ). NE balaṁ (E kulaṁ) çāntaṁ. — **5c.** J tu for vā.

5.2. VJ vijñāpyam, E vijñapyam, Q corrupt. MNTNd om kiṁ tad. — **5.8.** MNNd mantriṇo 'ktam. — **5.9.** JE citrakāram, and so wherever the word occurs below.

5.10. TJ saṁghaṭya, QV °ṭṭavyaṁ (V °vya), Nd °ghaṭṭaya, M °paṭayya. tasyāḥ svarūpam, so VE (E om sva); in J before draṣṭ°; MNNdTQ om.

5.12. MN vilekhanīyam. — **5.14.** TJQ ākāritā for çṛṅgā°. VNdQE om ca.

6a. MJ °gandhā, T °dhāḥ. — **6b.** Nd yasyāṁ, E mohā. — **6c–d.** N om. — **6c.** MNdQ °dṛçābhe (Q °bhye). — **6d.** TJ anarghaṁ.

7a. N om. VJ samānaṁ. Nd nā° bi° (tr). J nāsikaṁ, V °kā, M nāmikā. V yāḥ, M yo, Nd yya, J svaṁ, QE ca (for T yā). — **7b,** VJ suraguru (tr). J °pūjāṁ. M tadāi. Nd tathāi.

7c. E kā ca, N çāli, for kāpi. Q gandhiḥ for gāurī. — **7d.** NNd om. Q nikaca. J kāminī kāntapatrā for kāra°.

8a–c. NNd om. — **8b.** V valita for la°, M lalanu. — **8c.** JQ laghu çuci (tr). Q mānanī; VJ rājahaṅsī sukeçī (J °sī 'va tanvī) for mān° °lajjā. T gūḍha, M rūḍha.

8d. E kusuma-dhavala(tr). ENd vāsā, T hāsā. E durlabhā for vall°.

8.1. MNQ vilikhitvā. — **8.2.** MNQ om tāṁ. VJQ om priyāṁ. — **8.3.** The mss. vary at random between çāradānandana and °nanda, both here and below.

8.4. MTNdQ om prati. MNd citrako bhaṇitaḥ. — **8.5.** VJQE om api. — **8.6.** VJ om tat, N vada. MNT om vismṛtam. MN om kathaya. — **8.7.** JQE tilaka°.

8.8. MNT om tvayā (Nd lacuna). MQT om 'pi. — **8.9.** VJQ om yāvat. — **8.10.** JQENd tilaka°. VQE 'bhūt for dṛṣṭaḥ.

8.12. Q bhogasaṁsargo, TN saṁyogo, Nd °yogena, M saṅgo. MNTNd om etad. —

8.13. MNNd om api ca. VJ pāpa for py ayaṁ; Q svayaṁ.
9a. VE samam for sār°. — 9c. VQENd hṛdgataṁ cin°. — 9d. Nd priyaḥ ko nāma yoṣitām?.
10a. J kāṣṭhāughāir. — 10b. J 'pagābhir. — 10c. J °bhūtāiç ca. — 10d. J pumbhir. J °locanā.
11. For this vs, E substitutes the following: trikoṇamudrākaṇḍūtiḥ pipāsā baḍabānale: jñāter asahyaṁ viprasya dāinyaṁ kena vivāryate.
11a. VN aho, Q ahar, M dhakṣo, Nd pakṣo. Q raho for kṣaṇo. — 11d. Q satitvam upajāyate. VJ hi for pra-. Nd kalpayet, MNVJ kalpate, T text.
12. MNNd om. — 12a. T mahān, Q martyo. 12b. J mayi. VQ kāminīm. — 12c. J sa bhaved vaçagas tasyā. — 12d. VQ nṛtye, J °ya, E kṛtye, T text. E krīḍāmṛgo bhavet.
13. MNNdQ om. — 13a–b. E tāsāṁ kṛtyāni vākyāni yaḥ çṛṇoti tadā pumān. T kṛtyāni for tathyāni; J tr sva° ta°. — 13c. V kṛtaṁ, E kṛtāṁ.
14. MNNd om. — 14b. QE nipīḍya. — 14d. Q padamūlo. J nipadyate, T praṇīyate.
14.3. VJT cetasi, N cittaṁ. NNdT kena vā; QE om kena; V na; M ketina. — 14.7. VJQE avasare for samaye. — 14.8. MN NdQE om iti.
15. Nd om. — 15a. E vyasaninaḥ for viṣ°. — 15b. V kasya strībhir akha°. N nanu, Q çuci, for bhuvi. E rāja. — 15d. E kṣāmeṇa.
16a. N dyūtakāreṣu for °ca, Q °kāleṣu; TNd kāmuke satyavākyaṁ (Nd cā 'pi satyaṁ), for dyūt°. — 16b. NQ tr b and c; E om b. N bhede for klībe. TJ çāuryaṁ. V madyapī.
16c. ENd sarve. Nd çāntiḥ, E çānta. — 16d. E rājño, VJQ rājā. E tr dṛṣṭaṁ . . . mitraṁ.
16.1–2. MN om. Nd krudhyate. TE om sa. TNd açuddhiḥ, and om bhavati. — 17. MNNd om. — 18b. E om. J mastakeṣu (for °ke vā). — 18c. Nd viṣame.
18.2. J inserts etad before iti, T idam. TNNd add matvā after iti. — 18.3. TNdQE om hi. VJ antarbhavanaṁ. NT bhūgṛhe, Q °gartena.

METRICAL RECENSION OF VI

Texts: DnDvGr (3)

9. Gr °niṣevaṇāt. — 10. DvGr nanande.
12. All mss. prāṇāiçvaryāir; Dn °yāis tathā tasyāi dhanaṁ sar°. — 13. Dn viçramavañcitaḥ. — 15. DvGr mantriyantra.
24. DvGr kṛte tasyām ati°. — DvGr eva. — 25. Gr sthātuṁ for netuṁ. — 29. Dn pradarçaya for vilo°.
31. Dv 'tha darçaya. — 32. Gr tadā. — 34. DvGr °rūpaṁ prati°. Dv mama for na vā. — 36. Dn °deçād. — 39. Gr lakṣmaṇā°. — 40. Gr yādṛk tādṛçikaṁ rūpaṁ, Dv yādṛçaṁ tādṛçam idaṁ. Dv ūnaṁ na dṛ°; Dn adṛçyata (om me).
41. Dn °lakṣmaṇā. — 43. Dn om. — 44. Gr sa, Dv so, for ca. — 46. Dn sva for sa. — 49. Dn °āndhāk°.
53. Dv mā 'dyā 'tra tvaṁ vicā°; Gr mānyayā tvaṁ vicā°. — 55. Dv taṁ, Gr sa, for tu. — 57. DvGr °nandana. — 60. Gr harac (so) for hataç. Dv evā 'rya for āc°. Dn cyeteta, Gr sātena, Dv tena preceded by a dash.
62. Dv rājñā. — 63. Dn kopaṁ for kālaṁ. — 66. Dn vidhāya. — 69. Dn avāpa ha, Dv avāsthavān. — 70. Dv āpte for āste.

JAINISTIC RECENSION OF VI

Texts: PGÇOBKHRYF (10)

0.1. BÇY nagarī. — 0.2. PGOK °pāla-sutaḥ.
1b. O ye ca rājñāṁ. Ç °vadaḥ.
1.4. RKYF om sva. RY sthāpyatām, G sthāpye, P °yante, others °yate. PBO citrakarasya.
1.6. Most mss. here °nandasya; great variation thruout between these two forms of the name. GRYF samarpitam. — 1.9. ÇHY krodhāviṣṭena, R °ādhiviṣṭena.
2. For this vs, H substitutes SR 27.6 (tr a and b). — 2a. Ç °bhasas taj jale.
2.2. PÇH puruṣasya (om rat°).
3. K om; G pratīka. — 3a. ÇHF saguṇam; Y ucitam anucitaṁ, O guṇavad aguṇavad. O kāryam ādāu. — 3.1. sa, only in POY.

SOUTHERN RECENSION OF VII

Texts: MNNdTVJQE (8)

0.2. TNd avaçak°, V açak°, J apaçakuno.
Before tad, E inserts a corrupt vs: mārjālayuddhaṁ kalahaṁ kuṭumbinī, rajasvalāyāṁ (!) çaçakaṁ ca dṛṣṭam (! read °kasya darçanam?): akālavṛṣṭiç ca bhujaṁgadarçanaṁ, paçukṣataṁ prāṇaharāṇi sapta.
1a. VJ srava(J çava)-sūtakaṁ ca (V pi), for tv . . . kampo. — 1b. E nirghātam. — 1c.

V tadā for tato, Nd ca te. — **1d.** E tadvāra°. V vacaḥ syāt.
1.2. MTNd om adya. MTENd ava for apa; QN lacuna. — **1.3.** MNNdE 'vaçak°. — **1.4.** VQE nirīkṣyate. — **1.5.** NNdE 'vaçak° (changed in E to 'pa°); M 'çak°. J pratyaye-na. NNdE om na.
2. Note that the vs does not fit here in this form; MR VII.16–17 has the proper form. — **2c.** MJQ ninded, Nd °de, VT °dyo; cf. SR 31.3.
3. M om. — **3a.** VQE ke-na ca, J kenāpi na, T vāi na ca. — **3b.** TN °mayā. V kurañgā. — **3c.** N tathā ca. N tṛṣṭā, QNd kṛṣṇā (Q °ṇo), E dṛṣṭā. NE °nandanena.
3.1–2. M om. N om all but athavā.
4a–b. M om. — **4a.** QE vāiçyānāṁ.
4.3. NNd om tatra; M tato. — **4.4.** MNdJ om eva. VNdE dṛṣṭo. VJQE apaçyat. — **4.5.** MNNdE avatīrya. — **4.6.** QE °chāyāyām, Nd °çākhāyām, J °kṣamāyām. — **4.10.** VQE om tatas, J atha.
4.11. MN çaraṇam āg°, TNd °ṇaṁ gatas. — **4.14.** MN çaraṇyaḥ, Q çaraṇātiḥ, TNd °ṇaṁ gataḥ. MNNd om ato; T api ca. — **4.15.** MNE °rakṣaṇe, Nd °rakṣitaḥ.
5b. E samasta, J sahasra, V sametya. — **5c–d.** VJ °bhītānāṁ prāṇināṁ.
5.1. MNTNd viçvāsito. MNTNd vṛkṣāntikaṁ. — **5.2.** TNdEQ om py. — **5.4.** VJE om tato 'grata; Q lacuna. — **5.7.** MVJE om eva.
5.8. Before yato, MNTNd insert yatas, tvayo ... kariṣyati, from 6.1 below.
6b. T dharmatā for yat kṛtam. — **6c–d.** Nd om. M ca for na, N sa, QE su. N mayā kṛtam (tr), M mayā çṛtam (i. e. çrutam), T tvayā çritam.
6.1. See note on 5.8. MNNd 'pi tava apa°. — **6.3.** MTNd nijāçrayaṁ. VJQE om tato. J pi for vā, T hi, VE om. — **6.4.** MNNdQ om paraṁ, E ayaṁ.
7a. VE ghātakaç. — **7b.** NVQ ghātakaḥ. — **7c.** Q patanti. — **7d.** Nd yāvatābhū°. — **7.2.** MNNdTE om kṣaṇaṁ. — **7.4.** NTQ asmin for asya.
8a. mss. mostly nakhīnāṁ. Q tr nakh° nad°. M om first ca; nakhināṁ cāi 'va. — **8b.** ME çastradhāriṇām. — **8c.** VQ no 'pagantavyaḥ.
9. VN om. — **9a.** J kṣaṇaṁ-kṣaṇam. E ruṣṭāḥ ... duṣṭāḥ; Nd puṣṭā ... tuṣṭā. — **9b.** J na tuṣṭāç.
9.1. Beginning, QV kiṁcit, TE kiṁ ca. VQE om matto. NT hantum, QE eva, for attum. QE tiṣṭhati. — **9.3.** VJQE taṁ for enaṁ.
9.4. MNT patann api. VJ antarā, N anantara, E adhaç; TE çākhāntaram. NQTE om anyām. MNTNd avalambya pūrvavat (Nd pārçvataḥ) sthitaḥ.
9.5. VJ rājaputro, and QE rājakumāro, after dṛṣṭvā; om 'pi. — **9.7.** VJQ bhoktavyam asti. tarhi tvaṁ. — **9.8.** VJQE bhava for bhūtvā ... tiṣṭha. — **9.12.** TE tato, MNNd ito, VJQ om.
9.14. NT mantriṇas. VJT bhaṇati sma. VMNTNd mantriṇaḥ. — **9.15.** MNNd avaçak°, E açak°. — **9.16.** VJQ om kila tathā 'pi. MN tadā for tathā. — **9.18.** VMNdTQ tāir uktam, N om.
9.19. VQTE om sa, J after mārgeṇa. — **9.21.** TQN piçāca. — **9.22.** MNQ magnas. MT Nd san before tam. — **9.25.** MNTNd om tarhi. MNTNd om amuṁ. — **9.27.** M āpadā, VN °daṁ, J °daḥ, Q apadā. Nd pado for padaṁ, N paraṁ, VJ om, Q padā, E sthānaṁ.
10c. MNNdTQE vṛṇute. — **10d.** V °labdhāḥ.
11a. Q aparīkṣyam, T °ṣam, MNNd °ṣitam. — **11b.** VJ ca for su. — **11d.** NdE brāhmaṇe. J laguḍaṁ; E ca yathā mama for nak° yathā. — **11.1.** VNENd asminn. NNdQ nā 'sti, V na syāt. — **11.2.** sa, only MTJ.
12a. M sa sā, N yā sā, Q sā ha, Nd saha, VJ āçā, E text; T tādṛçī sādhyate bu°. — T puts a–b after c–d. MQE saṁpādyate. — **12b.** E sā matī tādṛçī bhavet. N sāi 'va bhāminī. — **12c.** E upāyās. MQTNd tādṛçī; N °yas tādṛço. TQ jñeyo, N °ya.
13a. J bhavyaṁ. — **13b.** J bhavyaṁ.
13.2. For katham ... bravīt, MNNd have: yathā nirdiçati rājā (N om) tathā kartavyam ity uktvā 'bravīt (Nd om uktvā 'bravīt). — **13.3.** TNQE 'rdha-.
13.4. Before mantriṇā, MNNd insert: iti (Nd om) rājño (Nd °ñe, N om) nivedya tadanujñayā (Nd om). MNNdE om 'pi; T ca.
13.7. T nivedaya, MNNd vijñāpaya. VJQE kanyā. — **13.8.** VJQE mantriṇā after 'gre (of next line).
13.9. MNTNd niveditam for kathitam (in MNd corrupt). — **13.11.** The mss. vary between yava° and java° both here and below. MQE °kāntara-sth°.

14a. JE sadbhāva-. — **14c.** QE suptasya. — **14d.** VN hantuṁ, E batiḥ, T hanane kiṁ nu. — **14.1.** MTNd catur. MNTNd varṇānāṁ for akṣ°!

15a. MT dṛṣṭvā for gatvā. — **15b.** MNTJ saṁgamam. — **15c.** Nd °hatyāt, E °hatyāṁ. — **15d.** Q °droho, Nd °haṁ.

16b. T yas tu. — **16d.** VJQE yāvad ābhūtasaṁplavam (cf. vs 7 above).

17a. JNd bho rājan, E rājaṅs (om bho). E kumārasya. — **17c.** T tr dānaṁ dehi. V dvijātīnāṁ, Nd dvijebhyaç ca. — **17d.** J devatārādhanaṁ kuru. — **17.2.** VJQE bhallūkasya. VJNd pūrvavṛttāntam, N sarvavṛtt°, T vṛttāntaṁ sarvam.

18a. N gṛhe. V vasati, N tiṣṭhasi, MNd nivāsī. VJ kāumārī, Q kalyāṇī, M °ṇa. — **18b.** T aṭavīṁ. Q gacchati. — **18c.** QNd vṛkṣa. J ṛkṣabhallūkavyāghrāṇāṁ. — **18d.** Q jānāti. — **18.1.** Nd om. TEQ om tadā. VE °āntarāt, Q °āntarasthāne, J °āntaḥsthitena.

19. N om a–b. — **19b.** VJ text; QE jihvāyāṁ çāradā sthitā; MNdT vāṇī jihvāṁ mamā 'çritā. — **19c.** Q iva for ava, T anu, N api. MNTNd jānāmi.

19d. J °tyās tilaṁ yathā; V °tyā kathānakam; others °tyā yathā. 'ṅkakam, only Q; NE 'ṅkagam, M 'ṅkanam, T 'ṅkitam, Nd 'sanam.

19.1. MNTNd om vacanaṁ. — **19.3.** MNT namaskāraḥ kṛtaḥ. — **19.4.** MNTNd bahuçrutanāmānaṁ man°. TMNd uktavān. — **19.5.** VJE mama (VJ om) kīrtiḥ prāptā (V tr, prā° kī°) durga°. VTJQ saṅgo for saṁsargo.

20a. Q tārayati. — **20b.** V cā 'padam. VNdQ āgāminī. TQ satsaṅgaḥ; MNV corrupt, but intend satsevā. — **20c.** QE hanti, Nd rahati, VJ om har°. MNd sāi 'vaṁ for pītaṁ. — **20d.** QNd gaṅgāyāṁ. T ca sadyo 'mbhaḥ.

20.1. VJQ om 2d ca (J different). QNd rājñāṁ, M °ñaḥ. — **20.2.** VMJ °kulānāṁ, Nd °nubhāvānāṁ.

21. EN om; but N has another vs., Ind. Spr. 2120 (c, puṣpasaṅgānusaṅgena). — **21a.** T na, VJ vā. — **21b.** VJ sarpasyāi; T sīdaty eva!; others sarvasyāiva.

21c. T vadhyate for çlā°. VJQ mantrī for rājā. — **21d.** MT ārūḍhiko, Q rūḍhiko, VJNd text (= gāruḍiko).

Metrical Recension of VII

Texts: DnDvGr (3)

1. Dv pāpasya for bhūpasya. — **2.** DvDn pāpāt. — **3.** Dv karkaçaḥ. — **5.** Dn malinaḥ for raj°. DnGr purā. — **6.** Dn huṁkā°. Dv °raveṇā 'kro°.

After 6, Dn inserts: ārūḍho ghoṭakaçreṣṭhā sa pātapathivihvalaḥ: çivā vavāçire pūrvadiçi bhāge samudyate.

8. Second half-line, Gr bhagnaçākhā 'patat svayam. DvDn text. Since patatriṇaḥ would hardly make sense as agreeing with vṛkṣasya, it seems that it must be taken with çākhāḥ, in spite of the gender. Patatriṇyaḥ would be bad meter.

9. First half-line, Gr nipapāta ca tac cakraṁ.

11. Gr saṁbodhitāḥ for saṁni°. — **13.** Dv durnimittāni.

After 17, Dn inserts: itthaṁ nivāryamāṇo 'pi nā 'ste vijayapālakaḥ: vinā 'nubhūtiṁ nā *'pnoti (ms. moti) nāçaṁ karme 'ty udāhṛtam. Then SR VII.4. In spite of this correspondence, these lines cannot belong in the text of MR at this point, as is evident from the context.

18. Dn evaṁ for iti. — **20–25.** DvGr om.

28. Dn aviçat for viçantaṁ. — **29.** Dn anvagāt. — **30.** Dn madhye for amle (lectio fac.).

33. DvDn °kulita-. DvGr krānto. — **38.** Dn bhītyā 'bhyucchraya°, Dv bhītyā hy ucchraya°. — **39.** Dv valgād raj°. Gr iti for abhi, Dv iva. Dn 'va for 'vaṁ.

42. Dn acchabhallo 'vatiṣṭhati. Dv vāvatiṣṭh°. — **44.** Dn nā 'sthātuṁ vā 'py. — **45.** Dn nimajjec. Gr dhāiryabhraṣṭo. — **46.** Dn tato babhāṣe bhall°. — **47.** Dn 'smy for hy. — **48.** Dv divyaṁ tvam for tiry°. Gr dharmye vartmany. — **50.** Dn vṛkṣaskandhopari (om dadāu).

53. DvGr ārodhe. — **54.** DvGr nidrārthaṁ. **55.** Dn patiṣyasi for çayi°. — **58.** DvGr nidrābalam apānudat. — **59.** Gr atrāntare.

62. DvDn paripūrto (perhaps for °tāu, loc. of °ti?). — **64.** Gr pratyabhāṣata. — **66.** Dn mamā 'ntikam. — **68.** DvGr charaṇa-. Gr °ghātanāt. — **69.** All mss. bhallukaḥ (with short u, metri gratia).

72. Dn tam avadad. — **73.** Dn bho. — **75–76.** DvGr om. — **77.** Dn sādhutvām. — **78.** Dn tu for ca. — **79–80.** DvGr om.

81. DvGr tvam eva sarvathālocya.
93. Dv giriganharam. — 97. Dv yathāi. — 98. Gr sa çāpas. DvGr te gamiṣyati.
101. Gr turaṁgaṁ. — 104. Dv tathetat, Dn tad ebhiḥ. Dv phalam abruvan. — 105. DvGr om. — 106. DvGr anviṣyāmaḥ. — 108. Dv ayaṁ for nanda. — 109. Dv araṇyāni vigāhanta, Gr araṇyāny avagāhanta.
111. DvGr vidhi-. Dn kriyāḥ. — 114. Dn ajānāno (om sa). — 117. Dv māugdhyād. Dv nihiṅsitaḥ. — 118. Dv nivāritum. — 120. DvGr kāras.
124. Dv patañkāṁ. Dn °dvāri. — 130. Dn sāpta°. Dv asaṁçayam for abhīpsitam; Gr ?.
138. Dn nirmukti-. — 139. Gr sadbhāvaṁ. — 140. Gr pātane for hanane.
146. Dn pāpī. — 149. DvGr om.
151. Gr brahmahā for steyī ca (ms. brahṇahā). — 152. Gr narakaṁ, with all mss. of SR and JR; DvDn nirayaṁ. Dv °divākaram. — 156. Dv tarhi for tad dhi. Dv °kāraṇam. — 157. Dn çrutvā pādyam idaṁ jatā-sva°. — 159. Dn tu for sa. Dn °mukhaḥ. — 160. Dn om.
161. Dn vismayavistāra°. — 163. Gr manuṣyāṇāṁ, with SR and JR; DvDn kumārāṇāṁ.
171. Dn na hi me ko 'pi. — 174. Gr pratikāro, Dv pratīkāraṁ. — 175. Dn çakṣyāmo. Dn lokadvayaṁ. — 177. Dn °bhūmīndraḥ. Dv tanmahenā, Dn tanmatenā.

Jainistic Recension of VII

Texts: PGÇOBRKHYF (10), and from 2.16 also A

0.2. BKO and F first hand, tataḥ for tatra. — 0.4. ÇHY tadupari°. — 0.5. PGBOH bhīr, ÇYRF bhāiṣīḥ; K text. — 0.6. ÇGY om ca. — 0.9. PBÇH bhakṣaṁ.
1a. Ç nadīnāṁ nakhināṁ cāi 'va; PBGKR tr nakh° nad°. — 1b. Ç çastriṇāṁ dviṣām. — 1c. Ç āçvāso.
2. Y om. — 2a. Ç tr tu° ru°. — 2b. P tuṣṭahṛṣṭaḥ, K tuṣṭo hṛṣṭaḥ, H tuṣṭaruṣṭaḥ, OR text, BÇ kṣaṇe hṛṣṭaḥ, G çliṣṭahṛṣṭaḥ, F ruṣṭā tuṣṭā?. PB kṣaṇe-kṣaṇam.
2.1. KRY bhaviṣyati. — 2.2. PGO çākhāṁ. BÇOF taṁ for tad. — 2.4. G tataḥ for etāvatā (so all others). — 2.5. F sa for vi (!! cf. SR, MR). — 2.6. F sa for vi. — 2.7. OR çithilībhūto.
2.10. GOKF sapariv° before rājā, Y after tadanv°; BRH saparikaras. — 2.11. R çithilībhūtaṁ, O çithilaṁ. F sa for vi. — 2.12. ÇO °āuṣadha°. — 2.13. ORF mama putrasya. — 2.14. atra, so ÇKH; others vary at random. — 2.15. PBGÇOKF dāpyate.
2.16. Ms. A begins with °tī 'ti. — R ardhaṁ rājyaṁ, BÇOYF rājyārdhaṁ. BÇOHK om ca. — 2.18. OYF māmakī, B °kīyā. — 2.19. kāryate, so all except YF kāryatāṁ, Ç kāryaṁ (R margin adds yadi before kumārasya). RY kam apy; Ç cāi 'kam apy. — 2.20. A minority of mss. javanikā, here and below. — 2.21. ORFY saparivāro (Y om sa), K °varo.
3d. GK hantu, PAÇRHY hantuṁ, BOF text. — Note that F reads viçvāsa° in a, like the others, in spite of having sa for vi above. — 3.2. B tr dvitīyaḥ punaḥ; PÇORFY om punaḥ.
4a. Y setubandhe naro gatvā. — 4b. Ç saṁgamam.
5b. BGH ye ca for steyī, ÇY yaç ca. (Yet GH read catvāro in c!) B °ghātakāḥ. — 5c. Y trayo vāi, B tāvat te, Ç te sarve, F te narā. — 5d. Ç yāvat somadiv°. — 5.1. BÇ YF om punaḥ. ÇOHYF om sa. B akṣarāikaṁ, PÇKY om ekam.
6a. O asya putrasya. — 6b. B kalyāṇam abhivāñchasi. — 6c. Y dānaṁ dehi. GÇ HY supātrebhyaḥ; F dvijātīnāṁ (! cf. SR, MR). — 6.1. BA çlokacatuṣkaṁ, G °caturthaṁ, P caturthaṁ çlokaṁ. PAKRG sustho. — 6.2. GÇHY 'bhūt.
7a. YF vasati. Y kāumārī. — 7b. F vanasya. — 7d. Ç putriki, G bālike, H bālake.
8a. OY gurudeva°. — 8b. B mukhe vasati bhāratī. Ç ca for me. — 8c. Y ca vi- for nṛpa. — 8d. Ç bhānāyās ti°! ORY bhānumatyās. PAKBGÇHF tilakaṁ.
8.2. ORYF pramuditena rājñā. After kṛtā, AORYF add yathā. — 8.3. After °hatyā, Ç nivāritā. ÇY om ca. GOF prāṇa, Y om. F rakṣā kṛtā, Y rakṣitaṁ kṛtam.

Southern Recension of VIII

Texts: MNNdTVQJE (8). In part also My

0.3. VJQE vastrādinā. — 0.4. VJQE saṁbhāvya for saṁpūjya. — 0.7. MNV °dhayuktāir. VQE strībhir for puraṁ°; J tatra

mantribhir. — **0.8.** For ārādhito, JVT āçīrbhir abhinandito (J arcito, V arthino).
0.9. MNNdT om pañgu, Q bahu. VJQ om nānāvidha. — **0.10.** VJQ dānaṁ, T dhanāni. MNNd tatra for chattra. — **0.12.** N om tatsādṛçyaṁ; V tādṛçaṁ; MNdQMy text; J vikramasya; T vikramārkasadṛçaṁ.
0.13. With he, begins a lacuna in V, which ends at 0.4 of Story 2. — **0.14.** NTQ om vidyate.
0.15–16. MNNd om putt° bha°; QMy text; TE tac chrutvā puttalikā (T sālabhañjikā, as regularly in T for putt°) 'bhaṇat (E 'bravīt). — **0.17.** NEQ om eva. — **0.18.** QMy na tathā, T tathā na.
1. E om. — **1a.** N svaguṇa, and J °ṇān, omitting iva; Nd °ṇānīva, My °ṇannica, Q °ṇāni. QNd add vă and J vā after °doṣān.
1c. M °doṣāṇi, T °ṣān na, Nd °ṣāṇi ca. MQTNd om vā; My yā. — **1d.** TNd çaknoti, N text, MJQMy na çaknoti.
2. QMy om, and read instead: arthahāniṁ manastāpaṁ gṛhe (My gṛha-) duçcaritāni ca: vañcanaṁ cā (Q tvāṁ!) 'vamānaṁ ca matimān na (Q a-) prakāçayet.
2b. Nd rahasyaṁ mantram āuṣadham.
2c. E avamānaṁ tapo dānaṁ, Nd vadhurdānāvamānaṁ ca (perhaps for vayo-dānā°? cf. note on MR VIII.43). T dānaṁ. T °vamāne, N °vamānāni (om ca).
2d. NE kārayet for sarvadā. — **2.3.** J tr mūrkha eva; TNdEQ om eva; N lacuna.

METRICAL RECENSION OF VIII

Texts: DnDvGr (3)

4. DvDn tena for dhārāṁ. Dn purāṁ.
Colophon: Dn om nand° nāma; Dv nandāpādanaṁ (so!). DvDn lāpinikā.
5. Dv tena nṛpaḥ. — **6.** Dn taṁ for tad. — **7.** Dn bhūbhṛtām.
14. Dn āyudhāni ca. — **16–18.** DvGr om. — **18.** ms. °ārātrikāṁ. — **19.** Dn sahitāni for tāḍ°. — **20.** Dv yathā for tadā.
21. Gr dātuṁ, Dn vaktuṁ. — **24.** Gr kuladevatām.
26. After this line, Dn has a colophon: iti saptamī lāpinikā.
28. Dn padam. — **29.** Dv Dn bhoja-.
32. Dv vā for cā. — **33.** Dv kīdṛçāudār°. — **34.** On āucitye, cf. note on BR VIII.1a, below. — **37–41.** DvGr om.
43. DnGr vayodānāvamānāni. — Note that in line 42, 2d half, MR's reading agrees with Nd of SR VIII.2b (see note on that); and Nd in this line also seems to intend the reading of DnGr.
44. Gr sarvadā. — **45.** DvGr etaduttaramātreṇa. — Owing to loss of two folios, Dv has lacuna from uttaramā° of this line to line 46 of Story 2.
46–47. Gr om. — **48.** Gr pāñcālāṁ. This word, frequent in MR, was previously known to us, in the sense of (doll, i.e. figure) statuette, only from the lexicons.

BRIEF RECENSION OF VIII

Texts: ZObLSOa (5)

In this Section, S agrees largely with the Jainistic Recension.
0.1. Ob rājā saṁtuṣṭaḥ san. — **0.2.** Ob apūrvaṁ; S om. ObS °stambhaṁ. ZObSOa bhuvanaṁ. L pratiṣṭhāpya. — **0.3.** Ob abhiṣeka-; Z abhiyogāya. ObS saṁbhūtiḥ, ZOa text, L lacuna.
0.5. °dvīpāvatī, so ZLOb; S here with JR; only the very inferior ms. Oa °dvīpavatī. — **0.6.** Z dāivavido for veda°. — **0.7.** ZOb putriṇyaḥ for puṇya; S paṇya. — **0.8.** Z 'tikrāmyati, L 'tikrāmayati; ObSOa text.
0.10. Ob putrikāyā. ObS teno for no. — **0.11.** Z tādṛçam, Ob iva, Oa sadṛças (om āud° bha°); text LS. ZObS om teno 'pav°; Oa tarhy upav°; L text. LS bhojarājeno.
1. L om. — **1a.** As to āucitya-, cf. ucite, BR VIII.1.1, also MR VIII.34, and JR VIII.1a. "Upon (the occurrence of) something fitting (pat or pleasing)."
1b. Ob yāsaṁ for sāgraṁ. Oa vārttāyām ayutaṁ tathā for b. — **1c.** Z smi for sti.
1c–d. For this, Oa has: avaloke sahasraṁ ca, dātā ko matparaḥ paraḥ.
1.1. SOa om line. Ob ucita-, L ucitamātrasya.
2. Oa om, and has instead Ind. Spr. 2460. — **2a.** Z kimaryam. — **2b.** Z tat for yat.
2c–d. Z corrupt in c (lāvaṇyaṁ vadasi ko°!). L corrupt in c-d. — S adds JR VIII.3.
2.1. Z om ātmadattaṁ . . . khyāpayasi (in 2.2). L svamukhaṁ, Ob ātmamukhena. L na for yaḥ. L kathayasi. L om sa . . . yadi; S text; for this, Ob has tasmāt ko nāma dāno bhavati.
2.2. Ob kiṁ tv before ātmadattam; S svadattam. Z svayam for tvam. Mss. eva pra°. —

2.3. Z hy asi; Ob 'sti. L rājño vikramasenasya.

Jainistic Recension of VIII

Texts: PGÇOBRKHYF (10)

0.2. Several mss. āuṣadhayaḥ; all have the nominative, which is not to be understood in any sense as an "absolute" (cf. Weber, p. 267, n. 8; p. 206), but is simply a mark of the conversational style; the construction of the sentence is not yet clearly formed in the author's mind.

0.5. GOK saptadvīpāvatīṁ. — 0.6. BOF (and VarR) om mahāmantri.

0.10. etad-āka° etc.: text PGB (B °yitaḥ and om parijanaḥ; G etadākarṇyana-, vicitra for 2d citra, and putrakā°). Ç lacuna. — The mss. ORKYHF begin etad ākarṇya; for the rest of the cpd., HK only sāçcaryaṁ (in K after bhojaḥ), Y only putrikāṁ prati, while ORF have citraṁ (in O preceded by tatra) citra- (O citraṁ) putrikayā (F °kā-) 'bhihitaṁ saparijanaḥ.

1a. see note on BR VIII.1a. — 1b. for sāgraṁ, Ç sarvaṁ, ORF sārdhaṁ. — 1d. PRY puruṣaḥ paraḥ.

2b. BÇ tat for yat. — 2d. PÇY tvādṛçaḥ (Ç tā°) paraḥ. — 3.3. PGOKF °otpattim.

Southern Recension of 1

Texts: MNNdTJQE (7)

0.2. TNd koṭidravyam (for °suvarṇam) before arthi°. JN arthijanebhyaḥ, QT arthine, E arthināṁ.

1. For this vs, the ms. My was collated. — 1a. MQMy nirīkṣyate, NE °kṣaṇe, Nd °kṣyati, TJ text. N ca for tu.

1b. TQ niyutaṁ, My niyaṁtu, others ayutaṁ. It seems that niyuta is used here in the sense of ayuta (which is absolutely required), to avoid the hiatus. But possibly we should read ayutaṁ with hiatus. — JM tū 'pa°; E ca pra°. TM °pite (text); QJ °pate, EN °pane, Nd °pitam, My °pati.

1c. T hasite, Nd sahane, My sahanaṁ, E āsane, J mahate; MNQ text. J lakṣado bhūpaḥ.

1d. M saṁtoṣe, My saṁtuṣṭiḥ, T tuṣṭe 'rthī. MNQE koṭiḍo, TNd °ço, J °daḥ, My text. T nṛpe, J sadā. — 1.1. NNdE evam. ENQ yadi for cet.

Colophon: E om vikr°; T çrīvikr°. NT caritre. QE om siṅh°; M °khyānam, and om pratha°. Before prath°, J inserts apsarābhojasaṁvāde. ENd °mākhyānam. For this siṅh° . . ., T has: tatsiṅhāsanasopānasthasālabhañjikāproktopākhyānaṁ samāptam.

Metrical Recension of 1

Texts: DnGr (2)

1. Gr om sā; sarvaṁ ca. — 2. Gr ca for tu; vikramādityasiṅh°. — 4. Gr tāvatā vikr°. — 5. Gr āyutaṁ. — 9. Gr vikramādityasarv°. Gr bhāṣitam. — 10. Gr atha tiṣṭhe.

12. Dn samavartiṣṭa. Dn rakṣayan.

Colophon: Dn sālabhañjikāyāṁ! for siṅhā . . . kāyāṁ.

Brief Recension of 1

Texts: ZObLSOa (5)

The ms. Oa displaces vs 1, and puts it in Story 2. Oa's version of Story 1 is quite individual.

0.1. SOb putrikayo.

1a. L nā for cā. — 1b. S yo for yad. ZLOa vihase, ObS vadati. S prayachati nṛpas. Oa ca nṛpas. L tu for ca.

1c. Oa niṣkaṁ vā paritoṣike. Tawney (Prabandhacintāmaṇi, p. 10) renders parit° "in a present"; but this would be pārit°. L koṭī. S pradadyān nare, L prayachaty asāu, Oa pradadyāti dvije, ZOb text. — 1d. LOb kilā 'jñā. Oa corrupt.

After 1, S inserts 8 other vss, for which see Weber, p. 221, n. They are largely suggestive of JR VII(of mss.).3–8 and 30.3.

Colophon: see HOS. 26, Introduction, Part III.

Jainistic Recension of 1

Texts: PGÇORKBHYF (10). Also A, from 4.2 onward.

0.2. ÇOF °vikramanṛpaḥ. — 0.3. ÇH tr na before kiṁcid, ORKY before vakti (K vadati). — 0.4. ÇOY tathāvidhaṁ.

1. Y pratīka, and so R here, but the rest is inserted in R after vs 4. — 1a. Ç gate, RY gater. Weber svaradīno without ms. authority. — 1b. PÇ gātre. R gātrabhaṅgo. GÇHK mahad bhayam.

2. As usual in Prakrit vss, there are wild variations in the mss.; most of them are worthless. — 2b. O asaṁpaā. — 2c. PORÇB māna-. — 2d. Weber ṇa; Ç ma. Ç and Weber ṇiggayā; R niggadā. — 2.1. ÇKF om tataḥ.

3a. R vāsagehāt, Y bhartṛgehāt, K mohagarbhāt. — **3d.** Ç mahatīṁ for kavayaḥ. — **3.1.** ÇRY om tasya.

4c. GH °vāsane ca. — **4d.** F vigraham.

5a. Y °çataṁ. OFY saṁbhāṣaṇe. — **5b.** Y ced for yad. Y vācaṁ, G vācāṁ. — For the first part of b: Ç prasthāvocitapadyamātrakaraṇe; R sthitvā 'gre paṭhite vicitravacane.

5c. Y paribhāṣate for parito°. Ç °paraḥ, R °vaçī. — **5d.** Ç bhave 'ti, Y dadāti. ÇG vadānyaḥ.

5.2. ORKYF sahajam āudāryaṁ. PG vikramasya, ARY çrīvikramasya, OF çrīvikramādityasya, BKÇ text. PGAYR om nṛpasya. — **5.3.** ÇRKYF tvam (K tvam apy) upaviça for tiṣṭha.

Colophon: ORY °triṅçatkathāyāṁ (Y °āsu), F °triṅçatikāyāṁ. BR prathamā; FY prathamaṁ kathānakam; Ç prathamo 'yaṁ kathāparichedaḥ. — End: OK add samāptā, G saṁpūrṇā.

Southern Recension of 2

Texts: MNNdTVJQE (8)

V begins again with 0.4, bhoḥ.

0.7. MNNdVE om bhavantaḥ. — **0.11.** MQ °haro devālayo. MNNdT add ekaṁ (M eko, Nd eka) after °haram. — **0.12.** MQT Nd parvate 'tyucca° (Nd om 'ty).

0.14. MNJQ om kiṁ ca. mahāpātakī, so TE; M °kaḥ; V om; NNdQ mahīpatir (N mahā°, Q °ti); J mahāpāpaṁ. — **0.16.** VJE havanaṁ. — **0.19.** VEJ om mayā (M lacuna).

0.20. VNJ om svayam (M lacuna). — **0.24.** VJQ havanaṁ (E lacuna). — **0.25.** NTNd abravīt. For (VN) tava, QT atra, Nd tatra, MJE om. — **0.31.** MNNdQ om āhutiṁ.

0.35. VJE kimiti (Q lacuna). — **0.37.** V svāsthāsthya, Nd svasthatā, N svastho, Q svastha, M svādyaṁ, J svārtham, TE text.

1b. E tathā vāi for yaj japtaṁ. T parvalaṅgh°. J °laṅghanāiḥ. — **1d.** V vividhaṁ, N taj japtaṁ.

2. N om; in J after vs 3. — **2a.** E tīrthe. MNd tiṣṭhate.

3a. T dāive for deve, E cāi 'va. — **3b.** V girāu. — **3c.** V bhāvanāṁ kuryāt; Q bhavaya tatra. — **3d.** Nd bhavatu.

3.1. mama, so VJ; QE me, N tvaṁ; MNdT om. But MNTNd insert mama before tarhy. NEQ om jātā. MTNd om 'si. — **3.3–4.** J °çramocche°, V °çramachedanaṁ, M çramotsedanaṁ, NTNd text, QE corrupt. VNdQ karoti.

4a. N anye tiṣṭhanti chāyāyāṁ. — **4c.** VJE parārthe ca, Q °thaṁ ca. — **4d.** J satyam ete for nā 'tmahetor; QE drumāḥ satpuruṣā iva (Q tathā) for d.

5. E corrupt (tr a and b) and partly lost; Q om a, putting c in its place.

5a. VJE nadyaḥ. — **5b.** VJQE gāvaḥ. — **5c.** M vahanti, and so once Nd; Nd repeats this pāda and has ruhanti the 2d time; Q bhavanti. VJQE vṛkṣāḥ. — **5d.** Q satāṁ vibhūtiḥ, V idaṁ çarīram, J çarīram etat.

5.5. End: NTE add tac chrutvā (E om) rājā tūṣṇīṁ sthitaḥ (T babhūva, E āsīt).

Colophon: Q iti vikramārkacarite. MVNd °yākhyānam, E °yam ākhyānam. T iti dvitīyasopānasālabhañjikāproktopākhyānaṁ samāptam āsīt.

Metrical Recension of 2

Texts: DvDnGr (3). Dv only from line 46 onward

3. Gr tvayā. — **4.** Gr tadā tad āsanaṁ divyam abhyāsyatām (?) iti. — **5.** Dn sāhasaṁ çāuryaṁ. — **6.** Gr °pṛṣṭā sā 'caṣṭe sahasā saṁ°. — **8.** Dn açād vasumatīm. — **9.** āupavartana, so Dn; from upa-vartani, = "heard on the road" ? Gr has āupapathana, from upa-path, cf. upapatha, with same meaning? — **10.** Gr cārendraḥ.

11. parisara here means "wandering"; Gr paribhramuṁ. Parisaraṇa has this meaning, which fits well with some meanings of pari-sṛ; Wilson quotes parisāra in this sense, but °sara has not been so recorded. — **12.** Gr yasya for yac ca. — **15.** Dn mahāmerur. — **16.** Dn bhavānīṁ va. — **17.** Gr tannandidharamūrdhani. — **18.** Gr °pātake. — **20.** Gr jejato for majjato.

21. Gr karoty adyā. — **22.** Gr kriyān (so) atītaḥ kālo 'sya. — **23.** Dn samantataḥ for samun°. — **26.** Gr tatra for deva. — **28.** Gr gacchāmo. — **30.** Gr tat tāpaḥ tapaḥ°.

31–34. Gr om. — **40.** Gr yāmitāḥ.

42. Gr çaradaḥ. — **43.** Dn drakṣyāmi bhavanaṁ. — **44.** Gr khyātaṁ for vyarthaṁ. — **46.** Gr niyamo. With -to, the ms. Dv begins again. — **50.** Gr karo, Dn karaṁ.

51. Dn kuru. — **58.** Gr nṛpa sāhasi°. — **59.**

Dn cetasaḥ. — **60.** Gr phale. Gr japalākṣaṇe.

63. Dv cetasā. — **64–65** and **67–71,** DvGr om.

72. Dn mayāi. — **74.** Dn viprābhīṣṭa. — **76.** DvGr prati for punaḥ.

Brief Recension of 2

Texts: ZObL (3); occasionally also SOa

From this point, S goes mostly with JR, only occasionally with BR. And Oa, tho it does not (at least as a rule) borrow from JR, is so strikingly individual (and at the same time obviously secondary) that its readings are of little interest or value. As a rule, I quote the readings of S and Oa only when they agree with other BR mss. which are quoted. L also is individual in many details.

The only two mss. whose readings I undertake to quote fully, are Z and Ob (and C from the point where it begins). On these three mss. the text is mainly based.

0.2–3. Ob tr āudāryaṁ sattvaṁ. — **0.3.** After bhavati, L inserts, malapropos, Ind. Spr. 287 (a, anāhūtapraviṣṭo yaḥ; c–d, adattam āsanaṁ bheje sa naraḥ puruṣādhamaḥ).

0.4. After this, Oa inserts its version of BR 1.1 (see note thereto).

0.7. Ob deçāntaraṁ gato 'bhūvam; L om 'smi; ZOa text. — **0.8.** Z āsāpurī; ObLS text (°purā, not °pūrā). — **0.9.** Z inserts tiṣṭhati after eva. Z om 'pi. Z babhāṣe.

0.11. L prativibhāgo, Oa vibhāgo, Z samabhāgo, ObS text. tato, so L; Ob sā, Z ekaṁ, S etāṁ (read so?); Oa tad, and om vārttām. Z kathām for vārttām. — **0.12.** L upanaddhapādaḥ san, Z om. Ob devayatanaṁ; Oa with text.

0.14. Z tyakta-. — **0.15.** ZS gataḥ for jātaḥ; ObLOa text. — **0.16.** Z 'dyāhutir, L lacuna; Oa varāhutir. — **0.17.** Z om sā devatā; L lacuna.

0.17–18. Z puts yāvad before khaḍgena. — **0.18.** Z tr prasannā devatā. ZL om jātā; ObOa text. — **0.19.** Z kleçato. Ob kim for katham.

1–2. SOa with text. — **1a.** Z °greṣu. — **1c.** Z vigra- (for vya°)-citteṣu. — **2b.** Z pāṣāṇe na ca mṛn°.

2.2. kāmanā, so ZObLOa. After pūritā, L inserts: vipreṇo 'ktam, and then Ind. Spr. 2580 (d, nidāghadāyāughasamā; read °dāhāu°). L loke. Ob jayajayā°; SOa with text. — **2.4.** Z tr tava yadi.

Colophon: after iti, LSOa siṁhāsanadvātriṅçatkathāyāṁ (Oa °çati°; S °çatputtalikāvārttāyāṁ). — For whole colophon, Z iti siṁhāsanakathā dvitīyā. L dvitīyam ākhyānam, Oa °yaṁ kathānakam; ObS text.

Jainistic Recension of 2

Texts: PGÇOABRKHYF (11)

0.1. ABKR çrībhoja°. ÇRK sakalām abhiṣeka°, F sakalābh°. BÇRYF kṛtvā, K vidhāya. — **0.2.** KYF ārohati. PÇH manuṣyavācā. — **0.4.** ÇORYF upaviça for tiṣṭha. PARHKY sā for putrikā.

1b. ÇORYF vā for cā. 'dadhate only AÇF; others °to. Ç na for 'pi, and so 'yaṁ for nā 'sāu. Ç satkṛ(ṁ)paḥ, Y satkṛtaḥ. — **1c.** AKRY umayā; Ç anayā; O asuyāt. Y devyā tadā for saṁtu°.

1.1. PABGOH om çrī. PBKY pṛthivyām, ÇF om. — **1.3.** PGK om tatpa° . . . asti. — **1.9.** HY niṣkalaṅkatvaṁ, OK niṣkalaṅka, Ç °kas, BF °kaṁ. H om pratyayaṁ; Ç tatratya- (and om thru °kṛtya). — **1.11.** KÇ prasannatāṁ, OF prasannatvaṁ, G °natiṁ; RY prasannā na bhavati.

2a. ORF avaçyaṁ. — **2b.** Y °tmanaḥ. — **2c.** OKF paropakāre. — **2d.** PBOF siddhet. Y amṛtopamaḥ. — **2.1.** PAGK kṛtya. — **2.4.** GÇHY om su before bahu; P sa-; AF lacuna. PGOF om tathā.

3. KH om. — **3b.** G °laṅghanāi. — **3d.** Ç matam for bhavet.

4. Ç om. — **4a.** ORYF dvije for gurāu. — **4b.** ORYF bheṣaje gurāu for svapnabhe°.

5. Y pratīka. — **5a.** GOFY tr devo . . . kāṣṭhe. K corrupt in a–b. — **5b.** OF pāṣāṇe na ca mṛn°. — **5c.** Ç bhāve hi. — **5d.** Ç 'tra for hi.

After 5, Ç inserts this vs: vande janma manuṣyasaṁbhavam; aho kiṁ tad vihīnaṁ guṇāiḥ? tān evaṁ tvaritaṁ stumaḥ; kim açacāir (?) lakṣmīṁ vinā tāir api: tal lakṣmīṁ samupāsmahe; kim anayā dānādibhir vandhyayā? dānaṁ stāumi; vṛṣāi (read vṛthāi) 'va bhāvarahitaṁ; bhāvāis tu bhadraṁ tataḥ.

5.1. AKHF om sāra. PÇRH om prati. — **5.5.** GÇRHYF 'dṛçam; O 'dṛçāudā°. ÇOHF om sukhena.

Colophon: F °çatikāyāṁ; OKY °çat-(O °çati°) -kathāyāṁ. P dvitīya-; F °yaṁ kathānakam.

Southern Recension of 3

Texts: MNTNdVJQE (8)

0.6. The words paro . . . kuṭumbakam (end of 1) are put by T after kurvanti (of 1.2). — **0.6.** VJQE pālayati (om pari).

1a. T paraç ce. — **1b.** J bhrānta for laghu, V bahu. — **1d.** E tathā nā 'sti mahātmanām. Nd kuṭumbakaḥ, T °binī. — **1.2.** NEJ sāhāyyaṁ.

2a. VE udyamaṁ, TQ udyogaḥ; N sāhasaṁ codyamaṁ. — **2b.** TN buddhiḥ çaktiḥ, J çaktir buddhiḥ. TNdJQ parākramaḥ, MV °mam, N parārthatā; E text. — **2c.** M yatra. E vidyante.

3a. MNTNdQ kṛto; VJ text; E kṛtadānāç ca ye teṣāṁ. TN viniçcayaḥ, M °yā, Q °ya, Nd 'pi niçcayaḥ. — **3b.** J viṣṇuḥ for devaḥ. — **3c–d.** For this, J has: yadi syāt dārḍhyasaṁpattiḥ satyaṁ satyaṁ hi mānava. — **3c.** MNTNd viṣṇu. — **3d.** V koliko 'sya, MNNd nārī tasya, T nā 'sti tasya. TNd yadā. VQE tathā for 'have.

After 3, V inserts Ind. Spr. 7112 (d, corruptly, °kanyā nyaṣevate).

4b. MTNdQ viṣayeṣv. — **4c.** E dhṛta for dṛḍha. N sāuhṛdaṁ. — **4.1.** MNTNd vikramārka-. T rājaḥ. — **4.3.** VJE vittaṁ for dravyaṁ. QE dānaṁ. QMN bhogo, Nd °gaṁ, E °gaṁ ca, T °gādinā. — **4.4.** QE na phalati for sa . . . bhavati.

5d. J has a corrupt form of Ind. Spr. 5602b, which VQ have — see just below. T bhavaty eva (metrically possible!), and so E second hand.

6. JE om. — **6a–b.** Nd corrupt. — **6c.** MNd °karīṇāṁ.

After 6, VQ insert Ind. Spr. 5602, the first half of which J has (see just above) instead of 5cd. (VJ na for nāi 'va in b, Q yo va; c, Q tṛṇakṛtakṛtrimapuruṣo, and om ivā 'sāu; d, V rārakṣati; V parārthe.)

7. E om; MNNdJ om a–b. — **7a.** TQ datta. — **7b.** TQ mānyaṁ. V mānaya, Q °yat. T sajjanaṁ, Q °nā. Q bhavat. — **7c.** MT NdQ lulitā (M °to, Nd °taṁ), om vi. — **7d.** T 'vā 'ti-. VJT cañcalā, MQ calā, N vacalā, Nd text.

8a. M arthānāṁ. — **8b.** J tyāgāyāi 'va. MJ kāraṇam for rakṣ°. — **8.4.** Q rājānāṁ, M om rāj°; VJ lacuna. — **8.13.** VJ prāptāi 'va, E prāpte 'va, Q prāyeva.

9. NMQ om. — **9b.** E kāryam for gu°. — **9d.** J ṣaḍguṇaṁ. VJ prīti-l°, T bandhu-l°. — **9.1–2.** only in VJE (T has tathā ca, Nd uktaṁ ca). V samīpasthitānāṁ.

10b. T yo yasya hṛdi var°; Q corrupt. — **10c.** Nd tasmāc for yo vāi. MNdQ varteta for dūrasthaḥ, NTE vartate; VJ text.

11a. VJE kalāpī for may°; Nd mayūrāḥ . . . meghāḥ. M also meghāḥ. — **11b.** NQ bhānu (!) jale for 'rkaḥ salile. Q -ṣu for ca.

11c. T text. MNNdVQJ dvilakṣasomaḥ (MVNd somo, N some, J dūre); E somo dvilakṣe. — The word glāuḥ in the sense of moon (so the lexicons) is easily subject to graphic confusion with so-, the first syllable of soma (moon). VJ kumudasya nātho, E °das suramyo, Q °dā palāni.

11d. MNNd snehe ca bandhāu (N °dhur) na°. T māitrī. VN na kadāca, Nd °ci, T na tayor hi, E sa kathaṁ hi. NE dūraḥ.

11.2. VJE vyayārthaṁ for 'mūlyāni; Q yāgārthaṁ. — **11.3.** TNQ add çṛṇu after māhātmyaṁ. MVQ eka-; Nd om ekaṁ ratnaṁ. MVE om 1st vastu. NTNd dvitīyaṁ. — **11.4.** MNTNd ratnaṁ for ratnena; MN Nd add çṛṇu tena, T adds yat tu.

11.5. MNdEQ caturtha. — **11.6.** VJQE om vastr(a). MNTNd tasmād for tad. MN TNd om gṛhītvā. — **11.7.** MN dadasve 'ti, T dadasy etāni, Nd dadatveti (!) for prayaccha. VJQE om samudreṇa . . . dattāni MN dattam.

11.8–9. VJE om evaṁ . . . gataḥ. — **11.13** MNTNd om sarvo 'pi. — **11.18.** TJQE akathayat.

12a. NdJ rāmasya vra°. — **12b.** VJE nalasya nṛpate rājyāt paribhraṅçanam. MN sthitam, Nd °tiḥ.

12c–d. E om. — **12c.** VJ sāudāsyaṁ tadavastham arjuna°. MNdQ narānta- (Q nitota, M vanakāṁtu)-vipadaṁ for tadā . . . vadhaṁ. T tathā. N vaçaṁ for vadhaṁ. T daçāṁ. Nd laṅkāpateḥ, M laṅkāpaṭhe J lokeçvaraṁ.

12d. T rājya-viḍambanād upagataṁ. duḥkhaṁ for tasmān. — **12.1.** VJQ punaḥ pitā prāha for tato; E om.

13a–b. E nā 'nuraktaṁ jagat sarvaṁ yasyā 'rtho hi na sidhyati. — **13b.** J yad dhanena na labhyate. NdQ sidhyate. — **13c.** T loke for tasmād. — **13d.** Q samādhayet. E ca sā°. — **13.2.** NQE °dhāraṇaṁ bhavati.

14. M lacuna. — **14a.** E vidhātṛ. — **14b.** E jīvasādhanam. — **14c.** J tasmād annāt paraṁ kiṁcit. NT matimān; VNdE vihitaṁ, Q sahitaṁ. — **14d.** V °yeta na kiṁcana; J °ye na kadācana.

15a. VJQE tr bhūṣayed bhūṣaṇāir. J ramyāir for aṅgaṁ. — **15b.** J °m ādarāt for °sārataḥ; N vistaram. — **15c.** N corrupt. VJE vṛddhyartham. — **15d.** TE āyuṣyasyā 'bhi°, Q āyuṣaç cā 'pi vṛddhayet. MNNd °lajjābhivṛ°. VJ text.

16a. E sāuhārda; T suhṛdānandadaṁ. MN mukhyaṁ for nityaṁ, T mukhaṁ, Nd çubhaṁ. — **16b.** QE utsave (Q °vo) 'pi, VJ vāsa eva. Q ca bhū°. — **16c.** VN ratnāni, J °nāiç ca, QE °nādhi-. — **16d.** MTNd bhūṣaṇasya vi-, N °ṇāny ati-, Q °ṇasyā 'dhi-.

16.1. Before tato, E inserts: tato brāhmaṇeno 'ktam, and this vs: jarāmaraṇasaṁyuktam asmākaṁ prati gacchati: tasmāt tatparihārārtham ahaṁ ratnaṁ vṛṇe prabho. — VJQ rāja-. — **16.5.** MTNd eva for nāma, N evaṁ.

17a. E puṣpakeṣu. T suvarṇatvaṁ for ya° ga°; Q sadā for yathā. — **17c.** E ikṣudaṇḍeṣu. Q tathe. N °khaṇḍe, Q °khaṇḍa-.

17.1. end. TNNd add tac chrutvā (Nd om) rājā tūṣṇīṁ babhūva.

Colophon: after iti, J apsarābhojasaṁvāde, QE çrīvikramārkacarite (E om çrī). NJQ tṛtīyopākh°, V °yam ākhyā°.

METRICAL RECENSION OF 3

Texts: DnDvGr (3)

3. Gr bhūpālo. — **4.** Dv vidyate tādṛçāudā°. — **5.** Dn tayā for tadā. DvGr praṇayān mudā for prī°. — **6.** Dn citram idaṁ. DvGr tanmukhena. — **9.** Dv °sāhasādhāro. Gr priyahite.

11–12. DvGr om. — **13.** DvGr puṅsā. — **15.** Gr kathām enāṁ vade. — **16.** DvGr harṣayanti. — **17.** Dv prabhāta(?)-viṣamaṁ; Dn °viṣayaṁ. Dn vindhye. — **19.** Dn kelika. — **20.** DvGr me bhaved.

21. Dn acikṣipad, Dv api rūpam?, for asti kaçcid. — **22b** and **23a**: these DvDn om. — **23.** Gr vihāyasāḥ, Dn °sam. — **26.** DvGr pralobhi-tāṁ. — **28.** Dn vimohitaḥ for vilo°. — **30.** Gr te hi. Gr evaṁ. Gr asoḍhvā . . . vikramam.

33. DvGr duṣṭe. — **34.** mṛtir all mss. Dn varā. — **35.** Dn tatparaṁ. — **36.** Dn nirbharaḥ. — **39.** Gr pratyāvṛtta. — **40.** Gr svakīyaṁ (om sa).

44. Dn eva varaṁ smaran. — **45.** Dv athā 'guhya, Gr samāruhya. — **46.** Dv °sūtraṁ. — **48.** Dv kṣamam.

52. Gr tam abhyetya. — **53.** Dn ripusāinyāni. Gr arṇavam for āsanam. — **57.** Dn devāḥ . . . yānti. — **59.** Gr dharmyo, DvDn dharme. — **60.** Dn tatvaṁ for tato.

61. Dn paropakāraṇaç çastrāiç ca khaṇḍitāiç. DvGr khañjitāç. — **62–65.** DvGr om. — **66.** Dn etān for iti. — **67.** Dn devān āhvātum ārebhe. — For bhūpatīn (in 67) and bhūmipāḥ (in 70), cf. SR 3.8.4. rājāno.

70 and **71.** DvGr om. — **72.** Gr dvija for nṛpa. — **74.** Dn 'tha nirvi°. — **75.** Gr kenā 'smin; Dn ko 'nyo 'sti. Dv nihate, Gr vihitaḥ, Dn mahate. Gr pathe, Dn naraḥ. — **76.** Dv prāptaṁ ko vāsyaty. — **77.** Dv ukta-.

78–81. DvGr om. — **87.** Dn yadī 'ṣṭakṛtam. — **88.** DvGr nā 'nyo jānāti . . . yatāmahe. **89–90.** DvGr om.

91. Dn yāç ca te. DvGr nikam. — **92.** Dn yat tu. — **93.** Dn meghāḥ. — **94.** Dn salile ca. — **100.** Dn tv anya-.

104–6. Dn om, and reads instead: tato 'gāt sindhurājo 'pi, brāhmaṇo 'pi nṛpāntike. — **104.** Dv vipraṁ prati mahārṇavaḥ. — **106.** Gr sya for sa. — **107.** Dn nivedya tasmāi tad vṛttaṁ dadāu°. — **110.** Dn tam abhyadhāt.

111. Dn vicāryāi 'kaṁ gṛhīṣyāme. There seems to be a difficulty here, in that vicārya is apparently active, "taking counsel with." If we emend to gṛhīṣyāmo, then the following cpd. would have to be understood as elliptically included in the subject. — **112.** Gr ūrīkṛto. — **114.** Dn yasmāt tasmād āvir°. — **115.** Gr rājyaçrīr. — **116.** Dn ādīyate. — **117.** DvGr 'rthaḥ prathamo 'stu vaḥ. — **118.** Dn lalāpāi 'vaṁ. — **120.** Dn viçiṣyan, Gr °ṭaṁ.

123–5. DvGr om. — **126.** Dn ity āk°. Dv vacas for nṛpas. — **127.** Dn etat kṛte. — **130–1.** DvGr om.

Colophon: Gr iti siṁhāsanadvātriṅçikāyāṁ vikramādityacaritre tṛ°.

Brief Recension of 3

Texts: ZObL (3); occasionally SOa

0.1–4. For these, LOa have a different text, after which they both insert JR 3.1 (the "argumentum"!), with variants (a, L 'kāritā vāridhi; b, L 'sāu saritāṁ patiḥ samadadac catvāri ratnāny api; c, L gṛhāṇa tv; d, Oa jñātvā bhūsurasundarīsutavadhūkleçaṁ samastāny adāt; L vyāharttāuditas tatku°, °kalahadattāni sar°).

0.1. Ob siṅhāsanam. — **0.2.** Ob tṛtīyā. Ob asminn āsane teno. Z yat for yasya. — **0.3.** Ob om tenā . . . ṭavyam. Ob asya. — **0.4** Ob putrikayo. — **0.5–8.** L has a wholly different and individual reading; SOa in general with the text.

0.5. ZOb om vikr°; Oa vikramārkasya; LS text. — **0.6.** Z kathati for nā 'sti; S na syāt. — **0.7.** Ob om guru; ZS text. Ob sampāditā satī āyuḥ°. Z °karā.

1a. Z kuto 'thā 'gatād gha°. — L corrupt in a–b. — **1b.** Oa vidyujjāt kārikā iva. Z vidyaç ca for vi°. — **1c.** Z lakṣate. — **1d.** SOa (with JR) tr dha° . . . gha°.

1.1–1.10. dattāni. For this part of the Story, L is highly individual, tho related to our text. Its readings are not worth quoting. — S and Oa largely with our text.

1.1. Z sarvām api . . . °bhṛtiṁ kṛtvā; ObS text (S kāritā). — **1.2.** Z °vedajñā, Oa °vedavido. SOb text. ZOa °viprā ṛtvijā (Oa °jaç ca), S viprāḥ sācāryā. Ob °tvijaç cākār°. — **1.3.** ObS om 'pi.

1.4. S °kṣatān. Z nikṣepitāni, S nikṣipya, Oa saṁkṣiptāḥ. Z om vip° kath°. vikramārkasya only Z. — **1.5.** All mss. sakuṭambenā (not °ṭum°): cf. JR 3.1d; 3.7.6, 8; 11.5.2. — Z tataḥ for tāvat. Ob °samīpe samāyayāu. — **1.6.** Z om vipra. Z etena. — **1.7.** Ob ākāçaḥ. Z om rājñe. Z om ratna° chṛṇu.

1.8. Ob īpsitam. — **1.9.** Z sūte; here Ob adds ca punaḥ, and om ca. — **1.9–10.** Z kathayitvā tāni dattāni tena vipreṇa gṛhītāni vipro. — **1.11.** gṛhāṇa, so LSOa; Z gṛhīṣva, Ob gṛhyatām. — **1.12.** Z om deva. ZL saṁdhārayāmi. Z ratnāni gṛhītvā for vipro.

1.13. ZS vādo. Z etan mayā grāhyam etan mayā ce 'ti. — **1.14.** ZOb ratnaṁ . . .samarpitam; LS text. — **1.15.** Z ca kathitam. ObS rājño 'ktam, yuṣmākaṁ! instead of asmākaṁ. ZObS vādo; L text. ZL om catvāri.

1.16. rā° vicā° tāni, only Z; L tadā vicārapūrvakaṁ tasmāi; Ob iti kathayitvā; S ity uktvā. Ob om catv° . . . ratnāni. Z viprasya for brāhma°. Z om vipro . . . gataḥ (in 1.17); Ob text; S nṛpadānena pramudito vipraḥ svagṛhaṁ gataḥ; L brāhmaṇeno 'ktam, and vs: yato haris tato lakṣmī yato lakṣmī tato hariḥ; yato haris tato dharmo (ms. °ma) yato dharmas tato jayaḥ.

1.18. Z om bhoja. L om rāja, Z rājan. Ob om yadi. — **1.19.** Z etasmin.

Colophon: practically as under 2, with change of numeral. L tṛtīyaṁ siṁhāsane kath°.

Jainistic Recension of 3

Texts: PGÇOABRHKYF (11)

0.4. GÇOKYF om rājan.

1d. K āhā, Ç vācā. G smo, O sā, K tvā, B tvaṁ, F no, Ç vā, R rā, Y ?; PAH smā (text). — 'dita, so all except B yadi (Y?). For kalahe, A has kalahāt. RF dattāni for anyāni.

1d. kuṭamba and kuṭumba: ÇORYF have kuṭumba; but the best mss. of JR and all of BR support kuṭamba, which is not recorded in the lexicons. Cf. above, BR 3.1.5, and below, JR 3.7.6 and 8; 11.5.2.

2. K om. YP pratīka. — **2a.** PAGHYOF udyamaṁ. — **2b.** Ç om balaṁ; buddhiḥ çakti. GHF buddhi, A °dhiṁ. BGHF parākramam. — **2c–d.** Ç om. — **2c.** BH vidyante. — **2d.** R tasmād. BF dāivo, O dāivaṁ. H çaṅkate, G saptamaḥ.

3. H om. — **3a.** Ç hi niçcaye. — **3c.** GY viṣṇu.

4b. R viyujya, K vidyuca (so). AKY kvāpi, Ç kva pra-. AKYH gacchati. — **4c.** ÇY gatir na çakyate jñātuṁ. H jñāyate for lakṣ°. PFY tr gha° . . . dha°.

After 4, G inserts this vs: lakṣmī sarpati nīcam arṇavapayaḥ saṅgād ivā 'mbhojanīṁ (ms. °niṁ), saṁsarpād (°yād?) iva kaṇṭakāt kulayadān kvāpi (unmetrical) na dhatte padam: vāitanyaṁ viṣasaṁnidher iva nṛṇām ujjāsayat pañjasā, dharmasthān aniyojanena guṇibhir grāhyaṁ tad asyā phalam.

5a. POF na bhakti ! RY om dāivena, and add vedhasā at end. — **5d.** Ç atimahā for ayam aho. PGK siddhiḥ, Ç °eḥ, ORF °iṁ.

5.1 to 4. In spite of numerous individual ms. variations, the original text of this passage is hardly questionable in the slightest degree.

7. K om. P pratīka. — **7a.** BY na hi. — **7c.** Y ghanatimira-ni°.

7.1. PB vikramārkasyā; OF vikramādityasyā. — **7.3.** ÇRKYF °cintitāny ābhara°. RKYF om iti. — **7.6.** ÇYF kuṭumba, R om. — **7.8.** PÇYOF kuṭumbam. — **7.9.** GÇO RF parasparaṁ, HY anyonya-.

7.10. Ç kalahena, OR °ha. AK vikhinne, ÇY vikhinnena, OF viṣaṇena, P khinne; GBRH text. — **7.13.** GOÇRYF 'dṛçam. ÇORF syāt. ÇFYH om sukhena.

Colophon: O °triṅçatkathāyāṁ, F °çatikāyāṁ, Y °çatkathāsu. F °yaṁ kathānakam.

Southern Recension of 4

Texts: MNNdTVJQE (8)

0.5. TNdQE kurvati sati. — **0.7.** MNTNd prāṇanātha (N om prāṇa).

1.b Q svarge, E °gaṁ; MNTNdVJ text. N ne 'ha for 2nd nāi 'va. — **1d.** VJE paçcād (J putrād) bhavati tā°. MNNd tasmāt for paçcāt. — **2b.** T ravi-dīpakaḥ. — **2d.** V saputraḥ, JQ satp°.

3. E pratīka. — **3a.** T khaṁ jaladharāiḥ. — **3d.** J tathā vasumatī, for nṛ° va°. Q viṣṇuna for bhānunā, V dhārmikāiḥ.

After 3, E inserts this vs: jīvato vākyakaraṇāt pratyabdaṁ pārvaṇena ca: gayāyāṁ piṇḍadānena tribhiḥ putrasya putratā.

3.1. VJE parodyamena. — **3.3.** MNdQE om 1st ca. (N lacuna.)

4a. MTQ nirantaraṁ, VJ °rā. The reading sukhāpekṣā is that of all mss. (Q corruptly sukhāivakṣā), and I have therefore kept it, tho the obviously proper reading is that of MR 4.16, sutāpekṣā.

4b. NTE vartate. — **4c–d.** E om. — **4c.** V tasmād for kṛtvā. J dṛḍhataram; V dṛḍhaṁ kṛtvā. — **4d.** Nd vrajet. — **4.4.** N NdTE aṅgīkartavyam.

5a. Q yuktayu°. — **5c.** N viduṣām api tad gr°, E viduṣo 'pi tad agr°, Nd na saṁ- for sadā. **5d.** E vṛddhasyā 'pi. — **5.2.** VJQ °mukuṭa°. **5.5.** VJQE tataḥ prabhāte. TNdE brāhmaṇo, Q °ṇa. — **5.6.** TNdEQ vṛttāntam. QE akathayat, T kathitavān.

6a. N gurudevadvijo. V deva, Nd devā. VQNd dvijā, M om. T vāpi for gāvaḥ. — **6b.** J nṛpaḥ for tathā. — **6d.** N tat tad eva, MQE tathāi 'va ca.

6.5. NNdTQE om 2nd tasya. — **6.6.** VT 'vaçiṣṭ°; JN om viçiṣṭa. MNNd °nayanādi, T °ādīni; Q °nayanāni; VJE text. — **6.7.** MNTNd om upanītaṁ. TNd sakalakalām, MN text; J om; V kriyākalāpam, E kriyākarmāṇy, Q kriyākalāpādikarmāṇa.

6.8. J om jīvikāṁ; V vītikāyāṁ, M gṛhapatikaṁ, Nd gṛhasthaṁ, N nijāṅke putraṁ (!), T jīvanaṁ, QE text. J om parikalpya; TVQE text; MNd vidhāya, N nidhāya. — **6.9.** MNNd kartuṁ (om kāmaḥ).

6.10–6.11. VJQE om bhoḥ . . . iti. N sukhakaribuddhir for çrūyatām . . . °karī. After ca, M putra, Nd putraḥ. After iti in 6.11, T pitā. — **6.13.** MNV parameçvara-. — **6.14.** VJQ parastrī . . . °lokanīyā.

6.17. VJ hitam for (MNT) nītim, QNd buddhim, E hitabuddhim. — **6.24.** V agamat, MJQ anayat, T anīnayat. — **6.26.** VJTE kālo mahān. MNNdQ om ahaṁ. — **6.28.** MTNdE nītaḥ, N āgataḥ.

7a. VJ tr toyaṁ pītam. — **7b.** VQ nālikerā. J phalānām for nar°. — **7c.** VJ udakam for salilam. N ramyam for dadyur. J ājīvanāntaṁ.

7.13. MNVNd om preṣitaḥ; T preṣitavān; J kathitaṁ ca. JE devadatta, V °te, Q °taç cā 'kār°, Nd °tasyā 'kār°; MNT text. NdQE pṛṣṭaç for bhaṇ°.

7.14. MNNd om tava; VJ tava haste. — **7.16.** VJE insert sarvāṇi before gṛhītvā. — **7.17.** VNEJ dattam, Q datvā preṣitavān imam; T adds asmi. Before yad, TE tava, VJ tubhyaṁ. — **7.18.** VNTE evaṁ (om vidhā). — **7.20.** JQE om dharmajño (V lacuna).

8a. T kiṁ kiṁ karoti na prā°. M janaḥ, Nd ati, for naraḥ. — **8b.** M ca kar°. VJ °karmaṇā. — **8c.** MNTNd prāg eva. — **8d.** T °sāraṇī.

8.1. NNdE om punaḥ. — **8.3.** JQE imaṁ, V taṁ. MNTNd tilāñça (M °çaṁ) for çata. MT khaṇḍān. JQE gṛdhrāṇāṁ (V lacuna). — **8.6.** VJQE kāryā.

9a. VQJ jaḍātmā, E jitātmā, for kalaṅkī. — **9b.** J bhavati for sphu°. — **9c.** VJQE vidhṛtaḥ (Q vibhṛtaḥ) parameçvareṇa for satataṁ . . . hareṇa.

10. Q tr b and d! E om c–d. — **10.1.** TQN bhaṇitam.

10.2. E prakṛtena, V prākṛtana, M prāktanena, Nd prāptena, Q prokta tena; JTN text, prākṛtena. As the word is repeated in the next line and in 11d, I have not ventured to emend to prākkṛtena, tho Boehtlingk (Ind. Spr. 4799) does so.

10.3. M praktānāṁ, Q prāktanaṁ, Nd prākyadala. MQNd om karma; T mṛtyuṁ. E om ko 'pi; Nd om 'pi; N ko 'pi na, Nd na ko, E na. — 10.4. MNTNdE om na.

11c. N bhagnaḥ. — 11d. All mss. prākṛtaṁ. See on 10.2.

11.1. MNd nayato, N nayeḥ, V nīyate, E nītavān, T nayati sma (T inserts bhavān before mahāraṇye). — 11.5. VQE om çrūyatām (MJ lacuna). — 11.6. NTNd bahuvāraṁ (MJ lacuna). — 11.9. MNNdQE om eva; T before puru°.

12. For this, N substitutes Ind. Spr. 7098 (b, °saṁbhavam, which must be intended in Ind. Spr. — misprint there). — Out of our stanza, 12, J makes a çloka, as follows: sujanāḥ sudhanās te hi kṛtina(ḥ?) sukhinas tathā: jantavo ye hi jīvanti parasya hitakāmyayā. — Q is hopelessly corrupt, but based on our text.

12a. VE sadhanās for dhanyās. — 12b. NdE om te kṛtinas. VE om 'pi, T hi, Nd eva, M text, V te for satatam. — 12c. T (only) ca, others om. — 12d. VNd °kāraṇāya, E °karaṇe 'pi. M hante, Nd hinta, V jantavo, E om, T text.

Colophon: Q iti vikramārkacarite. MVENd °thākhyānam.

Metrical Recension of 4

Texts: DnDvGr (3)

2. Dn samanantara°. — 3. Gr nā 'rodha°. — 4. DvGr °kartṛtvaṁ. — 7. Dv °ālābhātiduḥkhitā. — 13. Gr udyameno 'jjituṁ, Dv corrupt. — 14. DvGr etan for eva. — 16. Dn °sukhāpekṣā, with SR. — 17. Dn bhavābhavān. — 18–21. DvGr om. — 18. Dn °phalodayaḥ.

23–32. Gr om. — 23. Dn vāñchitārtho. — 25, and 27–31, Dv om.

34. Gr ādiṣṭe. — 37. Dn çāstrādi. — 38. Dv Gr dvijaṁ for dhīro. — 39. Dn ha for saḥ.

40–46. DvGr om. — 48. Dv °nāçanīṁ.

52. Gr °krīḍāḥ. Gr sabālo; Dn sabalo after aṭavīṁ, and om hy. — 53. DvGr ca for sa. Gr mahābalaḥ. — 58. Dn me for bho. — 60. Dn vāi nṛpaḥ for toṣ°.

61. Dv ataḥ. — 63. Dn coditam. — 68. Dn sevaka. — 69. Dn mahat.

71. Gr samākulo loko. — 72. Dn duḥkhāgnipari°. — 74. Dn jagrāha . . . kiṁkarāḥ. — 76. Gr 'vadad. DvGr hartāraṁ. — 77. Gr tam āhūya. — 78–80. Only in Dn (ms. khalū for khala, sadasa); instead of these, DvGr repeat line 75.

81. Dn babhāṣa sadasi. — 82. Gr çasanaṁ. — 83. DvGr pidhāya. Dn sthitāḥ for tataḥ. — 84. Gr khādyatāṁ. DvGr tilaya°. — 85. DvGr om. — 87. DvGr °kāratām. — 88. Dn nananda sahasā vakyaṁ.

95. Gr vismayena . . . °ṇīm. — 100. Dn 'pakṛtaṁ. — 101. Gr tasminn.

Colophon: DvGr iti vikramādityacarite.

Brief Recension of 4

Texts: ZObL (3); largely also S; occasionally Oa

0.1. Z om tataḥ . . . tāvac. — 0.3. Z vanāntaṁ. — 0.4. Ob inserts vanān before nirgataḥ. Z vanānte for vanāt.

0.6. Ob 'va gataḥ; and then Ob inserts: rājñā vipro dṛṣṭaḥ rājño 'ktam, ahaṁ mārgaṁ nagarasya na jānāmi. Z prāpa for saṁgato. Ob tasmāi brāhmaṇāya.

0.7. Z dattvā and om ca. Ob ahaṁ tava. Z anṛṇo 'pi. — 0.8. Z athe 'ti vilokanāya for iti. S chalaḥ kṛtaḥ; Z adds tena vipreṇa. — 0.9. Ob adds vipro after divase. Z om tataḥ. — 0.10. Z om putrasya, Ob viprasya!, LSOa text.

0.10. After labdhaḥ, L inserts tataḥ rājño 'ktam, and two vss: apatyaṁ ca kalatraṁ ca satāṁ saṁgatir eva ca: saṁsārabhārakhinnānāṁ tisro viçrāmabhūmayaḥ. (1) api ca. ṛṇa-(ms. ruṇaḥ)-saṁbandhinaḥ sarve putradārapaçus(so!) tathā: ṛṇa-(ms. ruṇa)-kṣaye kṣayaṁ yānti kā tatra parivedanā (read °devanā). (2) In b of 2nd vs, read probably dārāḥ; perhaps also putro; or else, °paçu.

Here Oa also has a vs: jāyamāno hared dārān, vardhamāno hared dhanam: mriyamāṇo haret prāṇān, nā 'sti putrasamo ripuḥ.

0.11. Z koṭapā°. — 0.12. Ob tena koṭapālena; Z puts tena after dhṛtvā. Ob vipraṁ . . . rājā(!). Oa makes the king reprove his servants for arresting the brahman, quoting

Ind. Spr. 662 (b, striyo bālāç ca jātayaḥ [read jñā°]; d, ye cā 'nye ça°). — **0.14.** Z °ghātino, ObSOa text.

0.15. Ob lokena taṁ hantum ārabdham. Oa here has the king recite among other things Ind. Spr. 1221 (a–b, āture vyasane prāpte durbhakṣe çatruvigrahe).

For vicāritam . . . vimocitaḥ (next line), we have only Z; L lacuna; SOa very different; Ob rājñā manasi cintitam: prathamam anena brāhmaṇena mayā(!) mārgo darçitaḥ; dvitīyaṁ brāhmaṇa avadhya evaṁ vicārya rājñā tasya mokṣārthaṁ çīghraṁ janaḥ preṣitaḥ, vegena yāhi, tasya brāhmaṇasya (!) mama samīpam ānaya. janena gatvā brāhmaṇo rājñaḥ samīpam ānītaḥ. rājño 'ktam: bho vipra, tvaṁ mayā mocitaḥ; kasmāt, tvayā etc. (in line 16).

0.16. Z etasyāi°. — **0.17.** Ob anṛṇatvam! for uttīrṇo. — **0.18.** Z om vipreṇa. ZL om tataḥ. ObL satvaṁ; ZS text. S chalaḥ kṛtaḥ.

0.19. L vismarati, a more correct reading; ZObSOa text. After sa, Ob inserts: pumān patito bhavati, sa. — End, Ob adds: tasya viprasya aṣṭakoṭayo datvā vipro preṣitaḥ. — **0.20.** sāhasaṁ with ObOa; Z āudāryaṁ, L dhāiryaṁ.

Colophon: ObL with text; ZSOa analogously to Story 2.

Jainistic Recension of 4

Texts: PGÇOARKHYF (10). Also B thru 1

0.2. ÇY om bhoja, OHF bho. A rājā 'smin, G devā 'smin. — **0.4.** ÇOYF om rājan.

1. H om. — **1a.** all mss. °saraṇir; Weber °tar°. P bhūr for pūr, OF vā, Ç san. — **1b.** Ç prāg, F vā. S kenā 'smi (text); JR mss. 'ty āhā (AY āha) 'smi (PÇY sma). — **1c.** ORYF hatvā!. AOYF alaṁkṛtaṁ. Ç krayaparaṁ. PGOKY tāir (in K corrected to svāir). — **1d.** R matvā. O prabhur, F vibhur, for 'dbhutaṁ.

1.1. Here begins a lacuna in B, lasting to 5.2.1. — **1.4.** P bhavataḥ, Y syād iti, for 2nd bhavati.

2. PKF pratīka. — **2a.** ÇK kāmitā, G °atāṁ. — **2b.** Y tādṛçī for pañcabhiḥ; O tadvadhū pañcabhiḥ punaḥ. — **2c.** O tathā 'pi tat satītatvaṁ.

2.1. I think uparodha (in priyopa°) can only mean "importunity, insistence," here and in the Kathāsaritsāgara passages quoted for the meaning "Rücksicht" in the minor Pet. Lex. (which Weber, I St. 15.321, follows here).

2.4. ÇRK °kalā-ku°, F °kalādi-ku°. — **2.6.** PGY om ca. — **2.11.** ARHY rājñaḥ putrasya; Ç om. — **2.17.** See Addenda, p. 348a.

3. H om. — **3b.** O vi for pi. POR dhāriā. — **3c.** G jena, P yena, ÇR jo ṇa. — **3d.** A pissarai, P phuṁsanti, O vahusaī, R pahmasai, K pahnavai, Ç pasmasai, Y puhmasa, G phuṁti; F text. Besides these variants, there are many worthless corruptions. Cf. Weber's note, p. 322.

Colophon: K iti siṁhāsane cat°; Y iti dvātriṅçatkathāsu°. ÇK caturthī.

Southern Recension of 5

Texts: MNNdTVJQE (8)

0.6. NTQE kurvati saty. — **0.10.** MTE mūlyaṁ. VMJ parīkṣya. — **0.11.** MNTNdE amūlyam. TEQ mūlyam (E°yābhāve, om avid°). MTNd viditvā. MTE vikrīyate, Nd vikrītvā; N lacuna. — **0.12.** MNdVQ om cet, T yadi. — **0.13.** VNJ rājñā, MNdE om. VNJ bhaṇati sma. — **0.14.** MNT om ratnāni. MNNd om ānītāni. — **0.15.** VJ QE om tu. MNd om daçaratnāni. — **0.16.** V yarhi for yadi, E om. TQJ om cet. TENd mūlyaṁ. T gṛhyantām.

0.17. TE mūlyaṁ. — **0.24.** VJQE om ratnāni. VENd gacchati, N āyātaḥ. — **0.27.** MN TNd nāvika for karṇa°; after this MNTNd add ratnahāraṁ (M °dhāraṁ, Nd °dharaṁ). — **0.28.** MN uttīryate, Nd uttīryasi, Q ātīryate.

1b. MT nigraham, Nd vigrahaḥ. VJQE om tathā ca. — **2a.** J carite. TQE pūrṇa, Nd °ṇā. — **2b.** V sarittīre, J °toye, Nd °sārā.

2c. all mss. sarva (Nd °ve); māitre, so T, M °tryaṁ, N °tryāṁ, Nd °trī; Q mantre, E mantra; VJ trāi 'va!. N vaṇigjāte, T °vākye.

After 2, VJ insert SR VII.8 (d, J °kulādiṣu).

3. T om. — **3a.** VJE sāmānyakāryato. — **3c–d.** MNNd om.

3.1. MNNdT om this line. Q prabalavat, E prabalam. — **3.2.** MNTNd om tad rāja. — **3.3.** MTNd yady aham; VJQ om aham.

MNTNd om daça. — **3.5.** MNTNd om ratnānāṁ.

3.7. TQJE om tanmadhye. — **3.9.** TJQE om ratnāni. — **3.10.** kiṁ kṛtāni, so VMJQE; T nā 'nītāni; Nd vikrītāni kim; N vikṛtāni tena na dattāni kim.

3.14. VJQE om mayā 'py. — **3.15.** TNdQE °uttaraṇāya. — **3.16.** QE om yady. — **3.17.** TNdEJ dinānāṁ. T om cet. — **3.18.** VJQE duḥkhaṁ for khedaḥ.

4b. N avajñā viduṣāṁ tathā. — **4d.** N saçastra. Nd vadham. — **4.2.** MNNd om pañca; om maṇihārāya. — **4.4.** MNTNd om āud° . . . °dityaḥ. VJ paramāudāryaguṇavariṣṭho; QE text. — **4.5–6.** MVJQE om etac . . . sthitaḥ.

Colophon: Q iti vikramārkacaritaṁ (so). NQ °mopakhyānam.

Metrical Recension of 5

Texts: DnDvGr (3)

1. Dn adhirājā, and ha for saḥ. — **6.** DvGr anyāni for ānīya. — **7.** All mss. bhūbhujā. The instr. can perhaps be defended: "when the jewels had been bartered *with* the king *for* a fair price" — ? But possibly we should read bhūbhuje or °jaḥ.

11. Dn 'tha for sa. — **12.** Dv adrākṣīd. Dn yuṣmad for yat tvad. — **13.** Dv iti for itaḥ. — **14.** Dv prītaḥ, Gr prati. DvGr prekṣaya. — **15.** Dv tr rājā 'tha. Gr rājya. Dv nāṁ tuṣya; Dn ratnānāṁ for saṁtu°. Dn çreṣṭhaṁ, DvGr °ṭha. — **16.** DvDn °koṭir. **18.** DvGr sarvadā. — **19.** DvGr vy for 'py.

23. Gr om. Dv text. Dn taṁ vilokya ca bhūbhartrā kvā 'ste 'nyad ratnapañcakam. — **25.** DvGr vāi gataḥ. — **26.** Dn purīm āgacchato varṣamadhye vanam abhūn mama.

After 26, Dn inserts: tato bhūmir abhūd bhūrivāripūrapariplutā: tenā 'sāreṇa sarvatrā 'py avijñātanatonnatāḥ.

28. Gr mamā 'gacchat, Dv mamā 'yāto. Gr āvarta for āvṛtya, Dv ārta. — **30.** Dn vā 'trāi.

32. DnGr avocad. — **32.** Gr kūlocitāṁ, Dn kūlāñkitāṁ. — **34.** Gr ha (vā?) tad, Dn nāi 'tad, for tat tad. — **35.** Dn idaṁ tvayā. — **36–7.** DvGr om. — **37.** otu, "cat," known hitherto only from lexicons. — **38.** Dv vāsaṁ for vā 'pi, Dn vatsa.

41. Dv api hā 'sat, Dn apī 'hā 'smāt. — **44.** Dn puruṣaḥ for sa pumān. — **45.** Gr paraṁ. Gr neṣyāmi (om tvāṁ). — **47.** DvGr mame 'dṛçam. — **49–51.** Dv om. — **49.** Dn nā for no. — **50.** Gr tr ko 'tra.

51. Gr siddhiḥ for bu°. — **52–6.** DvGr om. — **58.** DvGr manaḥ for punaḥ. — **59.** Dn jāyete for jātāu ca.

63. Dn açastro. Gr and Dv first hand vadham. — **65.** DvGr ātaraṁ. Gr °padam.

Colophon: Gr iti vikramādityacarite pa°.

Brief Recension of 5

Texts: ZObL(3); occasionally SOa

0.1. Ob saptamyā for punaḥ. — **0.2.** Ob vikrama-sa°; Oa with text. — **0.3.** Ob vikrītāni. Z 'pūrva. — **0.4.** Z om daça; L daça ratnāni. Z asyāi. L sārdha-k°; ZOb SOa text. Z māulyam.

0.5. ZOb om sārdha; L om dvā; Z dvādaçā; SOa with text. Z om 2nd rājñā. — **0.6.** Z anyānyāyaḥ for ratnāny. L ādāya for ānaya, Z om. Z anyena; L om anena . . . gaccha. Ob jagacchyā? for gaccha. SOa are different. ObS āgacchāmi.

0.7. Z deva, bhavaccaraṇāu; L om this. S prāpsyāmi, Z text, L om, ObOa çapathāḥ. ZL nikrāntaḥ, Ob niṣkrāntāu. — **0.8.** Ob °saṁnidhāv eva. Ob pūre āg°, Oa pūreṇa ga°, Z pūraṇa āg°, L text. Z gatā 'sti. Z ta- for no.

0.9. Ob 'tārayato, Oa °yati, L 'tarayati. — **0.10.** Ob tr vṛtt° tas°. Z tāvat for tatas. — **0.11.** ZL om tvaṁ. — **0.12.** Ob çeṣān pañca ratnāni. ZL om ca. — **0.13.** Z rājñām for rājan. L lopāmi. Z om uktaṁ ca.

1. Only in LS. — **1b.** S bhojo. — **1c.** L eṣām ete tad guṇā. — **2.** Only in Ob. — **2.3.** Z yasya after āudāryaṁ.

Colophon: ZSOa analogously to Story 2.

Jainistic Recension of 5

Texts: PGÇORAKHYFB (11); B only from 2.1

0.3. ÇKYF āudāryaṁ. — **0.4.** ÇYOF om rājan.

1c. OF °vidhinā dattvā 'tha koṭyas (F koṭis) tathā. PG dvādaçāṁ for 'smāi daça.

2b. All JR mss. dinārdhavidhinā; we with S. Weber keeps dina as = dinna, Prakritic for datta (which, aside from the more than dubious phonetic construction, would make

poor sense). — **2c.** A çeṣaṁ for çiṣṭaṁ. OF yathākṛti. — **2d.** FOK nagare for naya re, Ç na pare.

2.2. BÇKF om punas. ÇBY tr ekaṁ ratnaṁ. — **2.3.** GKH °kāre 'py uddyo°. — **2.5.** BY māulyaṁ. — **2.7.** PGOF vaṇig-; Y om. Ç om dattāni.

3. A °taraṇe, °vigrahe, °virodhe. — **3d.** F na kartavyaṁ kadācana. — **3.1.** HOFÇ om. (Ç has yataḥ.)

4c. Ç 'stu for vā. — **4d.** PGA prāyaso, Ç prayāso. PÇA iti for iha. — **4.4.** Y om 2nd pañca; PGOKF pañca ratnāni.

5d. ÇK dhana for datta. Ç bhoga.

6. Y om, R pratīka. — **6d.** H açastro. GOKF vadham. — **6.3.** BÇFHY om sukhena.

Colophon: PAH pañcama-. All mss. substantially analogously to Story 2 as to the name.

Southern Recension of 6

Texts: MNNdTVJQE (8)

0.2. MNTQ om yas tu, Nd yasya. — **0.5.** NdQEJ vikramārko.

1–2. JN om; in N are three other vss: pravālapatrāṇi parāgaleçāis, sindhūracūrṇān iva pūrayanti: vasantalakṣmīr vanavādikānāṁ, māunavratādyāpanamañgalāya. (1) [? agnir vāṁjanabhakti citramukherudhuçrīs tilakaṁ pradāsya?:] lāgena khālāruṇaromalena cūtapravālāsamalaṁcakāra. (2) vikacakamalagandhā randhayan bhṛñgamālāḥ, surabhitamakarandāir mandam āyāti vāyuḥ: pramadamadanamadyadyāuva[ms. vya]noddāmarāmā ramaṇarabhasakhedasvedavichedadakṣaḥ. (3). The last is Çārñg. Paddh. 3729. I cannot solve the second.

1. For this vs, MyT[4] collated.

1a. MNdT[4]My mākando, V °da. MNdMyT[4] saṁtata; VT saṁtati, Q nyanta. jharī, so QE, and probably MNdV, for which my collation sheets have kari, karī, and dharī, respectively; T[4] kali (that is, jhali?); T vahā; Q iti. E puñkhānupuñkhī. V yatac, E vadac, My yita, MNdT[4]Q yate; T text.

1b. Q vañcat. saṁcita, so MNdMyT[4]; T mañjula, E cañcala, Q savitaṁ, V satā. T[4] cañcalīka, V °rīkaṁ, Nd nikara, M (only) ra, V na, for vanitā. M krekāra, EMy jhaṁkāra, Q iñkāra, V vitāraṁ. M saṁpāvanaḥ, T[4] saṁvādinam, V om.

1c. M uccāiḥ sāhasakokilavrajakuhū°. Nd suhuṁkāra, Q tsāhakāra. My vihāri, V vidhāra, Q nivāra, Nd (only) sa. Nd kokilā. V here inserts vadhū; E also has vadhū, followed by sāṭopanādapradā (end). kuhū . . . kāra, so V (°kāro) MQMy; T kuhūvāditrabherī, Nd kuhuravāsarvopakāra. pradā, so MQEMy(°dāḥ); V pradāta; T dhvanīṁ, Nd dravaḥ.

1d. VQ vyāptaṁ, E vāptaṁ, My vyaktaṁ. E nṛttayatomayūragatibhir for cāi . . . iti. VQMy °tsavaṁ. T bhavatī 'ti. V itī, My itaḥ. V vā kurvate; E vyākurvato. My sāṁpratam.

2a. M mahīdhara for °ruha. — **2b.** Nd nīrā. Q parān. Q parāyaḥ, MNd parābhiḥ, T T balākāḥ. — **2c.** T lolamba. Q hati, MT Nd pari for hata. V lodhra, T dhūta, M pūrṇa, for lola. — **2d.** T viṭapī. VE mṛdum for mudam.

After 2, VE insert an āryā vs: aparādhīnāçokaḥ (E °dhīvā°) sahate caraṇāhatiṁ sarojadṛçām: vilasitabakulo vanitāmukhavāsī madyapāta iva (so E; for c–d, V vikasati bakule madhupāne modamāniva).

2.1. VEQJ om kusumopa. MNNd om chṛñgāra. — **2.2.** TNNdQ add maṇi after nīla. MNNdQ om çilā. — **2.3–4.** MNNdQ om vastra . . . °kṛtābhiḥ. But M has the first syllable, va!. — **2.4.** MNNdQ om ciraṁ. — **2.5.** MNNdE om ekam. — **2.5–6.** VJE sthitaḥ before kaçcid.

3a. QE tyājaṁ, MNNd rājyaṁ, VJ yad-yat, E text. V tat tad, J tac ca, for puṅsāṁ. — **3b.** VJ duḥkhāya sṛ°. J 'va for ṣā. — **3c.** TQ apāsya ca. M sitottara, E na nottara.

For 3c–d, J has: ko nāma saṁpariharet sitataṇḍulāñç ca bhoktuṁ yateta tuṣamiçrakaṇān manuṣyaḥ.

3d. T kaḥ kāñkṣati tuṣa°. N vā naras for nāma tat. V °kaṇāpahitān, T kaṇān matimān, Nd kaṇān ahitān, QE corrupt. E parārthaḥ, M hitārthān, NNd °tham, T dharitryām. — **3.1.** MNE om sāra.

4. NQ om; but Q inserts c–d after vs 5. — **4a.** VJE asāre khalu; T °bhūta. — **4b.** TNd sāras, J pūjyā. E °locanāḥ. — **4c.** JE tadarthe. — **4d.** QE tadabhāve, om ca. VNd na for ca. — **5d.** J pārvatīṁ. NNdQ dadāu. — **5.1.** After rājā, VJE prasañgato.

6. For 6a–b, J has: pañcāsya pañcavadane himaçāilajāyā ratyutsave yugapadāsya rasaṁ jighṛkṣāu.

6a. MTNdQE kaṭakā, N kaṭikā, V ghaṭikā; we with Boehtlingk. — 6b. Q vikāyaḥ for mṛḍānyāḥ, V biṁkāyāḥ. — 6c. J saṁkalita for mañjarita. VJE vibhrama for pallava. V °pūre. — 6d. J lolad, E lola, Q lohad. N bhrama, V °man. Q °kṛt.

6.1. MN om tato . . . bravīt. TNdQ om tato. — 6.7. MNNd om 'smi. MNNd om svīkuru putram.

7. For a–c, J has: āçramān trīn apākṛtya yo mokṣe 'ntarniveçayet, anayā kriyayā mokṣaṁ.

7a. VN aprākṛtya, QE apākṛṣya. — 7b. All but J niveçayat. — 7c. QE anapakṛṣya. — 7.4. VMNdEQ 'smi (om ity).

8a. JE ārtāya, N ārtānāṁ, T arthine. N nṛṇāṁ for nṛpo. — 8b. J çūnyaṁ. N prapūjanam (om ca). — 8c. E haraṁ ca sevya satataṁ. VJQ 'çritaṁ.

8.2. NTQE om adāt. T om pañcā . . . dadāu. VQNd om ca, M pra-. E om ca . . . dattā (in line 8). — 8.3. TNd pañcaçataṁ, NQ °çatāni. Nd dattam, NQ dattāni, JT om. VJE om catvār . . . dattāḥ. VJTE catuḥ for pañca. MTENd sahasraṁ, N °rāṇi.

8.4. N dattāni, Nd ca datvā, T cā 'dāt, E dadāu, J om. MTNd nagaram for puram, N yatana, Q nagara. Q om iti. VJTE om dheyaṁ.

8.5. E āçiṣaṁ. edhayām, so V; Q vardhayām; J arthayām; MNNd kathayām; E dadāu; T bahumānaṁ. — 8.6. T kṛtavān for āsa, E om. —8.7. MNQNd om tvayy; T after āudāryaṁ. — 8.9. VJQ om. NT tac chrutvā rājā°.

Colophon: Q iti çrīvikramārkacarite. NTQ ṣaṣṭhopākhy°.

Metrical Recension of 6

Texts: DnDvGr (3)

1. Gr āruruksus. — 4. Dv bhūc ca for bhavān. Dn tarhi tv. — 6. Gr toraṇaṁ. —8. Gr °stambhā, °vitardikā. — 9. Dv sopāna, Gr °nāḥ. Dn grahāḥ çakragrahopamāḥ; DvGr çakrapurogamāḥ.

10–15. DvGr om.

16. Gr madhurāvāpāir. Dn manoramāiḥ. — 18. Gr tathāvidhāḥ.

21. DvGr 'parāḥ for 'babhuḥ. — 22 is repeated in Dv, reading first kandarpam, then bhṛṅgāram for çṛñ°; Gr bhṛṅgāram. — 23. Dv niṣevire.

After 23, Dn inserts: prāvartiṣṭa tatas tatra krīḍā vāsantikī kṣaṇam, mañjīramañjusallāpasaṁcāre haṅsadāviṇi (read °rāviṇi).

24. Gr āsiṣṭāmbarasaṁspṛ°. — 25. Dn abhiṣiñcanti. Dn çṛṅgiko°, Dv kṛṅgakodarāiḥ. — 26–9. DvGr om.

32. Gr dāridra. — 34. Dn çītatāpa°. — 35. Gr kānta. Dn āghrāṇakāmanā. — 37. Dn sukhaparo. Dn saṁpadaḥ. — 38. Gr deva for eva. Dn bhūpālam. — 39. Dn °āçiṣā.

41. Gr chatmanā, Dn °ṭmanā, Dv either °ṭmanā or °ṭhmanā. Stem çaṭh-man (new word). — 42. Gr dāridraduḥkhas saṁ°. — 43. Dn °arthī. — 44. Dn tatra. Dv acīriṣam, Gr avāriṣam. — 45. Dn tasya for tatra. — 46. Dn gate 'rdha°. DvDn prapannaṁ for prasa°. — 47. Dv tad for sa.— 48. Gr āgataḥ.

51. Gr kiṁ vā 'vadat. Dn vipro, Dv dvido (!). Dv viprasaṁbhakaḥ. — 52. Dn dāsya hy asyā 'bhi°. — 54. Gr mamā 'laṅghyo. — 55. Dn tapodhana°. — 56. Dn sa vavre bhūpālaṁ yatrā°. — 59. Dn koṭī, DvGr koṭi. Dn suvarṇasya. — 60. Gr tu for ca.

62. Dv bhūbhujā. — 65. Dn etam for evam. — 66. Gr vyavātiṣṭhad. — 67. Dn kadā bhūyād itī 'cchayā for tadguṇa°.

Colophon: Gr iti vikramādityacarite ṣa°.

Brief Recension of 6

Texts: ZObL (3); largely also SOa

0.1. Ob atha ṣaṣṭhya for punaḥ. L atha only! After atha in L, and after 'ktam in Ob, is found a version of JR 6.1, the Jainistic argumentum. Cf. the beginning of Story 3. The variants agree largely with those of S, which regularly contains the JR argumenta, along with most of the rest of JR's text.

The variants from our text of JR 6.1 are as follows: 1a. ObS °bhaktena vāi durgayā, L °bhaktena devatā!. 1b. ObS °pārçvaṁ; L om. L 'bhihito. 1c. L puraṁ-daracitaṁ! ObS rūponmadastrīçataṁ; L rūpaṁ unmatta°!. 1d. L rājyaṁ ca rājyaṁ ca pātuṁ yogyo 'si! SOb rājyaṁ prājyam (Ob rā°) adāyi tasya vibhunā çrīvikramārkeṇa yat. Ob then has: rājan çlokārtham ākarṇaya.

0.2. Z °vijayām āgacchan. — 0.3. Z atra for (ObOa) tatra; L evaṁ. Z om ahaṁ. — 0.4. Z ārādhitavān for bhaj°. ZL saprati, Oa sāṁprati. Ob adds prasannā jātā after tuṣṭā. S tayo 'ktam, LOa om, Z text, Ob

kathitam (om devyā). ObS he (Ob om) brahman tvaṁ.
0.5. ZSOa vikrama. Z pārçvaṁ, ObSOa text. Ob adds after sa: — (so ms.) kadā paraduḥkhabhañjano 'sti. Z te. Z mano° after pūr°; Ob īpsitaṁ, and adds vāsanāṁ after pūr°; L vāñchā; Oa with text.
0.6. ObSOa cintitam for vicār°. For na datt°, Ob ādadātu; Oa dadātu vā na vā. Z text. — 0.8. Z kanaka. L vārṣīya, ZS varṣikaṁ, ObOa text. Ob brāhmaṇāya. — 0.10. Z om rājan. Z asya for yasya.
Colophon: ZOaS analogously to Story 2. LOb text.

Jainistic Recension of 6

Texts: PGÇOABRKHYF (11)

1a. K bhakte mṛṣā. PGKF svapnatā, A °tās, Ç svargates. — 1b. KY tatpā°. — 1d. PG rājya, O rājñā. BY adhunā for amunā. PG tuṣṭena te; Y tuṣṭo nṛpo dattavān.
1.2. ÇARY om vana. — 1.3. KYR om jambīra. AOF om puṁnāga. — 1.4. AORF kaṅkolī. AÇG macakunda, PK mucakanda, R mucukunda, OF kumuda, Y corrupt. — 1.6. vārāṅganā, so PBÇK, others va°. — 1.7. PRYK °çṛṅgārādibhir, H °rādi, F çṛṅgādibhiḥ. — 1.10. kvāpi (2nd), only GÇOF.
2. H om. — 2a. BF °vilāsa, GRY °viḍambi. — 2b. PAO alinīṁ ji°; G ali-ji°.
After 2, G inserts a corrupt fragment of a vs: çyāmā yāuvanaçālinī madhuravāk sāubhāgyabhāgyodayāḥ, karṇāntā iti locati (so) caturā prāgalbhagarvānvitā: ramyā bālamarālamantharagati — (ms breaks off).
2.1. BG māugdhena, Ç mugdhena, OR māuḍhyena.—2.2. See Addenda, p. 348a.
3. H om. — 3c. G nirvṛtiḥ (so Weber), RY nirvṛttiḥ; PÇABOKF text.
4a. YF dṛṣṭvā. G citte. — 4c. Ç kiṁ punas smarasaṁrambha-. A smitasmera. — 4d. O smaravibhrami°, F smitavibhra°.
After 4, H adds vs: re re yantraka mā rodī(ḥ) kiṁ-kiṁ na bhramayanty amūḥ: bhrūcāpākṣepamātreṇa kārakṛṣṭasya kā kathā. — 4.1. GH om.
5. GKYF om, P pratīka. Instead, G has: dvijarājamukhī mṛgarājakaṭī tarurājavirājitajaṅghataṭī: ayasī dayitā hṛdaye nihatā kva japaḥ kva tapaḥ kva samādhividhiḥ. (Meter, toṭaka.)
5a. O pāa. ÇO pari-, P pali-. Ç -chinnaṁ. — 5b. R kaṇṇa, all others kanna; cf. Pischel §225, end. B tr nāsakanna. H vivajjiyaṁ, Ç visappiyaṁ. — 5c. OR ava. — 5d. H vivajjaye, O viyajjae, R vicayae, C vivajja ca. — 5.1. KHYF om.
6. HY om. — 6a. AO santy ete, RF satyaṁ (F°tvaṁ) te. BKÇ °sā vā 'tha, F °sā vā 'pya, AP °sāç cā 'dya, R °sāç cāya. — 6b. jugupsyantāṁ so ÇB; K °santāṁ, A °sāntā, GRF °sātāṁ (or °nāṁ?), O °syāno?, P °satāṁ. PBA na tu. R api for iti. — 6c. ORF tattve. Ç atibalāt.
7. HY om. — 7b. BK dhārā. Ç payasāṁ, F °sās. — 7.1. OY varāṅga°. — 7.2. BRHY om ca.
Colophon: GP abbreviate; RY om siṁhā°; OF name as usual (see Story 2). AKHÇB text.

Southern Recension of 7

Texts: MNNdTVJQE (8)

0.6. VJQE vikramārke. TNdQE om 'pi. — 0.7. MVNdE durjanaḥ. — 0.8. VMQE om sva. VJNQE dharmā. VJE cāra, N caraṇa, Q cayāḥ. — 0.9. VJ om pāpād bhayam. MNTNd om yaçasi . . . 'nādaro (in next line). — 0.10. MNTNd prāṇidayāyām. — 0.11. VNJQ nirmamatā. — 0.15. VTQE om kaçcid. — 0.16. N lacuna thru 3c. — 0.18. MNdTQ om jātam.
1a. TE °kalpaḥ saṁgamaḥ. — 1b. M jaladharavaṭatu°, E jaladharagaṇakalpaṁ. — 1d. Q api for iti. M vṛttim.
2. MyT[4] collated.
2a. My varaṇam avar°. VJT[4] bāndhavo bandhamūlaṁ. E samastaṁ for narāṇāṁ. — 2b. V kṣaraṇaparita°; J çaraṇam api ta-. MNd dāra, Q °raḥ, My dāri, J dārād. E nārī for āpad. MMyT[4] guṇānām, Nd guhānām, V gṛhāṇāṁ, E gṛhā vā, J grahāṇām; TQ text.
2c. Q viparimṛçati, TEMy text; M °çava; NdVJT[4] corrupt. T çātravaṁ. — 2d. MT NdT[4]Q dharmakāmāḥ, V sarvakāçāḥ, J karmapāçān, EMy text.
3a. T na tu. E hantā. T ha sa for dhruvaṁ, E svayaṁ. — 3b. Q saṁsāriṇaḥ. TNdQ sarvadā. — 3c. J saṁ-padam, Nd satpatham. E iti for api. yad, emendation; MTNd yaṁ, Q mad, VJE tad. — 3d. MTQ

nāi 'va ca sukhī. Nd sat for no. MVTNd paṇḍito.

4a. MN karma for çarma. Nd parīsāraṁ, N parīhāraṁ; M corrupt. — 4b. J has for b: dharmo martyajanasya ca dadat prītiṁ tadā çāçvatīm. Nd prārthita-mar°. M vipuli, VQ vipulaḥ. N prāptis. QNd tathā-, N tarāṁ. N çaṅsinaḥ, Q susthitaḥ.

4c. J svargagarī, M svargaripu, N svarçakarī, Nd svargamitī, Q svarṇagare; VT text. N °āspado. — 4d. J vanitāṁ. NNd °yogyaṁ na kim; M lacuna; J yogyāntanum, Q bhogyāntaram, T bhāgyā°, E bhājyā°; V text. — 4.2. NTNd samarpitaṁ, M om.

5a. N viṣaye. — 5b. M vrajati, Nd pravrajeti, N jagati. V adātuḥ, T atidātuḥ, N āhur dātuḥ, J tad dātuḥ, E ādātuṁ, MNdQ text. Perhaps read ādhātuḥ with Boehtlingk?

5c. E dattaṁ for çuktāu. — 5d. J muktāṁ phalati. M adds yāti after °phalatāṁ; N yadi above the line. T payodabṛndasya.

6b. E apy agrabhūmigam; Nd °bhūmiṣu. —

6c. N °vistāratāṁ. — 6d. M tatvajñānaṁ su°. Nd sthānaṁ for dā°. E tu pā°. Q °trakam.

6.2. MNNdTQ om dhemā . . . pādita; J °tāni, V text, E hemādrikalpavyatīpāta. MNTQ dānakāṇḍo°. — The details of the kinds of gifts are greatly confused in the mss., and it is hardly worth while to quote variants.

6.6. MNdTQ çrīkṛṣṇaṁ. — 6.8. MNTNdE om nāthā. — 6.13. MVQE °puṅsayor. — NQE apaṭhat, T papāṭha, Nd apaṭhayat.

7. Q pratīka. — 7b. Nd °medhe 'va°. Nd tulyam. — 7c. M °medhāt. N eva. — 7d. NNdE °praṇāmo, M °mā.

7.3. VJQE om prabhāte. — 7.4. VJTE apūrvaṁ.

8a. V °pāṇiṁ; MN °hastena no 'peyād. J no. Q paçyanti, T paçyet tu, J paçyed. — 8b. VJQ devatāṁ. — 8d. T suhṛdaṁ phalakāmukaḥ. V balena. M ādiçat.

9b. Nd tr pu° mi°. J cā 'ti-. — 9c. TJ paçyet tu. — 9d. Nd yathā. J naram for prabhum.

9.3. VJQE akathayat. — 9.13. VJQE paropakāro. VJQE om tac . . . sthitaḥ (in next line).

Colophon: QE iti vikramārkacarite. QN °mopākhyānam.

Metrical Recension of 7

Texts: DnDvGr (3)

1. Dn tataḥ samīkṣya. — 3. Dv dharaṇīpālaḥ for sa mah°. DvGr niruṇaddhi. — 5. Gr nirodhyase. — 7. Gr susukhā. — 8–12. DvGr om.

12. prāvartanaṁ = pra°; new word. — 14. Dv na kiṁcid for virāgo. Gr ḍambha°. — 16. Gr kampā ca. — 17–20. DvGr om.

21. Gr evaṁvidhi. Dv vidhe for jane. Dn sāumye . . . janasaṁkule. — 22. DvGr dhanado for vidyate. — 23. Gr dhanadasyāi 'va. — 27. Gr vidyate for 'pad°. — 30. Dn tathā. Gr karmavās°.

32. Dv yadā 'bhūn. — 33. Dn viratir. — 34. Dv taranto, Dn ataran. — 35. Dn bahutithān. — 36. DvGr tataḥ. DvGr pālayann. — 37. DvGr loke. — After 38, Dn inserts: kiṁcid deçaṁ samāsādya sa svasārthaṁ nyavedayat.

41. Dv tad-deçam. — 41. Dn svarṇaḥ prākāre . . . vālayam. — After 42, Dn inserts: ramyaṁ tapovanaṁ kuñjadvirojajavirājitam, pāthāç cā 'tra gatāḥ praçnaṁ madhurākṣaram ujjaguḥ. — 44. Dv sara-sph°; Gr sphurat. Gr sphāṭika. Dv pada for patha. Dn varvuram. — 45. Dv asti, Dn atha. — 46. Dn snāto. Dv kṛtyacāhnikam. — 50. Dn chindati, Dv chindata. Dn dhruvam for sva°.

52. Gr °lasita-. All siddhi. — 53. Dv °bhramaṁ. — 54. DvGr dāiva. Dn sastrīka. Gr bhinna. — 55. Dn sādhvadaḥ sve°. — 56. Dv °manasaḥ. — 58. Dn svavāsam. — 59. Dv sārtha for bhūyaḥ. Dn svārthena.

62. Dn 'kliṣṭayā. — 64. Gr jaya (°yi?) ṣyaṁjaya; Dn jaya sṛñjaya. — 66. DvGr kāriṇe for rūpiṇe.

71. Dn atitheḥ svāgataṁ. Gr bhadre, Dv vatsa. — 74. Dn diṣṭaṁ. — 76. Gr kiṁcin DvGr 'rṇavaṁ. Gr dvīpe. — 78. Gr ekaṁ for evaṁ. — 79. Dv iha for yadi. Dv ihāivetya, Dn ihevetya.

81. Dv devaṁ. — 82. Gr yasya. — 83. DvGr utkalitā°. Dv °ntaram. — 88. Dv karaṁ tatas tu dhṛtvāi 'va; Gr kare ruddhvāi 'va rājānaṁ.

91. Dv prerito. — 93. Dn 'va for 'vaṁ. — 94. Dn bhūpālaṁ. Dn saha for samam.

Colophon: DvGr iti vikramādityacarite sa°.

Brief Recension of 7

Texts: ZObL (3). Rarely Oa. Nothing in S.

0.1. Ob has a longer version for this line. We with Z. — **0.2.** Ob kasmiṅçcid divase. LOa om vrātī. ZOa samāyātaḥ. — **0.3.** Ob yatra for 1st tatra. Ob mahāmanoharaṁ ramyaṁ tapovanam. L om asti, Z vartate.

0.4. Z tatrāiti for 2nd tatra, and om bhittāu; L also om bhittāu. — **0.5.** Z janaḥ svottamā°. Z devyā. — **0.6.** Z divyāyat°, L devyāyat°, Oa devatāyat°; Ob text. — **0.7.** Ob ṣaḍgaṁ (i. e. kha°) for çastram. LZOa text. Z tato for tāvad.

0.8. Z vadāmi for da°. — **0.9.** ZOa dvayaṁ for yug°. Z om tat; L yugmaṁ. — **0.10.** Ob ājagāma. — **0.11.** Z om rājann. Z tādṛçaṁ.

Colophon: ObL text; OaZS analogously to Story 2.

Jainistic Recension of 7

Texts: PGÇOARKHYF (10), and B up to 3c

H transposes Stories 7 and 8.

1a. PGOK devyā, A lacuna.

1b. Ç 'rpaṇāḥ. Ç om narapateḥ; G°ti; all others °tiḥ, which requires that prāṇyāt be taken in causative sense; this perhaps might be assumed (as for prāṇayet), but the slight emendation has seemed to me simpler. A prāṇāt, F °ṇāṁ, Y prājñā, R prājñāt. ORYF eva. All mss. çrutam (Weber °tvā).

1c. ÇRY anayā, K umayā!, G anuyā. — **1d.** PGBR ado.

1.2. PGK °caryā for °carcā. ÇRKY dharma°; F corrupt. Ç °prāptiḥ for tṛ°. PBGKF °bhayaḥ. — **1.3.** PAB parāpavāda, F °dān. **1.4.** I divide sampatti-anityatā-ākara(" origin ")-āudāryam. Weber otherwise. — **1.5.** Ç dhanado, F dhanadatta, H dhano, PA BGK dhana. Ç nāma. AGKHRF pramāṇaṁ.

Before 2, Ç inserts another vs: bhavyaṁ bhuktaṁ tataḥ kiṁ, kadaçanam athavā vāsarānte tataḥ kiṁ? kāupīnaṁ vā tataḥ kiṁ, sitapaṭam amalaṁ paṭṭacolaṁ tataḥ kim?: eko bhrāntas tataḥ kiṁ, karituragaçatāiḥ prāvṛto vā tata(ḥ) kim? ekā bhāryā tataḥ kiṁ, çataguṇagaṇitā koṭir ekā tataḥ kim?

2a. Ç °kāmajuṣas. — **2b.** H ca dviṣatām. — **2d.** K manuṣyaḥ for 'yam ā°.

3. PKF pratīka. G reads as Ind. Spr. 79 (d, °pumān nāi 'va cintayati). With **c,** jagad i-, B breaks off; lacuna until 8.2.12.

3.1. dhanadena, so ÇY; OF dhanikena; others, dhanena. — **3.2.** dhanada, so GÇ HYR, OF dhanadatta; others dhana.

4. FK om. — **4c.** A lihaūṇa, OR lihiuṇā (R°a). — **4d.** P vaphuṁsiu, A vibhaṁsiuṁ, O viphaṁsiaṁ, Y viyuṁsīu, H biphuṁsiyaṁ, R vikuṁsiuṁ, Ç vihuṁsiu, G viphuṁo. See Weber's notes, p. 332, and p. 322. Ç vama°. POY °pāyeṇa, R °yāeṇa. — Here R inserts paropakāribharaṇaṁ (so!) etc., Weber, p. 333, n. 1.

Colophon: PG abbreviate; KR siṅhāsane, om dvā°; Ç °triṅçikāyāṁ; YOF as in Story 2. AGÇHY saptamī.

Southern Recension of 8

Texts: MNNdTVJQE (8). MNNd only thru 3.9; see note there.

1b. Q vedāir eva. — **1.3.** TNJQ om çi° rakṣ°. — **1.4.** TVJ om vartitavyam. VJTE °yajñakarmāṇi.

2c. TE supakṣa°, Q saṁpakṣapārtho. — **2d.** JQ kathitaṁ.

3a. VJ °kāryāṇi, E kāryaṁ hi, Q kāryaṁ. Q vasudhādhipasya. J °dhipānāṁ. — **3b.** J kiṁ vā virodho. MVE virodhaṁ. Nd viṣame sthi°, V viparisthi°, J paripanthibhiç ca; N °sthitasya. —**3c.** T tad eva, Nd kad eva. MN homaṁ, Nd homo. — **3d.** VQ yasyā, N ye cā, J yad a-; T yenā 'prapātā. VJQT patanti. Q rājye.

3.2. VJQE bho deva. — **3.4.** MNNd om ekaṁ. VQT khanitam. MNd jalāçayasya. — **3.5.** lagati, so MJNd; NQE labhate, V °ti, T labhyate. — **3.7.** J lagnam, NE labhate, Q °ti, T labhyate. — **3.8.** NQENd om sa. — **3.9.** VE niçvasati, N nikhanati!, MNdT khanati! TEQ labhyate, N labhate.

After lagati (of SR 8.3.9), M breaks off; and after jāyate (for jāta) iti, NNd break off. M passes at once, without sign of a break in the ms., to 9.0.12.

This lacuna must have existed in the archetype of NNd (and also T⁴), for they fill it in with wholly peculiar versions of their own. N and Nd agree quite closely in the remaining part of Story 8, but not at all in the opening of 9; T⁴ is different from both N and Nd. All three of these mss. have much shorter

substitutes for the omitted portions. We may guess that they were filled in from memory. — Our text with TVJQE.

3.14. VJ annachatraṁ for TE °sattraṁ; Q corrupt. maṇḍitam, so V; J kāritam, E nirmitam, Q saṁghaṭitam, T ghaṭitam. V annasatre, J chattre, Q mantre. — 3.15. JTQ videça-.

4a. T çaradāṁ vāi, J ca çaradāṁ. — 4b. J api for adhi. Q sarvadā. — 4c. TEQ sūri for sarva!. E lokāir anindye. J nindyaṁ. — 4d. E yo vivekī jano 'sti; Q yogi for ye hi, T mukti. V lokojvalās te, T kāntojvalās te, Q loke janārthe, J lokottarās te.

5b. T çuced, E çubhe, Q çubhā. QE gṛhe. — 5c. T vipadaṁ for patana, E tava saṁ. VJ prāyaṁ. — 5d. T martyānāṁ.

6a. T ānantyaṁ for etasya. — 6b. T puṇyakarmaṇām; E karmabhir janāiḥ. — 6c. T teṣāṁ tu for virajya; E vīra-janmaṇāṁ sārdhādyāiḥ. Q janmanārthāya. — 6d. Q samarpitam for kad°.

After 6, T inserts vs SR 2.5, reading as V does there; see note ad loc.

6.1. JQE om garbha. VJT °gata-, Q gagana, E om; we emend. — 6.11. TQE om ca.

Colophon: QE iti çrī-(E om)-vikramārkacarite aṣṭ°. Q °opākhyānam.

Metrical Recension of 8

Texts: DnDvGr (3)

8. Gr dharmo dharmas. DvGr tadā. Gr nyāyo, Dn °yaṁ. Dn viṣaye. DvGr ced for ca. — 10. Gr kāçmīrakhaṇḍalāt. —

11. Dv abhāṇiṣṭāv, Gr abhāṣṭiṣṭa. 2nd half line and 1st half of 12, DvGr om. — 12. Dv vātma°, Dn ātma. — 15. Gr no 'palabhyate. — 16. DvGr: kathaṁ diṣṭavihīnasya kevalaṁ pāuruṣaṁ balam.

21. Dn °pūrapūripūrto bha°; Dv payaḥpūrṇo bhaviṣyati na saṁçayaḥ. — 22. Dv tadvacasā. — 23. Dn ātmābhilāṣa-saṁ°. Dn acikṣipat. — 24. Dn sapta puruṣāḥ. —26. Dv sāuvarṇāḥ . . . pūruṣāḥ. — 29. Gr yadi siñced imaṁ setuṁ. — 30. Dv °janmanaḥ.

34. Dv °bhāge cā 'ṣṭa, Gr °cā 'ṣṭāu. — 35. Dv tatrā 'ste, Gr tatsetāu. — 36. Gr °prakṣipta°. — 38. Dv °nirmitam. — 39. sapratiṣṭhaṁ as adverb? or read °ṭhaç? Gr vinihitaḥ, Dv ca nihataḥ.

41–2. DvGr om. — 41. Dn tata. — 43. Gr tasminn apūpa°; Dn sūpa°. — 45. Dn vasudhādhipaḥ. — 46. Gr padārtham. — 49 DvDn tataḥ for payaḥ. Dv kuryāt. D tūrṇaṁ kuryām for ku° tāvad. — 50. D jīvanaṁ. Dn °tārakī.

51. Gr paçcātya. Dn parvatāyāntasar°. — 52. Dn mahīpālaç. — 53. Dv jalādidāiva taṁ(so). — 54. Gr (om sa) cikṣepa nṛpatis — 55. Dv karaṁ. — 56. Dn tr vṛ° kṛthāḥ — 59. Dn vaco for varaṁ.

61. Gr prāpa for yātaḥ. — 63. DvGr voḍhun for bāḍham. Mss. ārhasi. — 64. DvGr om

Colophon: Gr iti vikramādityacarite aṣṭ°.

Brief Recension of 8

Texts: ZObL (3). Rarely S; occasional Oa

0.1. Z begins with puna(r). — 0.2. ZOa ekas minn avasare for (ObL) ekadā. — 0. ZObLS āpātālaṁ; L mahat. Z khānitan Ob paraṁ for kiṁ. Ob labhyate for (L lagati, Z tiṣṭhati, Oa dṛçyate; cf. SR 8.3.5 f

0.4. Z adṛṣṭavācasyayā vācā; Ob text; adṛṣṭvā, and om vācā. Ob °lakṣaṇa, °lakṣaṇopetaṁ; ZOa text. — 0.5. Ob puru ṣeṇa, L °ṣaṁ, ZOa text. L baliṁ. Z tiṣṭha for bha°. Z ekadā 'karṇya. Ob çrutvā. — 0.6. Z gṛhṇāti.

0.7. Z tr nā 'tmānaṁ; ObOaL text (but L o na). Z ekadā 'karṇya. L sarovaraṁ, o madhye; Z sarojaṁ maṁ vā; Ob saroma dhya; Oa text. Z om gatvā. — 0.8. Z s kalpa, Ob saṁkalpa, L °paṁ; we emen

0.10. ZL pūrayatām; Ob text. tataḥ . . kṛtvā, so L; Ob evaṁ bhaviṣyati; Z tat (ta)thāi 'vā bhūtā etat kṛtvā!. Ob om sv Z āgataḥ. — 0.11. Z om rājan. L om yasy Z after īdṛçaṁ.

Colophon: Z iti siṅkāsanakathā pranavam Oa S as usual. ObL text.

Jainistic Recension of 8

Texts: PGÇOARKHYF (10). B fro 2.12

1. HF om. — 1a. O eva for ūce. Ç dhaneça K °ço. PG savipule. — 1b. O lakṣya, lakṣa, Ç lakṣaṁ. — 1c. Ç tatprāptyāu. svadantā, K svahetoḥ, R sya hantā.

1d. K trātā, Ç çete. rājñā (the first) all ms (except Y nūnaṁ); Weber rājā. avidita all mss. except R; Weber with R aviratar K rājā for 2d rājñā.

2. KH om. — 2a. OF gāvo gandhena, Ç gandhena gāvaḥ. — 2c. ÇR cārāiḥ.

2.2. Y lagati for tiṣṭhati. ÇORY divyā, H devyā, A lacuna. — 2.3. PÇKY om nara. — 2.4. AGF °maya-. — 2.6. PGÇOK om yaḥ. ÇK om kaçcid. PGF om dvātrin̄çal. — 2.12. B begins again with yāvat. PAÇKF devatayā. PF dhṛtaḥ, G °tā, K dhṛtaḥ dhṛtvā!, Ç om. Ç proktaḥ, PF prāha ca.

Colophon: PG abbreviate; R sin̄hāsane, om dvā°; Y om sin̄h°; OF as in Story 2. AB GOK aṣṭama-.

Southern Recension of 9

Texts: MNNdTVJQE (8). MNNd only from 0.12

0.6. E candrasenaḥ, J candraçekharaḥ. — 0.12. With tatrā MNNd again with text. — 0.13. MNdQE om tal. MNNd durvrato, V du(r)vṛtir, J duṣṭācāro. MNNd om sarvadā . . . carasi (next line). — 0.13. VJ vasasi. MTNd svagṛhaṁ. VJE etat for eva.

1a. N vidyāḥ. — 1b. NQ °cintāḥ. — 1c. VJ vṛddhakāle. — 1d. E dūyanti. VJ gātre, Q cā 'ñgaṁ, N rātrāu, E yadvac. — If the text (with VN) is right, we have secondary crasis in çiçire 'va; M çacir eva, Nd çaçine 'va, Q çarīre ca, E chiçiras tu, T çiçire yathā 'bjam, J °re 'pavastrāḥ. VE padmam.

2a. MNdQE eṣāṁ. — 2b. N çīlā. — 2c. Nd divi for bhuvi. — 2d. T °rūpā hi. — 2.1. MNNdQE om puruṣasya.

3a. V prachannam antar dhana(ṁ). — 3c. T °gamano. VJQ paraṁ dāivataṁ; E lacuna. — 3d. TNd pūjitā, Q °ite. MNd bahu for na hi.

4a. E viçiṣṭena. — 4b. Q dehināṁ. — 4c. Q akulī jāyate vidyāḥ. TE vidyāvān (om yo). — 4d. triṣu lokeṣu, so MNNd; TVJQE devāir (VJ sarvāir) api (J eva) hi (QE su). — 4.1. VTQE anyac ca before re. MNNd eva before vidyā; TQE om eva.

5a. MNNdV niyukte, Q niyute. — 5b. TN kānte 'va. — 5c. MNdQE vidadhāti for vitan°. J karoti. E vṛttiṁ, N saukhyaṁ. — 5d. For d, J reads kiṁ kiṁ na sādhayati kalpalate 'va vidyā; and this is found in N also, before pāda d of text! VQ sakalaṁ, Nd satataṁ, E sulabhaṁ. N tava for khalu. M bandhuvṛttam.

5.2. 'sya, so MJ, and N (but deleted, and dave[dive] written in); E sva;V 'hiṁ!; QTNd om. NTQE pitṛ-. — 5.5. MNTNd om dheyaṁ. After mayi MNTNd insert nitarāṁ. — 5.6. MNNd nidhāya. VJQE tr yathā mama (VJE om) vidyā. — 5.7. NT tenā 'ñgī°. — 5.8. NT tasya. MNdVE akārṣīt.

6d. M caturtho, J °thāir, Nd °thān. J 'papadyate. — 6.5. MNTQ nāma. — 6.11. J rājabhavanaṁ, M °darçanaṁ, NTNd °darçanārthaṁ.

7. J om. — 7a. MNNd apāṁ pan̄ka°. T saṁlīnā. — 7b. MNE °pāli, T °līr. T manoharāḥ for sa ma°. — 7d. Nd nāta°, T sāuṁka°!. ME °pāli, T °līs, Q °pāyā. T su, Q na.

7.2. MNNdQ om tvaṁ; TE tvayā. — 7.3. TE gataṁ. MNQ tatra deçe. VJE dṛṣṭam. — 7.10. MQE kāutūhalaṁ, N idaṁ citraṁ. — 7.11. MNTE om iti; TN tatas. — 7.12. T prāpya, MNNd gataḥ. — 7.14. VENd om jātā. MN om smi. — 7.15. VNTJE om rajo, Q rato.

8. Variously corrupt in mss., but text is certain. — 8c. T °pādābjasaṁspa°. Nd °sparçāt. — 8d. Q °nugṛhād.

8.4. After samāgataḥ (for °gatya), J has interpolation of several lines found nowhere else. — 8.5. VJ 'sti for 'ste, MNTNd om. — 8.8. MJ rākṣasasyo 'padravo. — 8.9. TE yuṣmat for tvat, Q yat, VJ tat. VJE om anyac ca. — 8.12. VTNdE abhajat. — 8.15. VJMQ om tac . . . sthitaḥ.

Colophon: EQN iti vikramārkacarite (N °tre puttalikopākhyāne). NQ °opākhyānam.

Metrical Recension of 9

Texts: DnDvGr (3). Lacuna in Gr from 99

1. Dn bhūyā for °paḥ. — 3. Gr tāṁ; DvDn tadekanāthā pāñc° ("subject exclusively to it" or "to him [Vikrama]"?). — 4. Dn daçamī kathā. — 6. Dv avasv avani°.

13. Dv punaḥ for vapuḥ. — 14. Gr purātanāiḥ. — 18–20. Dv om. — 18. Gr tu for 'pi. — 20. Gr abhāyyam for ahāryam. ārjayet, all mss. (ā + arj, not recorded, but sam + ā + arj is found.)

21. Dn vacanāis sārāiḥ prakliṣṭavadanāmbujaḥ. — 22. Dv kaṣṭo for kli°. — 25. Dv manasā for sahasā. — 26. Gr maṇḍalaṁ for

°naṁ. — 29. Dv niveditajanādantaḥ, Dn niveditena guruṇā. — 30. DvGr ūrī°.

31. Dv guror. — 32. Dn kāñcī-. — 33. Dv dīvyad, Gr yatra. — 35–7. DvGr om. On 37, cf. Kathāsaritsāgara 18.406. — 38. Dn °bhaja°. Gr °maṇḍābhi°.

41. DvGr kāṁcīt! Dn svarṇavarṇā. — 42. Dn °mlānībhavadyuva°.

After 42, Dn inserts: kṛtaviçvavaçīkārā kārāvāravilāsinī, anaṅgajīvanamahān mantravidye 'va dṛçyate.

43. Gr sa ca bhrāmyet. — 47. Gr vinītaṁ for puṇyena. — 49. Dn pare 'hni vikra°. — 50. Dn pari for sa saṁ.

53. Gr sāṅga-. — 55. Dv adhyanīrṣi, Gr adhiṣihi. — 58. Dn 'py aham āt°. Gr ātmanā. — 59. Gr labhe. Gr bhaved iti. — 60. Gr °ājñānuvartinām.

61. Gr premṇā cittam for tatra vidyām. Dn avisphuram, Dv upusphuram, Gr upāspṛçam. The form apusphuram, which seems clearly intended by the corruptions of Dv Dn, is an aor. of sphur as prescribed by the grammars, but not previously recorded from the literature. — 64. Dn jayasenābhidho bhūpaḥ (so !) yām. Dv dhanādhipaḥ. — 65. Dn °mātravyavasthitam. — 66. DvGr kiṁcid. — 67. Gr sarvaṁ for satyaṁ. — 68. DvDn °varjitam.

74. Dn mahaṁ citra. Dn upalakṣitam. — 75. DvGr mahā for mayā. — 76. Gr sukha- . . . duḥkha- (Pāṇinean forms, not recorded in literature). — 78. Dn etasyā nanu darçanam; Dv ekasyānekadarçanam. — 79. Gr jñāpayasva satīm iva.

82. Dn om. Gr dṛṣṭā. — 84. Gr rākṣasā-, Dv rakṣasā-. — 86. Dn yayāu tasyās tu. —87. Dn tam āgataṁ. — 89. Dv niçīm.

91. DvGr om sa. Gr tasyā brahāntare!, Dv bhavanakāntare. — 92. Dv sāram, Gr sāmam. Dn eva çaṅkitaḥ. — 93. Gr rātri.

99. With nare-, Gr suddenly stops, in the middle of folio 40a. Folios 40b–43a are entirely blank; with folio 43b, the ms. begins again, in Story 12, line 54. Evidently space was left to fill in the lacuna, and this was never accomplished.

100. Dv uccāir abhy upabhogo 'tha bhujāsphoṭaṁ samā°. — 101. Dv °vṛttaḥ san ayu° . . . mahābhujaḥ; Dn san-nyayu°. — 102. Dv °pratikṛttiṁ; Dn °kṛtaprīta-sama-. — 105. Dn °sakāça. — 106–7. Dn om. —

106. The sole ms. Dv reads yoṣā — (space)-çiṣṭaye. I assume -avaçiṣṭi as stem.

108. Dv ālokya loka-. There appears to be something missing after this line. — 109 Dn °ghātinīṁ. — 110. Sense and text uncertain. Dn mahākārtiṁ mudabh°. D °kīrtiṁ tadākīrti bhavadyutā. I assume (with no confidence) ud-bhāṣ = "speal away, charm away, remove as if by magic."

111. Dv °vaçaṁ sadā. — 114. Dv tvaṁ n 'vajānāsi māmakaṁ kuru°. Dn ca for bhoḥ — 117. Dn prāyacchat svayam āgatām fo prāpa°. Dv dvijanmanā. — 119. Dn bhava tas tāvad āudāryaṁ°.

122. Dv uvāca madhupākāntā so°. Dv sin hāsano sanāt.

Brief Recension of 9

Texts: ZObCL (4). Occasionally Oa Nothing from S in this story

0.1. CL om punaḥ . . . 'ktam. Ob aṣṭāvin çatikā for punaḥ (Ob errs in numbering). —

0.2. C pūjā, L pūjāṁ(om rthaṁ). ZL on pāduke. ZL vāṇārasyāṁ, ObCOa text. prāhitaḥ, COa preṣitaḥ. — 0.3. Z 'gataḥ LOb om nara! Ob māunī! — 0.4. CO °sundarīm.

0.5. COb praveçyate. C ca for tatra. trāçyate, Z vācyate, Ob yāsyate, L mriyate Oa tiṣṭhati (for nāçyate). C prage. LO add sa before nirj°, and C adds bhava after it. Z tr bahir nirj°. — 0.6. COa īd çaṁ. COa pramāṇam, L pramāda, Z pra mādaḥ, Ob text. C om mānuṣīṁ. O devyā. Ob muhyati, Z °ate.

0.7. LOb gaṇayati. ZObOa tat for taṁ. —

0.8–9. C baṭunā before tenāi 'va; LOa om ZOb bahunā! — 0.10. Ob mucake. C dh tvā for gṛh°. C stanāntar°; Ob prabhāntar LOa °tare, Z °tarita. — 0.11. COb ma casamīpaṁ.

0.12. Ob rājā. C prativālitaḥ, Z °cārite, O °çākhitaḥ, L praviçati. Z he; L om. O tvaṁ kva ga°. C yāsyasi, L gato 'si. — 0.14. mss. sanmukhī (L°khā; Ob sukhī COb çāpa-; ZLOa text. COa om sthitā; 'smi. — 0.15. Z madarthe.

0.16. Z tad for yad. — 0.17. C anuvartta yam. Note anu-sṛ + gen.! Ob tasmāt? f tayor dvayoḥ. ZC çeṣā, Ob çoṣā, L bheṭ Oa rājānaṁ praty āçīr. C bhavitā, O bhaṣitā, Z bharitāṁ, L jātā, Oa dattā. -

0.19. C om pu° 'ktam. C bhojarāja. ZL āudāryaṁ. Ob yadi yasya, ZCL om yasya. Z om bhavati.

Colophon: Z as in Story 2. L iti çrīvikramārka-vikrama-somakāntamaṇimaye siṁhāsane eko°. ZL °çatamī, C °çat-kathā.

JAINISTIC RECENSION OF 9

Texts: PGÇOABRKHYF (11)

0.2. ÇOKY navamī. — **0.4.** GÇKYF om rājan.

1. H om. — **1a.** Ç tāṁ bhuñjate (tr). — **1d.** Ç tr hatvā taṁ. OF tato for vṛto. F tadā for tayā. PGBOR styānuraktām, KF stānu°, ÇA text. BO amum, K ayam.

2. H om. — **2b.** ÇF imaṁ. — **2c.**PARF adat. — **2.1.** PBGRHA om çrī. ABOKYF tripuṣkara. — **2.2.** ÇGBKH mānuṣaṁ.

3. P pratīka. — **3c.** BHF mṛtyuloke. — **3d.** F mānuṣya. — **4.** YF om. P pratīka. — **4b.** Ç nāi 'kā, O nāi 'tat.

After 4, G inserts a vs: vidyā nāma narasya kīrtim (°tir) atulā bhāgyakṣaye cā 'çraye (°yo), dhenuḥ kāmadughā ratiç ca virahe netraṁ tṛtīyaṁ ya (ca) sā: satkārāyatanaṁ kulasya mahimā ratnāir vinā bhūṣaṇaṁ, tasmād anyad apetya (apekṣya?) sarvaviṣayaṁ vidyādhikāraṁ kuru.

5. Y pratīka. — **5d.** PAGÇRH caturtho, B °the, K °thā, OF text (F cāt°). HF nāi 'va la°, BOR no 'papadyate.

5.1. ÇOYF om tuṣṭena. — **5.2.** GY kāntī. PGY varga for garva. — **5.4.** ORKYF °vasthāṁ.

After prāpnoti, Ç enumerates the 10 stages of love (cf. Haas, Daçarūpa, pp. 133 and 150), in an āryā verse and a half: nayanaprītiḥ prathamaṁ, cittāsañgaḥ tato 'tha saṁkalpaḥ: nidrāchedas tanutā, viṣayanivṛttis trapānāçaḥ: tan mādo 'pi ca mūrchā, mṛtir etāḥ smaradaçā daçāi 'va syuḥ.

5.8. ÇOHF om ca, R ca before dṛṣṭvā. — **5.9.** PGO tr kanyā pramu°. — **5.11.** BGRKHF om me; Ç mama for me, after çaraṇaṁ.

5.13. End: K adds, punas tāṁ svakanyāṁ samānāṁ svāyattāṁ kṛtvā, yataḥ prāyaḥ. Further, K adds, in corrupt form, a Prakrit vs as follows: siñgāra-tarañgāraga-velā savelā ija ghaṇajalāe: ke ke jayaṁmi purisā nāri °(rī?) īena brudrumti. (Meter intended for āryā; but the true text I cannot reconstruct.)

Colophon: PGOYF as usual. RK siṁhāsane (om dvā°). Ç °çikāyāṁ. OK navama-. B (with F) navamaṁ kathānakam.

SOUTHERN RECENSION OF 10

Texts: MNNdTVJQE (8)

0.6. TNdQE vikramārke. — **0.8.** NVQE om 'nyo. — **0.9.** MNT āhvayituṁ. MNTNd add trivikramaṁ after purohitaṁ. — **0.10.** VJQE purohito 'pi(Q om) for sa ca.

0.12. The words from bho on thru yogino 'ktam (in 10.3.4) must have been omitted in an archetype of VJ. V has the lacuna still, but J has filled it in secondarily with a brief sentence.

1a. Nd bhuñjīmahe, E āsīmahi, Q om. — **1b.** Nd °mahe; M vasāmahi. — **1c.** MNNd çayāmahi (Nd °he), Q om.

2a. T niḥspṛhī. NENd na vikārī. — **2c.** MNNd nirvidagdhaḥ, TE na vi°. E brūte.

3b. Nd āuṣadhi. Q māithunam, T saṁgamāu. — **3c.** E avamānaṁ tapodānaṁ. T °māne; N °mānāni (om ca). — **3d.** MQ sarvadā for kārayet.

3.1. MTNdQ kālavacanaṁ. — **3.4.** VJ begin again with tena. NTNd varjito for rah°, Q vivarjito. — **3.7.** MNTNd tan for amuṁ, Q taṁ. — **3.9.** MNNdQ om kaçcit. MQ TNd om tat.

3.10. NNdT °maraṇavarjito. MNNdT om ca. — **3.12.** VJTE grāmād bahir before varṣam (tr). — **3.15.** MNNdQ yāvad for yadā. — **3.16.** NNdQ tāvat. MNNdQ om vi (çīr°).

4c. J mātā pitā cāi 'va. — **4d.** J sarvasyā 'rtiharo. E rājā 'rtābhayado guruḥ. — **4.3.** MNNdQ om uktaṁ ca.

5. This vs in full only TQE; pāda d alone in the others! — **5.1.** QTENd om iti.

Colophon: QE iti vikramārkacarite etc. NQ °mopākh.°

METRICAL RECENSION OF 10

Texts: DnDv (2)

2. Dn pāñcālyā tad evā. — **7.** Dv niyamī. — **8.** Dn triskandhe. — karṇākarṇikā, 'ear-to-ear' rumor, is a new word. — **10.** mss. nispṛho. Dn eṣa sāyantino muniḥ for 2nd half. Dv antakaṁ.

11. Dv kaṁcid. — 12. Dv (om py ā-)hṛto. — 17. Dv bhikṣur akṣobhitāçayaḥ. — 19. Dv °vidhiṁ pūrakaṁ.

21. Dv haṅsayogo devayogo. — 22. Dn layayogas tathāvidhaḥ. — 23. Dv goṣṭhyā. — 25. Dv bhavataḥ. — 28. Dv svachandamaraṇo 'pi vā.

31. Dn anyac ca rājan saṁsāra°. Dv °gatiḥ. — 33. Dv 'dhīnatāṁ for dhīr°. Dv mattakāraṇam. — 34. Dv nāḍīvighaṭana°. — 39. mss. jijṛmbhe. Dv kāutūhalāṅkuraḥ.

47. Dv siddha°. — 48. Dv tadā 'sanam. — 57. Dv tadrogād bhedaçīrṇāṅghripāṇiḥ prāṇaçvasan dvijaḥ.

65. Dn tad etatpha°. — 66. Dv nūnaṁ kālo 'dya yaṁ mama.

Brief Recension of 10

Texts: ZOb (2). Largely also SOa

L omits this entire story by mistake. S contains much of our text; see Weber, page 342 f.

0.1. Z punaḥ for daçamyā. — 0.2. Z om saha. — 0.4. Z mantravidyā. Z ahaṁ mantravidyāṁ sā°. Ob sādhayiṣyāmi; ZOa text. — 0.5. °bhojana°, so SOa; Z bhojyaṁ, Ob bhojya. ZOa brahmacaryaṁ, ObS text. SOa °çayana-saṁ°. Ob āsaṁvatsaraṁ (om pary°); Z sanatsaraṁ (om pary°); SOa text.

0.6. Ob hotavyam for (ZSOa) homaḥ. kartavyaḥ only in S! Z pūrṇāhuto, Ob °hutyā, Oa °hutīsamaye. Ob °madhyā.

0.7. Z om from divyaṁ to phalaṁ (in line 9)! We have only Ob with SOa. Ob tasya for (Oa) tatphala; S tasmin phale. Ob sevatena! for (Oa) bhakṣaṇe; S bhakṣite sati. tathāi 'va only Ob.

0.8. Ob mantraḥ sādhyaḥ! for (Oa) mantra .. kṛtam; S has not this sentence. It is unfortunate that our one usually good ms., Ob, should be so poor here. Ob svastir vadat; Oa om these words. — 0.9. Text with Ob; SOa have longer readings. — 0.10. Text ZOb.

Colophon: Z as usual; Oa abbreviates. Ob text.

Jainistic Recension of 10

Texts: PGÇOBARKHYF (11)

0.2. PÇA adhirohati. — 0.4. BGÇY om rājan.

1. H om. K tr a and b. — 1a. PÇR kasmād vana-; A kasmādhana. O vi (for -na)-yoginā. PGO paratalaṁ. manuṁ, so GR; B manu, AK mataṁ, P matuṁ, O maruṁ, Ç amuṁ, F anaṁ, Y paraṁ.

1b. BKF tad adbhutam aho (F ahā, B °tav vahāu) for dadhad . . . vaho; PAÇ °dhutavaho (text), G °vahāu, R °vahād.

1c. PG bhaktaṁ. — 1d. K tam adād, A tad adād. — 1.1. PGHY vikramanṛpaḥ, K çrīvikrama°.

2. H om. — 2a. B ca for hi. — 2b. B tasya karaṇe. — 2c. GÇO kvāi 'te. B satyahitop°. — 2.1. PGA tātviko.

3a. OF açīmahi. P bhāikṣaṁ, ÇORYF bhikṣāṁ. — 3b. A(1st hand)BGKRH rathyāvāso, A(correction)P °se, ÇOYF text. — 3c. G çayīmahe. BG mahīpīṭhe, H °pīte.

4c. HYF 'nyat, G 'nyan, KÇ 'nyāt, R 'nyaḥ. — 4d. R susthaḥ. Ç sadā 'cāra°.

5–6. R has the following order: 5a, 6c–d, 5c–d, 6a–b, 5b.

5a. ABGOF nispṛ°. R °samastasaṅgās. — 5c. H °vilīnacittās. — 5d. GOY rañjayante.

6. PG pratīka. — 6a. Ç viṣayāika°. H bhogāir, OF syārthe. — 6b. OF viraktā. F ruci. H vṛddha-: OF rāgayuktāḥ (F rāṅg°). — 6d. Ç ca for tu, O hi.

7. H om. PGOF pratīka. — 7a. PBAGOF bhū. ÇPAB paryaṅke, GOF °kaṁ, KYR text. Ç gaṇḍakaṁ for gall°, K kandukaḥ. — 7b. Ç candrā, YKR °dro. A svar, B svap-, YKR vir- (cf. Ind. Spr. 4601); Ç text. B -iti van°. Y -r abdā for vanitā. Ç labdhasaṁvidvikāsaḥ for reṇunā cā 'ṅgarāgaḥ.

7c. Ç corrupt. K vījyate cā-. AB 'nukūlo, Y°laḥ; R nu bhikṣuḥ; Ç om; K text. — 7d. ÇR çāntaḥ for bhi°. Ç om nanu: nṛpa iva pari-. Ç sarvābhilāṣaḥ (so also S); Y text; R sarvākṣiṇo 'pi; ABK sarvakṣaṇo 'pi.

8. Y om. — 8c. PBORF māitrā°, K mitrā°. ÇKR paricārakāḥ, G °vārikāḥ. — 8.2. BO HF °mātreṇa mara°.

Colophon: RY om siṅh . . . yāṁ; O om siṅhāsana; otherwise all have the name in usual form (Ç henceforth regularly °triṅçik°). Y with F daçamaṁ kathānakam. OB daçama-.

Southern Recension of 11

Texts: MNNdTVJQE (8). In part My

0.1. NQENd om çubhe muhūrte. — **0.8.** MTNd ari for vāiri; Q om, N lacuna. — **0.9.** MNNdJ divārātriṁ, QE °naktaṁ. — **1a.** J pitā for gurur. — **1c** and **d**, E tr. — **1c.** NQE vidyāturāṇāṁ. — **1d.** MNd ruciṁ, VJ balaṁ. pakvam, so MNNdQ; VJ tejaḥ, T kālaḥ, E çāko.

2d. Q dānamukti°. — **2.3.** T inserts kaṁcit before kālaṁ; others text. — **2.7.** MNdQ deçāntaraṁ, VE digantarālaṁ.

3d. Nd putrān dārāç ca rakṣayet!. — **3.1.** TQEJ om sa. — **3.3.** MNT om citraṁ; Nd apūrvaṁ.

4. J om. — **4a.** N nirāmayacitte. — **4b.** N guṇini kalatre ca suguṇavati bhṛtye. E 'nukūlini. — **4c.** VE svāmini çaktisamete. — **4d.** Nd cittaṁ for duḥkhaṁ.

4.1. VJE duḥkhakāraṇaṁ. — **4.6.** N balāsura, M jahāsura, TE rākṣasa. — **4.8–9.** NTNd janāḥ . . . prayacchanti. — **4.9.** MNNdQE om tasmāi. — **4.11.** VJQE om taṁ.

4.13. Before iti, J adds: patnīṁ dāsyati cet, āçramabhrañço bhavati. — **4.15.** NQ om tatratyāir, MNd tatra, E tāir. — VJEMy read from aho to mitratvam (in line 17) as in text; T differently; MNNdQ om.

5a. VQMy suhṛjjano for suhṛdi suhṛd; N om. — **5d.** is corrupt in all mss.; N samasto, TQ samudro, for samagro (so MVNdMy), E nimagne, J om; QTEJ 'stam ayati, M 'stayati, VNd stam ati (Nd ape), NMy corrupt; ca only in MT, E hi.

6a. E hi purā dattās samastā guṇāḥ. J naṣṭāḥ for dattāḥ.

6b. TNdE kṣīrot-, J paççād. J vahnir for tāpam, T tānam. E apekṣa. J te tu. J payasād dhātmā; Nd smātmā for hy ā°.

6c. E çantuṁ. E unmanās, T °tas. J 'pi for tu, T sa.

6d. N yuktas. V pune for satāṁ, Q punaḥ. T vṛttiḥ for māi°. Q satāṁ for punas, MNd guṇas. Nd tv īdṛçaḥ, J tādṛçī, Q kīdṛçaḥ, M tv īdṛçām.

After 6, N inserts Ind. Spr. 1004 (a, kṣayaṇī).

6.1. JNd pakṣiṇo, M °ṇor, QE pakṣi-, V tasya. — **6.2.** After snātvā MQENd add: devaṁ manasi smṛtvā (Nd namaskṛtya).

7a. Q hitvā. E svasukha°. — **7b.** N sarveṣāṁ hi su°, E pare 'py anyasu°. J guṇāiṣiṇaḥ, Nd çubheṣiṇaḥ, M sukhehiṇaḥ (so, ṇ!); VNQ °eṣiṇaḥ. — **7d.** E santo 'bhyantaraduḥ°. V nitya-duḥ°. J duḥkhinaḥ.

8a. N na hi jīvantaḥ. — **8b.** J kevalāḥ svo°. Nd °ātmopalambhatāḥ; MN °daraṁbhakāḥ. — **8d.** J parārthe. QTE tu, V ca. — **8.1.** MVNd om na.

9c. VJQE çāityāya.

10. E om. — **10a.** JQ °vyāpāraḥ. — **10b.** J puruṣo yaḥ prajāyate. Q bhavet for bhuvi. — **10c.** TQ om sa, J after saṁpadaṁ. TN saṁpadas. T samavāpnoti, Q param āp°. — **10d.** J paratrā 'pi paraṁ padam. V hi for ca, T yāḥ. VMQ padam for param. — **11a.** V °niratah, N °paratā. — **11b.** V yaḥ. mss. mostly nispṛ°. VNQ °spṛhaḥ. — **11c.** N niratās, Q nirato. — **11d.** Nd tvādṛçā, Q tridaça (for tv ī°). Q çuci.

11.1. VJQE om punar. — **11.4.** MQNd yathā for tathā; NJ om.

Here MNdQE insert the following: yathā tavā 'tmanaḥ prāṇās (Q adds priyās) tathā sarveṣām api prāṇināṁ svaprāṇāḥ (Q om) priyāḥ (for all this E has a lacuna, ending -m api priyāḥ); tasmād (E tataḥ) vipaçcitā ātmavat te 'pi (M saṁ) trātavyāḥ (Q ātmavatā pi tretayā prāṇino budhāiḥ; E ātmanā sarve sarve [so] trātavyāḥ).

12. Q om; TE om a–b. — **12a.** VJ tavā 'tma°; N tathāi 'va cā 'tmanaḥ (om priyāḥ). V guṇāḥ for prāṇāḥ. — **12c.** N asmān.

13b. E satyaṁ, T niçyat. V °sāgaram. — **13c.** M om. — **13d.** VJ martyās trasyanti mṛtyutaḥ. N trasanti. Nd trayaḥ for yataḥ; E nityaçaḥ for te°.

14. NdE kariṣyāmī. — **14b.** M 'pi jāyate; Nd °syā-pajāyate. — **14c.** N çaktyā; J çakya-te nā°. — **14d.** J tad vaktuṁ kenacit kvacit. — **15a.** JV tathā. For (TE) ca te, N tathā, VJ ca taj, MQNd te. MNNd om b–c. Q om c–d. c, V saṁrakṣitaṁ, J nirīkṣyate.

15.1. MNNdQ om rākṣasas. VJE jīva for prāṇi. VMNNd maraṇaṁ; T vadhaṁ. — **15.5.** JENd om tac . . . āsīt.

Colophon: QE iti vikramārkacarite etc. NT °çopākhyānam. M only numeral 11.

Metrical Recension of 11

Texts: DnDvGr (3)

1. Dn tam upasthi. — **2.** Gr nirudhantyāḥ, Dn niruddh°. — **4.** Dv dhṛtimaṇ°; Dn

naramaṇḍanam. — 5. Dv vikramodāra-, Gr °mādāro. — 8. Dv pari-bhraman. — 9. Dn °adhyāste.

12. DvDn rājā tataḥ sthita(ḥ) stheyān. Dn abahupāda-ka°. — 13. Dn kālabhuñjī°. — 14–17. DvGr om. — 18. Gr tatra cā 'no°. — 19. Dn ciraj°. Dn vikrāntaḥ. Gr āste. — 20. DvDn °vāṭi°.

25. Dn °bhariko. DvGr vyābhāṣīt. — 26. Gr vimṛçya. — 27. Dn vindhyaṁ samayī. DvGr samālokiṣi. Dn kājanam. — 28–33. DvGr om. — 30. Dn °çukakṣārikam.

34. Gr kākolūkhalako, Dv kākolākhalalo; Dn text. Perhaps we should read kaṅkāla; but note Gr's ū! Cf. however line 48, note. — 37. DvGr °pūropūrita°!. 38. Dn °grāmanāyakaḥ. — 39. Dv suvāsaram.

41. Gr āpūpa. — 42. Dv āsyāi 'va. Gr °āçanaḥ. — 43. Gr kramāgāra°. — 48. Dn kaṅkālakhaṇḍanaḥ for kaṅkas°. Cf. line 34 and note. — 49–67. DvGr om. — 49. ms. ni-jihemi.

52. ms. kenacit dhīrā (! might perhaps be intended for thīrā). I have thought of reading sthirā; but this is metrically inferior, and dbīra is said in Hindu lexicons to mean "strong." — 56 after 57 in ms. Should 61 be put before 60? 60. ms. jīvanaḥ.

64. ms. °cetasaḥ. — 65. ms. vijānīyo. — 66. ms. °bharikeṇāi (cf. 25 and note). ms. ciraj° (cf. 19 and note). — 67. ms. karmaparāyīnaṁ. — 68. Dn iti vikramabhūpālaḥ çrutvā 'gād rākṣasālayam. — 70. Dv paryanto. Gr nicaye.

71. Dn tacchāila°. — 72. DvGr vinā 'hārataya prāptam (cf. 77). Dv 'tikopanaḥ. — 75. Dn tato for tadā. — 76. Gr jantu for jana. — 77. Dn kramo hāra°. — 78. Dv yakṣodh°.

83–7. DvGr om; and the text of Dn seems to be corrupt; it probably has at least one lacuna. — 83. ms. saṁbhūti-. — 85. ms. pakṣoṣu. — 88. Gr naraṁ for varaṁ. Dv °dakṣiṇam. — 89. Dv 'vadhāya. Dn rākṣaso 'ṅgulicālanāt. 92–7. DvGr om.

Colophon: Gr iti vikramādityacarite.

BRIEF RECENSION OF 11

Texts: ZObL (3). Occasionally Oa

S has none of this text. In Z, this precedes our Story 5 (Jewel-carrier's dilemma).

0.1. L om line. Z punaḥ for aṣṭ°. Ob putrik°. — 0.2. ObOa rājā before mantri°. For pṛthivīṁ, Ob reads: nānāvidhacaritraṁ nirīkṣaṇāya rājā niḥsṛtaḥ. Oa with text. Ob tr araṇyamadhye before paryaṭann. Z agamat for paryaṭann.

0.3. Z adds samaye after tasmin. — 0.4. Ob tasya ciraṁjīvanāmnaḥ su°. Z adds tataḥ before rātrāu. ZL om santo; ObOa text. — 0.5. Z kṛtam iti çubhaṁ dṛṣṭam iti.

0.6. L mama eka eva putra pū°; Z ekaṁ mama putraratnaṁ pū°; Ob mama ekaputrasya e(va, om ms.) pū°; Oa mama pūrvajanmasuhṛdaḥ ekaḥ ekaputro 'sti. Z adds sa after asti.

0.8. Ob tvaṁ mitrasya! for evaṁ. LOb om 'sti. Z om suhṛdaḥ. Z kṛtenā for tenā. — 0.9. Z pakṣiṇāṁ vā°. Ob çṛṇvan. Ob tr rājā after °balena. Z tr prabhāte after °balena.

0.10. Ob 'va for 'kā. Z tasya upari. Z manuṣya for nara. Z khādati, L bhakṣayati, Ob Oa text. — 0.12. Z kā kasya for kaḥ! Z kṣayasi, Ob kṣapasi, LOa text. Here Z adds: vikramārko 'ham. — 0.14. Ob om tathāi 'va; Oa tathe 'ti; L varo dattaḥ for ta° . . . mānitam. — 0.15. Z tr īdṛçaṁ yasya.

Colophon: ZOa as regularly.

JAINISTIC RECENSION OF 11

Texts: PGÇABORKHYF (11)

0.1. PÇOKY sakalām abhiṣ°. — 0.4. ÇGRY om rājan.

1. H om. — 1a–b. OF °ruṭ-taleno 'rdhvastheṣu kha° (F corruptly). — 1b. ÇR (and S) khinnamanasaḥ, K and Weber °vacasaḥ, PABGOF text. O vākyaṁ çrutam, ÇR vāṇī çrutā.

1c. BÇF antarīya. ABPGÇY bhakṣeta hā (Y sā, ABP ha); OF bhakṣet tathā; K bhakṣyet tadā; R hā rakṣasā bhakṣyate (for all thru 'ty). — Perhaps bhakṣeta should be read (middle for passive). — YF rākṣase 'ty, KG rākṣaso (G °saḥ), om 'ty.

1d. K prāptaṁ, G prāsaṁ, Ç ukta, R çrutvāi 'tan; others āptaṁ. — Most mss. have taṁ for tan; but they hardly distinguish between n and ṁ before n. Understand nagaraṁ. ÇR java for bala.

1.1. bhṛta, so AB; PGOK bhūta, ÇRYF om.

2. KF om. PO pratīka. — **2a.** PGABHO vivaha°. PBAGHYO °ccariyaṁ. — **2d.** all mss. teṇa (H tena); Weber jeṇa.

2.2. ÇRF °jīvi. All but PY nāmā.

3. K om. — **3b.** ÇR na sa ko 'pi. Y yas tu guṇavān for nis°. — **3c.** Ç tr sāu° duḥ°. YF ca for vā. — **3d.** AOF tr ardham ekam; H kṣaṇamātram ekam. APG niçvasya, OBÇY viçvasya. ÇORYF viçrām°.

4. F om. PG pratīka. — **4a.** ORY ṇa. — **4b.** ÇOBR °dukkhāi. — **4c.** HY janti. — **4d.** after puṇo, OHY add vi biyae. KÇR and A (1st hand) vilajj°, B vilaṁdyanti.

4.3. ÇOKRYF tasyāi 'ko. — **4.4.** ABHOF °mitro 'sti.

4.4. After putro 'sti, K om all thru vs 5, and inserts instead two vss: mitraṁ cā 'padi kāle ca bhāryā(ṁ) ca vibhave (°va-?)kṣaye: jānīyāt prekṣaṇe (preṣ°) bhṛtyā(n) bāndhavā(n) vyasanāgame. (1) vyasane mitraparīkṣā, çūraparīkṣā raṇāṅgaṇe bhavati: vinaye(°yena?) kulaparīkṣā, dānaparīkṣā durbhakṣe. (2) ity ādi niveditam. — GOHY manmitrasya for mama mit°.

5. K om. — **5b.** ÇH °tarājñāḥ. — **5d.** AÇ ORF bhavati.

5.1. HRYF 'tyanta-. — **5.2.** Practically all mss. svakuṭambasya; cf. note on BR 3.1.5. — **5.4.** ÇYRF om taṁ. ÇORF vikramādityaḥ.

6. K om. — **6b.** R naraḥ for janaḥ. — **6d.** H mitram for priyam. BY ivā 'tithim.

Colophon: ÇR °triṅçikāyām, and so regularly henceforth. Other mss. name as usual. ÇORHY ekādaçī.

Southern Recension of 12

Texts: MNNdTVJQE (8)

0.10. NTNdQE om tasya. — **0.16.** NQTE buddhimatā puruṣeṇa.

1. VJENd āpadarthe. — **1.1.** T etad dhanadavacanaṁ, and QMNd corruptly point to this reading; N etad dhanadeno 'ktaṁ va°. — **1.2.** MNNdQ kasyacid dāyāda-(M°di, N °dya) puruṣasyo 'payogāya (Nd °go, N °bhogāya). MNQNd om yo vadati.

1.3. MQENd yadā āpad yāsyati (MNd yāsyaḥ, E āyāsyati); N corrupt. MNNdQ om api, TE after dhanaṁ. — **1.4.** MNdTQ çokasya, N spṛheṇa. VQNd om ca. — **1.5.** VTEJ kāryā.

2. Nd om. — **2b.** TE bhaviṣyan, J bhāvinaṁ. N çocayet. — **2d.** V vartanīyaṁ, J cintayanti, E vartayante. V vicakṣaṇāiḥ. — **2.1.** TJ gantavyam for gam°, Nd bhaviṣyati, NE lacuna.

3c. T gantavyaṁ gacchati sadā, Nd °gacchati tathā, E °gacchatī 'ty eva. Q āha. End: MNTNd add tathā ca.

4b. TE hi for ca. — **4c.** V nāçyati. — **4d.** T bhavitavyatā tu nā 'sti ha. — **4.1.** VJQE niruttaro. — **4.2.** NQT tadā for tato, MNd tathā. — **4.3.** MNQNd om sma. — **4.4.** J goṣṭhīr, V goṣṭhīn, MNQ goṣṭhiṁ. — **4.5.** MQNd asti, T āsīt, for abhūt. NNdTE eva for ete, Q om. — **4.5.** VJN akurvan.

5. V 'rthās ('rthāḥ), four times. M om **b–c**.

6a. NQ puṅsā. — **6b.** N kevalam asthi°. VJ 'çritaḥ. M svidattatām for sva°, Nd so dattavān; N corrupt; E °chandam āga°. — **6c.** MVE lokatvaṁ, NdN loke tvaṁ (N taṁ). T ca yānti. J cā for vā. E 'paraṁ. VJ bhāṣitāiḥ.

6d. E bhāryā yāti vipakṣatām. J hy api. T bhūtale for niçcitaṁ. MVNNdQ nija for gata, T sphuṭam. N janāir for dhane, T aho, Nd dhanāir. Q naṣṭena vāi for nāi 'vā 'daras; Nd nītaṁ matis tādṛçā; J vādo muhuḥ syād bhṛçam.

7b. T vidhijñaḥ, Q abhijñaḥ. — **7c.** Q bhaktā. — **7d.** TN janāḥ for guṇāḥ. End: VJQE om api ca.

8. J om. — **8a.** TE apanayato. Q hi for 'pi, TE 'pi hi. M dhanena, E nidhanaṁ. —**8b.** MNd svajanaḥ, N om, Q °ne, T bandhu. E dhanasthasya, Q vadas tasya, Nd svadhastāc ca, V asya! for pada°. — **8c.** VQ °janasya; Nd °dhanasyā 'pi (om hi). — **8d.** T darçayaty eva.

9. N corrupt. — **9b.** Nd tasyeva for bhavati. **9d.** J kṣīṇe, Q kṛte, for kṛçe.

10. T om by accident all thru param in d. — **10a.** MNQ kṣaṇam ekam (NQ evam); E kṣaṇam udvaha priyasakhe. — **10b.** N cirān. MNd viharajaṁ, Q virahitaṁ. Q padam, Nd vapuḥ, M varam (for sukham). — **10c.** Nd °nirjitasya. MQ smṛtvā.

11. E om. — **11c.** J viçvastho hi janaḥ kaçcit. T sarvaṁ for jagat. — **11d.** N māṁ tu ko 'pi na paçyati; J na māṁ paçyati sarvadā. V yena ca for kaçcana (so M), QNd yenā 'ham, T deveça.

12. T tr b and d. — **12c.** MVJQ açrotriyaṁ. V çrāddhaṁ.

12.5. After bhūt, MNdTQ insert kim iti. — **12.5.** From bho to aprcchat (end of line 7), MNNd show lacuna. — **12.6.** TQE om one paritrāyadhvam. — **12.8.** VJE rudati. — **12.12.** MNdQE kiṁ-kim.

12.16. ME °karāṁ, Nd °karīṁ, J °kararūpaṁ, V °kararūpī, N °bhayāturāṁ; TQ text. — **12.17.** NNdQ he, TE bho, M om re. — **12.23.** MNNdQ asmin (om eva). — **12.30.** VJQE rākṣaso after °rūpo.

12.34. From rākṣasaṁ to yāsyati (in line 36), VJ show lacuna, filled in secondarily with different reading in J. — **12.36.** M nakaṭāḥ for navaghaṭapari°. — **12.38.** V dhanaghaṭam; M navakaṭā, VM om pari°. V om dhanaṁ; TE suvarṇaṁ. — **12.42.** T tac chrutvā after rājā; etac chrutvā only N. J om rājā . . . babhūva.

Colophon: QE add title as usual. NNdQ °daçopākhyānam.

METRICAL RECENSION OF 12

Texts: DnDv (2). Also Gr from 54

2. Dv arudhan . . . ebhir. — **6–7.** Dv om. Ms. dhanadasyāi 'va. — **8.** Dv 'bhūd.

11. Dv °bandhavaḥ. — **12.** Dv purandaro . . . vinaçyati. — **13–14.** Dv om. — **15.** Dv °çūnya. — **16–19.** Dv om. — **17.** vyayīthā, cf. Whitney, Gram. 738b.

21. Dv ca for sa. — **23.** Dn upabhokṣyasi. — **24–27.** Dn om. — **28–37.** Dv om.

31. Ms. tadupakārakam. — **35.** Ms. dyāt. Read asti for āste? — **38.** Dn nālikera. — **40.** Both mss. devopa° (not dāi°).

41. Dn ucitāir evaṁ. — **42.** Dv om. — **45.** Dn daridrasyā 'janiṣata pra°. — **50.** Dv °akṣamaḥ.

51. The spelling in madhurām seems guaranteed by the word-play in 70. — **52.** Dn gataḥ. — **54.** Dv tathā. — With bilvā° Gr begins again.

56. Instead of this, Dn has: tataḥ papraccha tatrasthān jātaçañko manāg vaṇik, niçīthe karuṇālāpaṁ samākrandati kācana.

58. DvGr pratikṣaṇam. — **60.** Gr paribhramya. Dn bhuvaḥ.

64. DvGr artham arthisāt (Gr arthinām). — **65.** GrDn jīvitaḥ. — **67.** Dv ato. DvGr nararāḍ (Gr °rāt) for nagarād. — **68.** Dv ahimā°; Gr āhimācalam āsetuṁ. Dn svasthaḥ for svecchaṁ. — **71–80.** Dv om.

71. Dn yatrā 'ṣṭamīṣu sāudhāsu vihāriṇyo varāṅganāḥ. — **72.** Dn ardham āpūrayantī 'ndoḥ kavarīketakīdalāiḥ. — **73–74.** Only Dn. — **75.** Gr indranīlamaṇistambharājitām āviçaṁ purīm. Dn athā-. — **76.** Only Dn. — **77.** Gr vibhramya.

After 78, Dn inserts six lines: prātaḥ pāurā mayā pṛṣṭā(s) tadvṛttāntaṁ nyavedayan: purasyā 'syo 'pakaṇṭhe 'sti bāilvaṁ niviḍapādapam, vanaṁ çākhāçikhāropavyāptasarvadigantaram; tatrā 'ndhakāraviçrāmabhūmāv iva ghanachade, madhyaṁdine 'pi dyumaṇeḥ praveṣṭuṁ ne 'çire karāḥ; pratyardharātraṁ tanmadhye kācit kravyādapīḍitā. — These lines must be a secondary intrusion because they mention the rākṣasa; cf. line 58.

After 79, Dn inserts two more lines: iti viçrāvito vārtām ahaṁ rākṣasasaṁmitam, pulakāñkitasarvāṅgaḥ sodvegaṁ samakampiṣam.

80. Gr sadyoṣid°. — **81.** Dn tarām for bhṛçam. — **84.** Gr atīvāhita, Dv atīvāhata. — **85.** Dn bhuvana. Dv pañca for paraṁ; Gr sā 'bharad vāram īkṣatām!

After 85, Dn inserts: jvalajvalanasaṁkāçāiḥ keçāir iva balāhakāiḥ, āvirbabhūva çanakāiḥ pradoṣapiçitāçanaḥ. athā 'kāçatamālasya pallavaprakarāyite, çuṣyat gaganaṁ kāsārapañkocchṛṅkhalakāsare.

86. Gr bhāsita. Gr maṇḍitā, Dn paṇḍite. — **87.** Dv ujjṛmbhate, Gr °bhata. Dn samastome. — **88.** Gr karālakaravālādijihvālabu- (so, bu, and om ja)-pan°.

93. DvGr vinitām. — **95.** Dn rakṣaṇa for kṣaraṇa. — **96.** Gr sthitām. — **97.** Dn °pluṣṭaṁ. — **98.** Dn kṣatas for tatas. DvGr taṁ tarjayan rājā. Gr vararasānv°.

101. Dn dhinomi. Gr °rāuveṇa. Dv °çākinīḥ. **102.** Dv bhūmāu. — **103.** Dv °smariṣyasi. — **104.** Gr nirvṛtiṁ nṛsupar°? — **105.** Dv Gr °charaṇāṁ. — **110.** Dn karoṭika°.

111. Gr mūḍhaṁ. All mss. gadāhatāiḥ, indicating a noun (ā)hata, 'blow,' = (ā)hati. — **112.** Dv tādṛçāḥ, Dn tvādṛçāṁ. DvGr kīkasās tarām. — **113.** Dn tr ca na. Dn daṅṣṭrāñcitā mukhe. — **117.** Gr tadā. — **118–123.** DvGr om.

121. Ms. lakṣmī . . . drayāḥ. — **122.** Ms. subhīṣaṇaḥ. — **124.** Dn kṛtaṁ for tataḥ. Dn yuddhavicakṣaṇaḥ for ātma° saḥ. —

125. Dn cakarta. Dv mahābalam. — **126.** Dv tad dhīro. — **127.** Dn maṇḍalāgra. Dv °yuddham. — **129.** Dn kāntāyā for ārtāyā.
132. Gr tr kasyā 'si tanv°. — **133.** Gr karṇapada. — **135.** DvGr jijṛmbhe. — **136.** Dv Gr avanti. — **138.** Dn kāntamatī.
141. DvGr ajahan. Dv mayā. — **143.** Gr kāçā°. DvDn krandatyās. — **144–5.** Gr om. — **145.** Dn bhaved iti. — **147.** Dn kartuḥ. Gr karomi, Dv tava vāi. — **148.** DvGr saṁcitaṁ dhanam for pūrva°.
152. Gr gṛham. — **153.** Dn tva(t)prasādā mahīpate. — **155.** Gr tr dattvā sarvaṁ. — **157.** Gr tādṛk tvaṁ cen mahodāraḥ. Dn satvaṁ. Dn Dv °dārya.
Colophon: Gr iti vikramādityacarite dvā°.

Brief Recension of 12

Texts: ZObL (3). Seldom SOa

0.1. Z atha punaḥ for ekādaçyā. — **0.2.** Z vikrama-na°. Z sampadānto. After 'sti, Ob adds: paraṁ tu kṛpaṇa na dānaçaktir na ca bhogaçaktiḥ. — **0.3.** Z vidhanaṁ, Ob maraṇaṁ. Z amārgeṇa vināçitam. — **0.4.** Z asmin. Ob kṣipite, L kṣipte.
0.5. Ob mārgaṁ. Z tatrāvatra for tatrāi 'kaṁ. — **0.6.** L om vane; Z vanāu! Ob ākrandan, L °date. Ob "māṁ rakṣatu 2." — **0.7.** Z om sa. Ob nagaraṁ (om lokaṁ). Z lokeno 'ktam. Z tatra eko 'pi. Ob nārā, L nārīm. L atti for cā 'sti.
0.8. Ob tatrā for tasyā. L ālāpaḥ (om ākra°); Z ākrandanam (om ālāpa). Possibly one or the other (ālāpa, rather than ākrandana?) was originally a gloss. Ob om kim. — **0.9.** Z itidrçaṁ. Ob çrutvā for dṛṣṭvā. Z āgataḥ.
0.10. Z nītvā for gṛh°. ObL nisṛtaḥ. Z gataḥ for prāptaḥ. — **0.11.** L nāryā ākrandanam, Z °ndati.
0.12. Z om tāvad . . . jātaḥ (in line 13). L ākrandayati for ārdra . . . mārayati; Ob text; Oa dṛḍhaṁ pīḍayati. The text may be incorrect, but the reading of Ob is clear and certain. I think the rākṣasa was not impaling, but whipping, the woman; cf. MR, JR.
0.13. Ob nihitaḥ. Z sā nāryā!; Ob tr rājñā (so) nāryā. — **0.16.** Z mayā for mamā; L bhartā maraṇasamaye for mamā . . . tyajatā; Ob text.
0.17. Z sāṭayā!, L sarūpā! for aṭavyām; Ob tr rātrāv aṭ°. Ob prāṁṇadayiṣyati! for vyāp°. Ob ato for (LOa) paçcād, Z ta mahyā prasāditena.
0.18. Ob tarhi for tatas, L ataḥ. Z tavā 'nugrahān. Ob nistīrṇā, and adds: çāpāyāt tarhi tvaṁ vacanenamastīrṇā! — **0.19.** Ob svakuru. Z strīcetanaṁ na grāhyam. — **0.21.** Ob vaṇika-dravyaṁ!(tr).
Colophon: ObL text (L daçamī); Z as usual.

Jainistic Recension of 12

Texts: PGÇABOKRHYF (11)

0.2. BKHYR ārohati. PGHK dvādaçamī, OF dvādaça.
1b. PGOF pāutrādi°, Y pāpādi°. Ç iti for idam. O ahare, KR amare, Ç na pare, Y agamat. — **1c.** ABKORF °deçāt. BGÇK dāridra, OF vāhā(ḥ F) sa-(F mudre). — **1d.** ÇR vilāsam for viçālam.
2c. Ç matvā for ga°; R keçe-. R -ṣv ākṛṣya; O strī-; P tyā-; BÇOYF -koça, K -kāça, A space for syllable kro. BÇOK nihitavān. — **2d.** ÇR tasmāi for tān saḥ.
2.2. PGBOKRYF lakṣmīṁ, Ç lacuna, AH text. PGBOKF purandara, H om, Y °re before lakṣ°, Ç lacuna, AR text. (S with text.)
3.1 and vs **4**, Y om.
4b. G māugdhaṁ, B māurkhyaṁ, Y māuḍhya(ṁ). K tad ev- for bhaved.
5. PKGY pratīka. — **5a.** F gata. — **5b.** ÇR bhaviṣyan. — **5c.** H yogena. — **5d.** Ç vartate ca vicakṣaṇaḥ.
6. K om. PG pratīka. — **6b.** ÇR nārikela. Y om c–d. — **6c.** ÇR gamiṣyati ca gantavyaṁ, O gacchaty eva hi gantavyaṁ, F gantavyaṁ gantuṁ pivanti.
6.2. End, ÇR insert a passage in which P. expresses remorse at having neglected his friends' advice.
7. F pratīka. — **7a.** R vane . . . sevite. — **7b.** ABÇR °ālaye. K puṣpapha°, A mūlapha°. — **7c.** H tṛṇe ca, AY tṛṇeṣu, O tṛṇāni. Ç jana for 'vara, O pari. — **7d.** ÇR jīvanam.
7.6. velāvane (so PGABO; H vetālamane, F celāvane, ÇR çilāvane, Y vane, K balavān) should mean "grove on the seashore," but this seems impossible, cf. 7.1 above. If an emendation were permissible when the mss. seem so clearly to indicate this text, we might consider veṇuvane. But perhaps velā- here means "boundary, border" (of the city).

7.9. OA °vadhaṁ kṛtam. OÇBRHYF om taṁ; K tr taṁ and rājānaṁ; YF put dṛṣṭvā after rājānaṁ. — **7.10.** GÇRY om iti. — **7.12.** OARHY insert sa before mṛto. — **7.17.** ÇR līlayā (om eva), G lātvā.

Colophon: K iti siṁhāsane dvā°; PGÇROF as usual. PGK dvādaçamī.

Southern Recension of 13

Texts: MNNdTVJQE (8)

0.6. VJE vikramo, Q °māditya; VJQ add rājā. — **0.7–8.** T om grāma . . . nayati, but reads pure-pure trirātraṁ gamayati, and VE insert pure trirātraṁ (V rātritrayaṁ) nayati after nayati (in line 8). TN om nagare . . . gamayati. — **0.10.** MNTNd om ekaṁ. — **0.12–13.** VNJ pāurāṇikāḥ . . . paṭhanti.

1b. E 'pi na for nāi 'va. — **2a.** E dharmasvarūpaṁ. — **2b.** JNd granthakoṭibhiḥ.

3a–b. N duḥkhitāṅs tu narān dṛṣṭvā yo 'tyantaṁ duḥkhavān bhavet. — **3c.** VJ vā 'pi. — **3d.** T sa dharmātme 'ti çrūyate. N sa dharmo deva nāiṣṭhikaḥ.

4. N om. — **4a.** M sāto, V mā te, E nā 'rtā, J jāne, for nā 'to. MTNd bhūyas, E 'bhaya. Q mato for tato, T tapo, Nd svato, E prado. — **4b.** J kaçcin nā 'nyo. T anyā. TJ dehinaḥ.

5a. MJ varaṁ. V satrasya, J trastasya, E sarvasya, Q saptasya, N martyasya. — **5b.** V pradātuṁ, T °dānaṁ. V jīvituṁ, T °tasya tu (om varam). J phalam, NNdE param. — **5c.** N sa for na; E sa dadāty eva viprebhyo. — **5d.** Q (om go) sahasraṁ tu. J phalaṁ labhet (for dine-dine).

6c. J tasya puṇyasya kalpānte. N dehaviyuk°. — **6d.** J kṣayam. — **7.** M om. — **7a.** N haya for hema, T homa. T °dhanādīnāṁ, Q sahasrāṇāṁ. — **7d.** J °jīve, Q °bhūta-.

8. M om. — **8c.** J athā 'bhayaṁ, Q dattāmaya, E ārtābhaya-, Nd tamābhaya; T phalasyābhayadānasya. N pradānaṁ ca. — **8d.** J kalāṁ nā 'rhati ṣoḍaçīm (cf. 9d!).

9. J om (but cf. note on 8d). — **9b.** TQ çritaṁ, V sutaṁ, E kṛtaṁ. — **9c.** VQ sarvābhayapradānasya, E sarve 'bhayapra°.

10a. NNdQ °paryantaṁ. — **10c.** N yasyā 'bh°. — **10d.** NNd ubhayato. Q varaḥ, Nd niçam, for 'dhikaḥ. — **11d.** E paçubhyo for sa çocyo; Q vācyo, Nd cebhyo, N paçur. E °cetasaḥ.

12a. E yāis tu for yadi. — **12b.** T dehaṁ yan. Q 'papūjyate; E na vimucyate. — **12c.** E ka upa°. N 'nyo for 'sya, E vā; J upakāreṇa. — **12d.** E nṛṇām.

13b. E phala for vara. Q dakṣiṇam. — **13d.** V prāṇināṁ. — **13.1.** JT om. — **14.** VJQE om. — **14c.** N sa saṁsadhaḥ; M sa padaṁ samavāpnoti. — **14d.** T yā parā.

14.1. VJ add vṛddho before, and E after, brāhmaṇaḥ. — **14.3.** MNQ °ṇaçrotriyān; VJ om purāṇaçro°. MNNdTQ om one bho. M om one dhāvadhvaṁ; TE trāyadhvaṁ (repeated, T). — **14.6.** te, so NNd; MVQ sa, JTE om. VMQ mahājanaḥ, E om.

14.8. JVE vikramo, Q °māditya. — **14.9.** MNTNd dattavān. — **14.12.** TN mātṛ°. After utpannam, TQE insert: tato (T tataḥ sva-) gāyatryā dvitīyam (T adds, janma). — **14.13.** TQE tṛtīyaṁ. MNdQE tataḥ. Q om **14.16–33.** — **14.16.** TNdJE °trayamantrajapaḥ.

14.26. For ubhayor . . . bhaviṣyāmi (in line 30), VJ read: prasādād (V ṛṇād) uttīrṇo bhaviṣyāmi. iti tad vākyaṁ çrutvā (V om iti . . . çrutvā).

14.27. End: T inserts vs, SR 2.4. — **14.36.** MQ om tac . . . babhūva. JNd om tac chrutvā. TNNdE om py. TNNd tūṣṇīṁ. NNd sthitaḥ, E jātaḥ.

Colophon: QE insert name as usual. VENd °çākhyānam; Q trayodaço 'dhyāyaḥ.

Metrical Recension of 13

Texts: DnDvGr (3)

2. Dv prāptuṁ. Dn vyāharṣīt, Gr vyāhāsit, Dv abhāṣīt. — **4.** Dn om. Dv tathā for tathyaṁ. Dv naraḥ. — **7.** Dv jñāyate miyate. DvGr kathā for bhidā. — **8.** DvGr tapo 'dhikād. Gr tān evaṁ nihaniṣyati. — **9–12.** DvGr om. — **10.** Ms. °bhūbhrataḥ.

14. Dn °rakṣakaḥ. — **15.** Dn tatra for ghoṣa. Dv grāma. Dn pattanān. — **16.** DvGr °mayāṁ. — **19.** Dv tadā. — **20.** Mss. nimaktuṁ (Gr vi°).

22. Dv °tiṣṭhāsamā, Gr °tiṣṭhaṅs tadā. — **23.** Gr nirdhūtanagarā-, Dv nirghātasagarāḥ. — **24.** Dn sarjana, Gr sajjane, for sajjana. Dv (and Gr?) praṣṭo. Gr yamasva, Dv yamaṁ sta(?), Dn mamāja, for mamajja (my emend.). — **25.** Gr vīravaryo viçeṣataḥ; Dv vivarasya viçeṣakaḥ. — **26.** Dn °ādhīro.

— 27. Dn sajjāmaṭhe. DvGr kaçcid. — 29. Gr tāṁ natvā (tr).

31. Gr ānātha(dha? ya?)-pārīṇāis. DvGr tatpāṭhāika°. — 32. Gr svānujñātaparā°. — 33. Dn saṁpṛṣṭāis. Gr iva vigrahāiḥ. — 34. DvGr ācāryāir. Dv rūṣibhiḥ. — 35. Dn pāurāṇiko dvijaḥ. — 36. Gr om. Dv yadā nirantaro bhūta (pula, lacuna)-kāṅkaṁ bhavet sadā. Dn text. — 37. Dn prāpto 'pi. — 39. Dn çāuryaṁ for balaṁ. — 40. Dn pumān kṛtī.

43–4. Dn om. — The unknown word anavakrama is evidently used for the assonance on avakram. I divide an-ava-krama, which seems better than a-nava-krama. — 49. Dv jagadvipraḥ.

53. Gr sarve for sabhyāḥ. — 55. Gr iti brāhmaṇīvākyasya. — 56. Dn °āntaram agāt, Dv °raṃ agamat. Dn sāsipāṇir. — 57. Dv grāhyaṁ, Gr grāha-vaktraṁ. DvGr vyadārayat (Dv vid°). — 59. Gr °kranda iti, Dn °kaṣṭam iti. — 60. DvDn bhūyo for prīto.

61. Dn saṁprāpa. — 62. Dv pravepamānaṁ. — 65. Dv manya for api. Dn me for te. — 66. Dn 'ham for 'yam. — 67. Gr narmadāvāre, Dv °tīre. Gr pūrva. All mss. °plāvana° (we should expect [ā]plavana).

71. Dv siddhidaḥ for siddho 'si. — 73. Dv kvanat. Gr kiṅkaṇīm. Note masculine adj. in -ī. — 74. Dn maṇi for maya. Gr stambha. — 75. Dv °āḍhya. — 76. Gr prānte 'çokalatodyāna-. Dv °kalitod°. — 78. Dv sārvagāmikam. — 80. Gr taṭitvān (i.e. taḍ°).

81. Gr apūrva-(om sarva)-saṁ°; Dv apūrvaṁ pūrvasaṁmitam. — 82. Dv prāptum, Gr °tam, for °syāmy. — 85. Gr pratigrahya. — 86. Dn yadi for yad vā. — 88. Dn svadharmā. — 89. DvGr ada for atha. Gr saṁpātato, Dv °pādito. — 90. Dn mamā 'yam upa°.
The text seems to mean: "Do not consider [my] judgment [to have been]: 'He [the brahman] will do me a return favor.'"

93. Dv vikramāditya. Dn 'smi. — 95. Dn bhavadīpsitam. — 96. DvGr avadhātuṁ.— 98. DvGr °paropakārārthaṁ. — 100. Gr upakārārthaṁ.

102. Dn om. Dv pratyagṛhyata. — 104. Dn avanīpatiḥ. — 106. Dv bhūmāntapātaptāṁ. Dv prachāda°. — 107. Dv utkopala, Dn raktopala (so!). — 108. DvGr nīlodakakrīḍadbakabhīkkāra° (Dv °bhīkāra). — 109. DvGr kavi for pika. sallāpa, Pet. Lex. says "fehlerhaft für saṁlāpa"; I do not believe it. The word occurs repeatedly in this collection, always in this form (from sat + lāpa). — 110. Gr kaṇajvarot-gari, Dn kaṇṭhajvalohāri. Dn jhiṁkṛti, Dv jhītkṛti. Dv karvaçām.

111. Dv karta, Dn nada, for matta. DvGr dvirepalli. Dn kelijhaṁkāra°. Gr vojvalām for peç°.112. Gr kvacit paṅkilabhūbhāgavil°; Dv paṅkora for paṅkāmbho. DvGr viluṇṭhat. DvGr sūkara for kāsara (lexical word, "buffalo"). — 113. Dn °yūpathām. 114–7. Dn om. — 114. Gr prasvinnapallavām. — 116. Dv devālayaṁ. — 118. Dn °digantarām. — 119. Gr °bhūmiṁ, Dv bhūmi. Dv °daludyamaḥ, Dn °dala-drumaḥ, Gr daloddrumaḥ. caladala, lexical word.

122. Dn abhibhāṣitaḥ. — 124. Dv pṛthivīpālo. DvGr om hy. — 125. Gr vṛtta. — 126. Dn açubhād brāhmaṇadveṣād; Dv satām ākāraṇadveṣāud. — 127. Gr atikrāmo. Dn adhu kaṁ vā. — 128. Dv nirjano nirjate. — 129. Gr puraḥ. Dv sahasrāḥ. DvGr vyatīya. Dn karmaṇaḥ. — 130. Dn ataḥ.

131. Dn °bandhavaḥ. — 136. Dn sa vicāryāi. — 137. Gr sa mahīpālam. Dn su-durmatiḥ. — 140. Gr tadvacaḥsā. Dv 'viṣtas for tuṣṭas. samarpayat, all mss.

144. Gr loka for viçva. Dn viçvacitrālokanavismitaḥ. Dv vismitāḥ.

Colophon: DvGr iti vikramādityacarite tra°.

Brief Recension of 13

Texts: ZL (2). Occasionally Oa. From 13.0.9, also Ob. As explained below (Crit. app. to BR 29.0.3: which see), there is a lacuna in Ob from BR's 12(= our 29).0.3 to BR's 13.0.9. — S has none of our text in this Story.

0.1. L om punaḥ . . . 'ktam.

0.2. After gataḥ, L inserts san ekaṁ nagaraṁ prāptaḥ. L vimale°; Oa with Z text. — End: L inserts 'sti tatra, Oa gatvā.

0.4. Z yātv iti for (L) rakṣatu; Oa uttārayatu. L mahatgaṅgāpravāhe for jale. — niṣkāsitaḥ, so (or niḥ°) ZLOa; colloquial for niṣkarṣ° (pet. lex., s. v. 3kas). L adds

paçcād before vipreṇo. — **0.5.** Oa dvādaçavarṣaparyantaṁ; L dvātriṅçadvarṣaṁ!

0.6. L om asti. Z yat for (LOa) tasya. — **0.8.** L ūrdhvakaço. Z 'sti-pañj°. L °pañjaro (om çeṣo). L °grāho. — **0.9.** With rājño Ob begins. Ob kasya for asya.

0.10. Ob grāme yā°. Ob rākṣaso for brahmagraho. Ob pañcasahasravarṣāṇi. — **0.11.** Z om adyā . . . 'sti. Ob tr sukṛtaṁ yad. — **0.12.** Z arjitam asti. Z sa brahmagraho. — **0.13.** Ob āudāryaṁ satvaṁ ca.

Colophon: L iti vikramārkaparākrame candrakāntamaṇimaye siṅhāsane dvādaçī kathā. Ob also dvādaçamī (owing to lacuna above referred to), and henceforth, like L, Ob is one story behind in numbering. ZOa as usual.

Jainistic Recension of 13

Texts: PGABÇORHKYF (11)

0.4. PGÇKYF om rājan. — **1a.** R vāryantar.

1c. A durgati, OF duḥkhasu-. — **1d.** Y sa for sya; O °dayoḥ açrū°; R kaḥ çrūyate tatsama (so Weber, erroneously indicating that all his mss. except PK read so).

1.2. OF vidvajjanāḥ, Ç vijñānajanāḥ, G vijñānāḥ, H vijñāḥ, B vijanāḥ. — **1.3.** OH YF çāstra-vicā°. — **1.4.** ÇRK °manyamānānām.

2a. ORYF vā for 2nd ca. — **2b.** ÇYR samadhi°.

3. H om. — **3a.** P karṇe. — **3c.** YF çrute. ÇR om na. P vicārayati, OABK vicāreta, YF vicāreṇa, ÇR vimṛṣen nāi 'va, G text. — **3d.** PF vidate.

4. H om. — **4a.** Y parīkṣya. O sarva for sarpa; K kīṭasarpān. — **4c.** K kuçruta. — **4d.** R vicārayati, Ç vicārapara.

5. HYF om. — **5a.** PGÇR °kāribuddhir. — **5c.** K manaḥ parārtheṣu; R manovimarṣeṇa, Ç °svasaṁdarça, O °samartheṣu. — **5.2.** PGABH atyantaṁ. — **5.3.** Only S phūt-(-kāram akarot, for -karoti).

6. YF pratīka. — **6a.** PÇKH guṇā, OB guṇāḥ, R guṇān, AG text. — **6b.** B sevanti. PKÇ niddhaṇā, R °nān, B nidraṇo. — **6c.** B °karāḥ, Ç parā, R parāḥ. — **6d.** BR viralāḥ.

7. See Weber's note, p. 356. — **7a.** PR culua, G cullua, Ç vulua, F tulua. — **7b.** PGBKH mucchiaṁ (°yaṁ, or the like); F muṣiye, R mutthi, Y muu. — **7d.** ÇRYOF ghaṭa°. Other unimportant corruptions are numerous.

For **7,** H has a chāyā: karacalukajalenā 'pi ava(sa)-radattena mūrchito jīvyet; paçcān mṛteṣu sundari ghaṭaçatadattena kiṁ tena.

7.2. AÇRYF gataḥ sa pumān. — **7.3.** KYF daridro°, PR dāridryo°.

Colophon: YK om name; PGÇROF as usual. PG °daçamī, O °daça.

Southern Recension of 14

Texts: MNNdTVJQE (8)

0.5. VJE tale for madhye. — **0.9.** MNTNd om tat . . . vahati. — **0.10.** E avadhūto, QNd °tadāso, M °dhāso, J °sāro; V eva dhṛtaparo; NT text.

0.11. E tasya deçaṁ, Nd tatrā 'deçaṁ, N rājño āçīrvacanaṁ, J om; T rājā tasmāi namaskṛtya (for tasyā . . . dattvā). J om dattvā. (ādeça, "salutation," not recorded previously in Skt.; Hindi ādes has this meaning. See Edgerton, JAOS. 38.206 f.; and cf SR 30.15.9.)

0.12. VJE tatra devā°, Q om tad. MNQT upaviṣṭena, Nd upaveṣṭena. NQ 'ktaḥ, T pṛṣṭaḥ. — **0.14.** VJQE om tvam. VJE dṛṣṭo 'si. — **0.15.** MNdQ āgatam. MNNdQ om 'si. — **0.16.** VJE tr manasy evaṁ, Q om manasi. — **0.17.** E avadhūto, MQNd °tadāso, VJ °tasāro.

0.18. MNd °tyajyamānaḥ (om pramattaḥ san; E saṁcaran (for all this); TNQ om pramattaḥ san; VJ text. — **0.19.** J rājya for yadi, Q prakṛti. All mss. cet. — **0.21** MTNdQ om smi. MNdQ avadhūtadās° VJ °sār°.

1b. Nd vasanti. J çāilavihāra°, V sarvavih° T °vihārahārāḥ, N °çīlāḥ. — **1c.** NTN ārpita for āhita. VJE kumbhāḥ. — **2b.** T dhanaṁ sāmrājya°. Q °saṁpadam. — **2c** T kartavyaṁ sudṛḍhaṁ sarvaṁ. — **2.1** MNNdQ anartham, to which MNdQ ad kim.

3a. JQTE yasya for yatra. — **3b.** T svarg nigrahadurlabhaḥ. VJ āirāvato. J vāhanaḥ MNd rāvaṇaḥ. — **3c.** M balibhir, TJ vali bhir. — **3d.** JNd vyaktaṁ for yuktaṁ, M yaktaṁ. V hi paraṁ for çaraṇaṁ.

4. E pratīka, followed by ity ādi; and E the has a lacuna thru 9.6! — **4b.** TJNd vidy 'pi nāi 'va. VNQ ca for 2nd 'pi. — **4c.** J

khalu for kila. — 4d. Q phalantu. M tathā hi vṛkṣāḥ.
5a. N °mukurāṇy, J °kumudāny!. NQ ākuṇṭhitāny. — 5b. T yena for yatra. T cā 'kuṇṭhitā, VJMNd ākuñcitāç. MVJ 'hatāḥ.
5c. J tad vakṣo 'tha. N imaṁ; VJ om. VJ nṛsiṅharāja(J pāṇi)-kara°. V ābhidyate, J dīrṇaṁ hi ya, MNNd āhanti yat (N tat), for (Q) āhanyate.
5c–d. T: jāyā dāçaratheḥ prabhāvavasates saṁkleçitā jānakī, dāityenā 'pi tato vidhir hi balavān lokāir alaṅghyaḥ khalu. tathā ca; and T then has lacuna to 14.7.10.
6. Q om. — 6a. J vaṭavṛkṣasthitā yakṣā. V sadvaṁta, MNd saṁkaṭaṁ, N sa kaṭāç, for sa vaṭaḥ (so JR). MNd na pare for pañca te; N?. MNNd puṅsāṁ for yakṣā. — 6b. Nd dadhatī; N vadanti ha, V dadati tat. — 6c. MN akṣāṇy āyata, Nd °ṇy āhata. — 6d. MNd bhāvaṁ, N bhāvī.
6.2. MNNdQ om vardhanaṁ nāma. — 6.6. MVNd om ca. — 6.11. VJNd °vṛkṣamūle. — 6.13. MQ °vihita, VJ om.
7. J om. — 7a. V kamale. VNd vikāsadhātre, Q vikāsākartre. — 7b. Q saṁdātre; this after saṁpadāṁ Nd; MV om saṁdhātre. Nd sarvasaṁpadāṁ. Q tamāhartre, V namo netre. — 7c. VNd °pātre.
7.1. MNQ om ca. — 7.10–11. T begins again with anukūle dāive (tr). — 7.12. Before tvayā Nd inserts Ind. Spr. 4226 (b, brahmasādhanatā).
8. J om. — 8a. V tyaktāçasya. MNT °piṇḍita°, Nd °saṇḍita. — 8c. V satvarapadaṁ (for °asāu); Nd agāt for asāu. — 8d. NTNd svasthās (Nd °thā). MTNd tiṣṭhata. Nd çaraṇaṁ for hi paraṁ. M jaye for kṣaye.
9. VJ om. — 9b. Nd dāivaharaṁ. — 9c. T jīvet tathā 'ndho 'pi. Q gṛhe vivarjitaḥ for vane°.
9.1. VT om tasya . . . patitā, and insert a sentence found also in J, but illogically after eva (for evam) of the next line: rājyacintām (V rājyatām, J cintāṁ after eva) api sa eva karotu (T °ti) api (T kiṁ) ca mamā 'pi cintāṁ sa eva kariṣyati, iti tasya vidhānaṁ (V nidānaṁ, J vākyaṁ) çrutvā yenā 'sya rājyaṁ dattaṁ tasya cintā patitā (T kṛtā).
9.3. MNNdQ arpitaṁ labdhavān. — 9.7. Here E begins again. MQT om 'ti- (Nd lacuna). — 9.8. tasmāi, so MNT, VJQE om, Nd lacuna. MTQ om rājñe, Nd lacuna.
10. J om. Q om b–c. — 10b. VTEN yasya, for (M) yaç ca. — 10c. M adhāi 'va, E atha vā, N tadāi 'va, V pātu vo. — 10d. MT om one ardha; V °ārdhāṅgalocanā.
10.2. Q dāritaṁ, N vidāritam, V hāritam, J naṣṭam, E galitam, T hṛtam, MNd text. — 10.3–4. VJE om upoṣaṇān . . . chrutvā. — 10.6. NTQ imāṁ for iti. VJENd bhojarājam. NQTNd abravīt, M abhaṇat. — 10.8. Only TNNdE; NdE om etac chrutvā; T tac; TNd babhūva.
Colophon: QE title as usual. NQTNd °çopākhyānam.

Metrical Recension of 14

Texts: DnDvGr (3)

6. Mss. cikīrṣann (Gr cikīrṣayann) ātmanaḥ. DvGr çuddhyāi. — 7. Dn avann for aṭann. — 8. DvGr kāñcīṁ for kāṁcid. — 10. Gr āluloka. Gr pulina for nal°. Dn pañjaram.
13. Dv 'py abhāṣata. — 16. Gr samīhitam. — 17. Gr tu for 'haṁ. — 18. Dv puraṁ. DvGr jijñāsituṁ. — 19. Gr api for asi. — 20. Mss. chiddhi (Dn chidhi).
21. DvGr bhūyas. Dn vyāhārṣīd. — 24. Gr tu for taṁ. Dn hitecchayā for nareçv°. — 25. Dn īdṛçaṁ. Dv kim abhyāgatavān bhavān. — 26. DnDv kariṣyati. — 27. All mss. rājasevanam. Perhaps read rājya° (with BR 14.1c)? — 29. Dv bhavaḥ, Dn bhavet.
33. Gr °nītir. — 35. Dv puruṣam. — 27. Dn dāiṣṭikāḥ. Dv tad(d)vayāvartamā°. — 39. Dn puruṣeṇāi. Gr (2nd half line) : caramāvibudhāktibhiḥ? Dn deva for dāiva.
41. Dn bhagaḥ. — 42. Dv °galatayā gataḥ. — 44. Gr dramilabhūpatiḥ. — 45. DnGr om. — 46. Dn om. Dv: katham āpa sa sāmrājyam iti pṛṣṭo nṛpo 'bravīt. — 49. Dn viṣasāda.
51. Dn rājarājasya for ta° bhū°. — 52. Dn kasmāi dadmo vayaṁ. Dv asya bhājanam, Dn rājasādhanam. — 54. Dv °vaṅçāya. — 55. Gr nu, Dv ca, for tu. Dn tātpriya°. Gr °pradām. — 58. Gr °kṣalanaṁ.
62. DvGr ataḥ for mithaḥ. Dv kaliḥ. — 65. Dv rājyam ayaṁ, Gr rājyam idaṁ. — 66. Gr hastinam. — 67. Gr ṛtamālikām. — 68. Dn samāgamya.
71. DnGr °ānando. — 73. Gr uccacāla. Gr vivarcitaḥ. — 74. Gr abhiṣikto mahārājā. Dv °rāja-. Gr °nāmataḥ. — 75. Dn °bhū-

pāla-. — **76.** Dn samāgatya. Dv saḥ for naḥ. — **77.** DvGr arū° 'syāiva çakyaṁ paççān nibarhaṇam. — **79.** Gr sāudhe divye sukh°. Dv divya.

81. Dn parivāraṁ ca nā 'muñcat yuddh°. — **83.** Dn udyuktas. — **84.** DvGr gṛbiṣyante. Dn va for hi. Gr svapuraṁ. — **86.** Dn janeçvaraḥ. — **88.** Dn dadantv. — **89.** Dn bhāvaṁ.

91. Gr yan mad, Dn asmad. — **93.** Dv pateta — **95.** Dv upajāhyupajānītaṁ. — **99.** Gr: dharitrīṁ pālayām āsa dāivam evā 'tra kāraṇam. — **100.** Dv ekām for enām.

100–1. Gr om, and instead reads: iti çrutvā 'vadhūto 'pi kathāṁ tāṁ prītamānasaḥ.

101. Dv niratāṁ. Dv 'nandayā. Dn nṛpaḥ. — **102.** Gr phala for dhana. — **104.** Gr kuti (?) for kṛtī, Dv prati. Gr prāyāṁ. Gr nijaṁ puraṁ.— **106.** Gr stubham iṣyāmi, Dv svubhaviṣyāmi, Dn 'stu gamiṣyāmi. — **107.** Dn kiṁcid for dravyaṁ. Dv dehi dehibhṛto varam. — **109.** Dn varaṁ for vadan. — **110.** Dn for 2nd half line, āsanaṁ bhoja bhūṣaya. — **111.** Dn om. Dv tathāi.

Colophon: Gr adds title as usual.

Brief Recension of 14

Texts: ZLOb (3); occasionally Oa. S has the three vss. but none of the prose. Oa also has the three vss.

0.1. Ob trayodaçyā for punaḥ. — **0.3.** Ob kenā 'pi tu. Z dṛṣṭaḥ. — **0.4.** Z om 'haṁ; vikramo nāma. — **0.5.** Z om mayā. LZ ujjayinī-. Ob tr bhramasi kim.

1a. Oa vidyā vāṇī kṛṣi bhāryā. — **1b.** S rājyaṁ svadhanasevanam. LOb rāja° (cf. MR). — **1c.** Oa sadṛṣṭam api kart°!. — **1.1.** Ob eṣa for eva. At end of line, Ob adds vikrama, Z vikrama āha. L text.

2a. L lakṣmī. — **2b.** Z sukṛtenāi 'va bhu°. — **2c.** Oa tasya kṣaye.

3a–b. S yathāpuṇyaṁ tathā prāpyaṁ sarvaṁ vastu hy anuttamam. Oa sāukhyaṁ for yogyaṁ. — **3c.** Oa balaṁ for dhanaṁ. — **3d.** L corrupt. Oa saṁprayacchati.

3.1. Ob devena for tena. Ob om rājñe. — **3.2.** ZOa pūrayati. — **3.3.** Z svasti, L svastivacanaṁ. L kṛtam. — **3.4.** Ob āudāryaṁ satvaṁ ca.

Colophon: LOb trayodaçī. Z as usual.

Jainistic Recension of 14

Texts: PGÇOABKHYRF (11)

0.4. GÇKRY om rājan.

1. H om. — **1c.** K atra for eṣa. — **1d.** ÇR ca yācakāya for vanī°. — **1.4.** ORYF upalakṣyase, H °kṣyasi, Ç upalakṣasi; G upakṣayati; PABK text (A apa°).

2a. HY cintābhaya°. — **2b.** B vāiri. Y nivardhanaṁ. — **2.1.** ÇORY bho yogin, BGK om yogin.

3a. H avaçyaṁbhāva°. — **3b.** H pratikāro. — **3c.** R yujyeran, Ç lipyeran.

4. HYF om. — **4a.** GÇR ito. AB sāgaro, Ç sāyaro, O sāyaru, R māyaro, for jalanihī (P; KG °hi). — **4c.** ÇOR ṇa. Ç aṇṇa, O aṇa. — **4d.** Ç diṭva, R ditva, B dicca, K diṭṭha, for divva. The word must mean virtually "fate," which is not recorded for divya; but I think it must be assumed to be used in this exceptional sense (unless divva = dāivya, thru the medium of °devva?). diṭṭha = diṣṭa, gives the proper meaning, but is not sufficiently supported by the mss.

4.4. GOYF niḥkāçitaḥ, K niḥkās°, P nikās°, R niṣkāç°, AB nikāç°; ÇH text.

4.11. sīmāla, so all (one or two corrupt, but all °la except O °na, R sīmāntarastha); in view of the same reading in Campaka 143 (Weber SBBA. 1883), there seem to be insufficient grounds for calling this form "fehlerhaft für sīmānta" (Boehtlingk in pet. lex.).

4.13. ÇRHY °rājñyo 'ce. — **4.14.** PBGKY kiṁcic for kācic, O om. ÇRO rājyacintā. PGÇABKH kriyate.

5a. GH vaṭāḥ, OF kathaṁ, Y paṭṭaḥ. H tr yakṣās te. — **5b.** AGÇ dadanti; Y te yacchanti (om first ca).

5.1. PBÇRK om idaṁ. — **5.5.** OÇRYF çuṣka, H çuṣya. — **5.8.** ABKF tr rakṣā ca. — **5.10.** PORKF om ekam. ÇRF daridreṇa, B lacuna, others text.

Colophon: title as usual. GÇH daçamī, RY daçī, B daçama.

Southern Recension of 15

Texts: MNNdTVJQE (8)

0.5. NNdEJ vikramārke. Nd om vasumitraḥ. — **0.6.** VTJ °kalābhijñaḥ. VNdJ om ca. — **0.7.** TNdE om 'ti; VN 'pi; J om 'tipriyo.

1b. M varam. — **1c.** N tapaç ca brahmacaryaṁ ca. — **1d.** VN yajñas; Nd yajñasyā 'nena. J dānena, N tyāgo na. — **1e.** T gatir. J aprāpya vāi for na la°. TN labhyate. — **1f.** E gañgāyāṁ saṁsarad vrajet. T saṁsevituṁ (om tāṁ). V yā for tāṁ.

2b. VNdQ gañgā yāir, M gāñgāir yāir, J gāñgāir yā. Nd °ātmavān. — **2c–d.** M NNdQ om. — **2c.** J çuddhir, E gatir, for puṣṭir. T bhavet tadā. — **2d.** VT nānā for na sā. — **3.** MNNdQ om. — **3a.** E apavṛtya. — **3c.** E tathā sadyo vipāpmānaḥ. — **3d.** E yānti. V jala. E plutāḥ. — **4c.** Nd gañgājalān eva, VJE gañgāpravāheṇa. — **4d.** JE sarvaṁ. N vyapohati.

5. MNNdQ om; T after 6. — **5a.** J °āñçubhis taptaṁ; TE °taptaḥ; V tr gageyaṁ (for gāñ°) saṁtaptaṁ! — **5c.** V gantavyaṁ for sagavyaṁ; T om. E pañcagavyaṁ vidheḥ pītvā. J hi for ca. — **5d.** T adds 'pi sarva after pītvā.

6a. Q sahasrāṇāṁ. — **6b.** M yat. T °çoṣaṇam. — **6d.** Nd samā. syātāṁ so VJE; TQ satyam, Nd satyā, NM satvāv (?°yāv?). — **7.** MNNdQ om. — **7b.** VJ duḥkhābhihata°.

8a. J pātakāir for açu°. T grasthān, N vastrāir, Nd srasta. — **8b.** N aneha, E anarkā, Nd tān ekān, T bhūtāñç ca. E hatacetasaḥ, Nd °mānavān, Q ātamānasāt, T prasabhena(?) sā. — **8c.** Q patanto, N patanti, T uddhṛtya. T narakād ghorād. — **8d.** Q gañgo 'ddharati, N gañgāsarid a-; TE rakṣati for tar°.

9–11. MNNdQ om.

9a. TE sapta pūrvān for °tā 'varān. — **9b.** J pitṝñç cā 'pi hi vāi dhruvam. — **9c.** VJ naras for paraṁ. V teṣāṁ, J nityaṁ, for gañgā. — **9d.** J gañgātoyāvagāhitaḥ. E dṛṣṭvā spṛṣṭvā 'vagāhināṁ.

10. E om b and d. — **10c.** T puṇyā, E punaḥ. — **11.** E om. — **11a.** T te jātyandhe sujātyandhāḥ. J jātyandhā, V jātyedhāir. J rahi. — **11b.** T mṛgeṣu ca mṛgāḥ smṛtāḥ. — **11d.** T praṇāçanīm.

11.2. VJE om gayā . . . ca. — **11.3.** VM āgacchat, TE āgacchan, Nd gacchan. — **11.9.** ENd tatra for tasya, N tasmāi puruṣāya. MNd eva for iyaṁ, V evaṁ, QN om. Mss. here °saṁjīvanī (V °jīva, Nd °jīvi), but below °saṁjīvinī. VMNNdE insert tasya before kaṇṭhe.

11.21. VJTE tataḥ for tadā. — **11.23.** VJT rāja-kaṇṭhe, ENd om rājñaḥ. — **11.26.** MNdQE om mama; VJ mat. Nd adds sumitraṁ (so! cf. JR) after purohitaṁ.

11.27. E sā for tayā. VJENT mālāṁ. VJ nikṣipya, T akṣipat, E kṣiptvā, N nikṣiptvā, M nikṣipati, NdQ text. — **11.32.** NTNd add tac chrutvā rājā tūṣṇīṁ babhūva.

Colophon: Q title as usual. VE °daçākhyānam.

Metrical Recension of 15

Texts: DnDvGr (3)

2. Dn arundhat. — **7.** Dv çāstrī vidvān ca kīr°. — **8.** Dn kāçī. — **9.** Dv tīrtharāja.

11. Gr bhavitena. — **13–21.** Dn om. — **14.** Dv 'pi for 'si. — **18.** Gr limpatā. —**19.** Gr saṁprasiktāḥ. — **20.** Dv gatās te.

21. Perhaps read lipyante? If limpante is right, it is used as passive (cf. Wh. Gr. 531). Dv vāi for te. — **22.** Dn vṛttaṁ. Dn trīn māsān. — **23.** DvGr tṛptikṛt for atārpsīt (this form is authorized by the native grammarians). — **24.** Dn °saṁpadam. — **28.** Dv Gr °maṇḍape. — **30.** Dn tāile.

31. DvGr tadvaçā. — **32.** Dn (om çrutvā) dṛṣṭvā ca brāhmaṇottamaḥ. — **36.** Dn yathāvṛttaṁ for °dṛṣṭaṁ. — **39.** Dn °tāilasya kaṭ°.

41. Dn ajīvayam. — **42.** Dv prāpyam, Gr rājyam for prājyam. — **43.** Dn sarvaṁ vaçaṁ te tvaddāsīṁ, Gr sarva me tvadvaçedānīṁ. Gr vidheya. — **47.** Dn tasya for svasya. Dn tr taṁ vavre. — **49.** Dn nṛpaḥ.

Colophon: Gr adds title as usual. Dn pañcadaça-.

Brief Recension of 15

Texts: ZObL (3). Occasionally Oa. From 0.6, C. The ms. S gives us nothing

0.2. Ob inserts ekadā prastāve at beginning. Z vasumitra-nāmā. Z °yātrāyāṁ gatvā. Z āgamya. — **0.3.** ZL °jīvanī. — **0.4.** L om prāṇagh°; Ob °ṇakāya, Z °ṇakāḥ. ZL sabhṛ°.

0.5. Ob kṣapati, Oa kṣapayati. Ob tr sā taṁ. — **0.6.** ZL variṣyati. ZL °bhiṣeṣyati, Ob 'bhiṣaṣyanti; Oa wholly different. With jīvitaṁ ms. C begins.

0.7. Z saphalaṁ bhaviṣyati. L vasumitrā, Oa text (!), COb sarvamitrāiḥ, Z saca mitrāi. Z matvā for gatvā. Ob tan for tatra. caryā,

so L; Ob nagaryā, C vacanaryā, Z bhāryā. Ob sarvā 'pi, C sarve. ZL dṛṣṭvā.

0.9. C aṣṭāṅgapuṣṭo. — 0.10. Z ādekṣasi (ādekṣyasi would be a possible reading), Ob ādiçapti, C ādiṣṭasi, L ādipsasi, Oa ādeçayati. After karomi, Z inserts ity ukte. C om rājño 'ktam. C sumitro. ObOa varaṇīyaḥ. Ob iti tayā.

0.11. ZCOb sumitro! Z adds punar before nagaraṁ. Z prāptaḥ. — 0.12. C om rājann.

Colophon: L iti somakāntamaṇimayasiṅhāsane. LOb caturdaçī. C text. ZOa as usual.

Jainistic Recension of 15

Texts: PGAOKF (6), and in part BÇHYR (5). B ends in 2d

0.5. BAÇ 'tyantaṁ, H 'ti. — 0.7. BÇOR om ca. ABHOF bhāgavat, Y bhāgavata. K om bhagavat . . . skandha. ÇR çrībhagavat, then om all to ādidevasya (in line 9). — 0.9. K maheçvarasya for çrīyugādidevasya.

1–4. HÇY om vss 1–4. R om vss 2–4.

1a. ABOKF °dhurīṇā. — 1b. AOF cā 'py. — 1c. POGF çrota, R çrotuṁ, for (ABK) stotra. — 1d. PGOF sadā 'tmā, R sadotme.

2a. OF nirākārāḥ santo (O °tes). — 2c. PK °viṣayo (but no ms. reads ko for kiṁ! clearly viṣaya is used as neuter). — 2d. Ms. B ends with tat kā-. OF vidhiḥ for gatiḥ.

3. F om. — 3a. PGAK mṛgayati, O text. — 3c. O aspaṣṭaṁ. K ca for tu. — 3d. O kiyapādhe for kiyadavadhi; K kiyadavadhir īdṛk.

4a. O ekarūpa-nikhilāsv. — 4b. OF ye (F yāiḥ) sadbhir avya°. — 4c. OKF lokaḥ for lopaḥ.

The ms. S, which in the prose of this story follows JR entirely, contains our vss. 1 and 2, but om 3 and 4, and instead has a vs found in neither JR nor BR: namo 'stv anantāya sahasramūrtaye, sahasrapādākṣiçirorubāhave: sahasranāmne puruṣāya çāçvate(!), sahasrakoṭī- (ms.°ti) yugadhāriṇe namaḥ.

4.1. ÇR nānāprakārāṁ pūjāṁ stutiṁ ca kṛtvā°. — 4.3. AÇRHF °jīvanī. — 4.8. GÇRF °jīvanī. — 4.9. ÇRKF om punaḥ. — 4.10. GÇRYF om ādi.

5. H om. — 5b. OYF janayati.

6. HK om. — 6c. ÇR vikrītuṁ, F vikretuṁ. ÇORF janāiç. — 6d. OR kata.

Here H has another vs: naṣṭaṁ kulaṁ kūpatadāgavāpīṁ, prabhraṣṭarājyaṁ (ms. p[…] bhṛṣṭa°) çaraṇāgataṁ (ms. cara°) ca: g[…] brāhmaṇaṁ jīrṇasurālayaṁ ca yaç […] 'ddharet mūrva-(pūrva?)-caturguṇaṁ sy[…]

7. H om. — 7b. K kopakṛto 'nutāpaḥ; others text. — 7c. PGA kurvanti. K °[…] çāḥ, A pātraṁ, R pāçāl, O vāçāḥ, PF pāça[…] G pāsaṁ, ÇY text, Boehtlingk pāçāiḥ. 7d. K lokatraye. — 7.1. OYF 'dāt, H […] dāu.

Colophon: K siṅhāsane (om dvā°); A w[…] ÇR °çikāyāṁ; others name as usual. °daçamī, PAK °daça-.

Southern Recension of 16

Texts: MNNdTVJQE (8)

0.8. MN tatra for tattad, E tatratya, Q[…] tad, VJ sva. NNdQE deçe, VJ pade. — 0.[…] VJE maṇḍapān, N kuṭirāṇi. — 0.12. M[…] Nd om sthātum, JE netum. — 0.13. M[…] samāyātaḥ.

1. JQ om. — 1a. V kumudān for mukulān. 1b. T bhramarīninādagītāḥ for nibiḍī°. nitamvini for nibiḍī. E text, °kṛtālimāl[…] V kṛta, om (a)li; MNNd nir for li. malāri, N malā. — 1c. MNV °āyatā°. locanānāṁ. MNd janā, N om, T vanān[…]

1d. VE bhṛta, T te hy, M dṛta. gaṇḍūṣa[…] VE; MNdN gandhapuṣpa (M gandhi°[…] °puṣya); T uṣasi pramadāḥ. surāṅganā[…] E; V surāniya, M surāvit, Nd surabhid[…] N om, T prasū. ivo 'ktāḥ, so MNd; V[…] 'dakāḥ, E babhūvuḥ, T-na-lolāḥ, N kalā[…]

2. J om. — 2a. Q om manda; T nadya[…] sāndra. V mavamanda for maka°. mahānuraktyā, E rasānuraktān. — 2b[…] indindirān; QNd indīvarāṁ (Nd °rā[…] T sa-, others ca. N candrakābhāḥ, E pa[…] pendrāḥ.

2c. T mandāniloç ca (for °pi); Q 'pa for[…] T °vindā, Q °vindaṁ. — 2d. Nd gan[…] parādha°, T modāpahāra. TNd °nip[…] V °ṇe. N nivahaty, NdQ nivasanty[…] bhuvi vānty.

2.3. bhaviṣyanti only VJ; E bhava[…] others om. — 2.6. MNNdQ om su. M[…] QE manohara-. — 2.9. MNQE om ca[…] 2.13. MNdTQ kusuma for (JE) ku[…] VN lacuna. TNdE campaka; VN lac[…]

2.15. MNNdQ om svayaṁ. — 2.16. MN[…] Q om janān. MNNdQ saṁbhāvya. […] NdQ om tadanantaraṁ . . . sampreṣy[…]

line 18). — **2.18.** VJ om avaçiṣṭān . . . āsa (in line 19). — **2.18.** E preṣayitvā, T text, others om.

3. Nd om.—**3b.** V bhūṣitasya. — **3c.** Q saṁbhrāntamuktavacanena namaḥ°. — **3d.** E ardhokti, T uktvā 'rdha-.

3.8. V om kartuṁ; T vyavasthānaṁ; N vivāhaṁ kartuṁ. — **3.13.** NdQ apa for apy, M asya. — **3.14.** NdQ om aṣṭa, M poṣya; N avagāhanārthaṁ, E aṣṭamūrtiprītyartham. MJ °vargārddham. MNNdQ om aṣṭa before koṭi. VNJQ 'jñāpto. — **3.15.** MNNdQ om brāhmaṇāya. — **3.18.** NJTNd abravīt. — **3.19.** Q om rājā . . . āsīt (in line 20).

Colophon: QE title as usual. VME °çākhyānam.

Metrical Recension of 16

Texts: DnDvGr (3)

2. Gr vākyāiṁ (for °yāir) for 'vādīn; abravīt for udyamam. — **4.** Dv om caritaṁ; chalitachedi followed by three dashes. Gr duritaṁchedi. — **5.** Dv kāmukī for kāminī. — **7.** Gr trilokaṁ. DvGr mahīpatiḥ. — **8.** DvGr vasantaḥ for °te. — **9.** DnGr rājarṣināṁ! — **10.** Dn ṛtu-(dashes in place of -kālo).

11. Dv na for sa. — **12.** Dn samājñapto for sa vi°. — **15.** Dv kārayām āsa.

22. DvGr maṇṭape for madanaṁ. — **23.** DvGr cārucandana°. — **27.** Dn vāi for ca.

32. DnDv om. — **35.** Dv °bhūtaṁ. Gr °saṁtāno bhramaduḥ°.

41. Gr °bhūbhujam. — **43.** Dn devāis tapto. — **44.** Dn ca for tat. — **45.** Dn āgamam. — **47.** Dv aṣṭavargyo°, Gr aṣṭavarṣo°. — **49.** DvGr ca dadāu.

Colophon: Gr title as usual.

Brief Recension of 16

Texts: ZObCL (4)

S has little or nothing of this text. Oa has a peculiar enlargement, bringing in features of Story 6, the lying ascetic; it gives little help in constructing our text.

0.1. CL om punaḥ . . . ktam; Ob pañcadaçyā for punaḥ. — **0.2.** L om tarhi . . . ramyaḥ (in line 4). — **0.2.** Z bhavet. Z çrutvā for kāraṇād. — **0.3–4.** gīta° °rūpakā, so CZOb; the text seems reasonably certain, but I am not at all sure that I understand it. — **0.4.** Ob bhāratācāryaç cā 'hūtā. Z rambhā for sabhā. — **0.5.** Ob pacitaṁ for kha°. C om devānāṁ.

0.6. Z te for kṛtvā. C kāritā for kṛtā. L tena, Ob anena. — **0.7.** Z ārttāç ca. L nivṛtāḥ; Ob ?. Z om athāi . . . dattāḥ (in line 8). CL svasti. C aṣṭa. — **0.9.** Z om putrikayo 'ktam. C om rājann.

Colophon: L iti somakāntamaṇimaye siṅhāsane. Z as usual. L pañcadaçī, Ob pañcadaçamī.

Jainistic Recension of 16

Texts: PGAÇORKYF (9)

H has a wholly different and very fragmentary text, containing the vs JR 22.5 (with a few corruptions), spoken by the preacher, and no others.

0.8. AGKY vasudhādhavasya, P °vadhasya, OR °dhipasya, ÇF text. After puruṣaḥ, PGK insert puraḥ, Y pureḥ, O paro. — **0.11.** P ṣaṇḍita-, Y maṇḍita. PAOKF kadalīkaḥ, GÇYR om this; we emend; S khaṇḍitakadalīphalaṁ. — **0.13.** GOFY om kalā. — **0.15.** ÇRY ācaṣṭa.

1a. ÇR kiṁ bhūṣaṇāiḥ. — **1b.** G kiṁ for ca, Ç vā. — **1c.** PRY 'py uttamayā; Ç jñātvo 'tpannamayā. R çuddhāir. PAOF guṇāir. — **1d.** K hi gahanāt.

2a. O abhiyataṁ, K aviratam. ÇR durnivārā — **2b.** OYF duṣprāpyā. — **2c.** R pratidinam aniçaṁ. Y mānavaḥ. Ç çuddhi°. — **2d.** Y vidheyaṁ.

2.1. and vs **3.** ÇRY om.

3d. tyaktā, so G; others °tvā. P anante. OF vidadhati.

4. Y very corrupt. — **4a.** O vāri for nīra. — **4b.** PO lakṣmī. PG bhāgeṣu. F baddha, O bahu. OF spṛhaḥ for ruciḥ. — **4d.** R yenāi 'vā . . . tenāi 'va.

5. YF om. K pratīka. — **5a.** O āvāsakād, R āyāsadād, Ç āyāsakāy-. Ç āçrayaḥ, R °yāc; all other JR mss. °yaḥ; S with Boehtlingk °ya. At a pinch āçrayaḥ could be defended (mārga is sometimes neuter); but the other imperatives in the verse suggest that āçraya should be read.

5b. PG °dakṣe, O °dakṣaḥ. — **5c.** R svārthe bhāvam. O kal(l)olamālāṁ. PAO matiṁ, G mitiṁ. — **5d.** P bhaṅgurī. Ç bhavagatiṁ. — **5.1.** AGYF parit°, P paritoṣakaṁ, Ç pāritoṣakam.

6a. Y suvarṇasya. — **6b–c.** Y dīnārāṇāṁ viçeṣataḥ, vikramo 'sāu nṛpas tuṣṭo. — **6c.** K tasmāi çrīvikramas tuṣṭo.

Colophon: PK om siṅh . . . kāyāṁ. OY om siṅhāsana. Others as usual. PAK ṣoḍaça-.

Southern Recension of 17

Texts: MNNdTVJQE (8)

0.4. VMNd puttalikā for sā; T sālabhañjikā. — **0.5.** NTNd 'dāryādigu°. — **0.6.** MENd om py. For tam, MQ svayam, N tvayam, Nd om.

1. T puts vs 1 and 1.1–2 after vs 2.

1. E corrupt; T corrupt in c–d. — **1a.** T suprīti. — **1b.** T °vācā . . . °thinaḥ. — **1c.** VJ hi, Nd ca, MN na, Q om. N praharṣaç ca, JV prahārāya. — **1d.** NNd raṇitaṁ. VJ °dundubhiḥ, Q°bhaḥ, N kāñkṣiṇām, text MNd.

2a. JV muhyanti, E udhvanti. MNTNd pakṣipaçavaḥ; VJQE text (Q cāiva for sarve). — **2b.** J ca çukādayaḥ for çuka°. — **2c.** N dadāu yaḥ. MVQNd koṭi for ko °pi. N ca for yaḥ.

3. Only VJE. – **3a.** J kecit svabhāvavīrā hi. — **3b.** E bhayavīrāç.

4. Only TVJE. — **4a.** T evaṁ tyāga-gu°. E eva for eko. — **4b.** T sarveṣu guṇarāçiṣu. E bahubhir guṇāiḥ for guṇa°. — **4c.** E tyāgam. T jagati for eva hi. E pūjayanti for hi pū° (corrected to pūjyante).

5a. E tyāgo guṇeṣu çatadhā 'py adhiko. — **5b.** VJ vidyā 'pi bhū°. Q tatra bravīmi kiṁ tam for taṁ°. N prathitaṁ for yadi kiṁ. — **5c.** V om hi, J ca. — **5d.** E corrupt.

5.1. MNQ vikrame. — **5.2.** MQ°valiḥ. — **5.3.** JVE om guṇāv°. — **5.4.** JV add ete, E etat, after kimartham. VTEN om sarve. — **5.5.** VJE add rājānam after eva. — **5.6.** sāhase only JVT. çāurye only JV (lacuna in MNE).

5.7. T °kāraṇasya; JV paropakaraṇe; others omit. — **5.8.** NTNd om sa. — **5.9.** MVNd he for bho, T aho. JV°kārakaraṇārthaṁ.

5.10. TNd navaṁ-navaṁ. MNT om dravyaṁ; QNd suvarṇaṁ. yathā (MNQ yathā-yathā) before bhavati in JQE; VT om. VQ tathātathā; MNT om tathā. M kaçcit-kaçcid.

5.11. MNQNd om bho rājan; T om rājan. kimapi, so JE; V iti for api, T vā, MNQNd om api. TQ upāyo. — **5.14.** JTE mantra-. VTNd punaç°. — **5.15.** NTNdQ om agnāu.

5.16. JV om yoginī° . . . thru tato (in line 18). N also om this, but inserts a wholly different substitute.

5.17. MQ om apy. — **5.19.** E navīna-, MNQ navaṁ (Q after çar°). — **5.20.** bhavatyaḥ only VE; J bhavanti, Nd 'si, MNQT om. — **5.21.** VTNd om mahā. After °ghaṭāḥ, JVE insert santi tān. The mss. are here confused in order of words. bhavanti only TQ

5.22. VMQNd māsamātraṁ, T om. — **5.25** TNdQ om rājā. — **5.26.** NNdVE om eva — **5.27.** V om atīva; MNNd ati. — **5.28** VJTE asya. NTNdQ om iti. MQ saṁjīvya; VJ ujjīvya; E upa°; T jīvya; NNd om. — **5.29.** NTNdE °tyāgena.

5.30. JVQ çarīram agnāu. — **5.32.** NTNdE om mama. — **5.35.** VJTE om sa. — **5.36** VJQ om vikramo. MJVQ om 'pi. — **5.39** end: MNTE add tac (N etac; ME om) chrutvā (ME om) rājā tūṣṇīṁ babhūva (N sthitaḥ, M āsīt).

Colophon: QE iti vikramārkacarite; MVE °daçākhyānam.

Metrical Recension of 17

Texts: DnDvGr (3)

2. Gr bhūpaḥ patiḥ, Dv sa bhūpatiḥ. — 4 DvGr tatodañcat°. — **6.** Dn sahaso°. G varṇate. — **8.** Dv kīrtir jagattrayaṁ yām kāñçe viçvapāvani (so!). Text DnGr (G ekā for etāṁ). — **9.** DvGr °nuvartane. — **10.** Gr puṇyavān for pāpavān.

11. Dv buddhyā hi, Gr buddhvā hi, for yu° DvGr paṭavaḥ for paç°. — **14.** Dn ev pāramaṇḍalikā nṛpāḥ. — **15.** Dn vikramādityam ekam. — **16.** Dn ha for saḥ. — **17** DvGr nirbharaḥ for °yaḥ. Gr °kāryabhṛt — **18.** Dv vā for cā. Dn pūrayituṁ. — **19** Gr yadā, Dn tadā, for yathā. — **20.** DvG tad (Gr sa) bhūpo.

21. Dn parāpakṛtayed. — **23.** Dn kiṁcin. — **24.** Dv prāptasaṁskāram. — **26.** DvGr it niçrutam. — **29.** DvGr °āhutiṁ. Dv man mantreṇa.

31. Dn tataç for tadā. — **32.** Dn om. — 36 Dv paramāyāsa for var° āsa.

42. Dn evaṁ for etad. — **45.** Dv dāinyaṁ dinaṁ. — **46.** Dn yoginīṁ, DvGr °nī. — **47.** Dn vikramārke. Dv juhoṣati. — 49 DvGr iti for vṛthā. — **50.** DvGr kimar thaṁ tvam.

54. Dn rājanyavaryasya.

Colophon: DvGr insert vikramādityacarite after iti.

Brief Recension of 17

Texts: ZObLC (4). (In part also Oa.)

S has scarcely a sign of our text in its version of this story. Oa has a curious independent variant, in which nothing is said about the houses full of gold, and in which the rival king is not restored to life, even, until Vikrama offers his life for him.

0.2. Z vikramasya. L vikramārkasya after rājñaḥ, and vandinā after gatvā. — **0.3.** L bhāṣitam. Z vikramārkaṁ. L manuṣyaṁ varṇayasi.

0.4. vā with L; Ob kā; Z va na kas; C ko 'pi (and tr nā 'sti after this). ZC om tatas. ZOb om rājñā. Z yajñā, C °ñaṁ, L om.

0.5. Z om ekam. Z samāhūya; L om. Z tena yoginīpūjā. — **0.7.** C ārye for āsūryāstaṁ; L om. L om saṁbhṛta; L svarṇapūrṇāni. C evaṁ sa. — **0.8.** ZL om gṛheṣu (L om all thru dadāti). After atha, Z inserts tat çrutvā.

0.10. Z saḥ punar°. Z prasannā jātā. COb om rājan . . . vṛṇu. L om rājan and inserts prāha kas tvaṁ rājā vikramo 'haṁ. —**0.11.** L rājño 'ktam for devi. ObC vacanīyam (C °yaḥ); L vāraṇīyaḥ; Z text.

0.12. L suvarṇapūr°; Z suvarṇapūritāni; Ob adds eva. Z om vyaye 'pi. C ūnā; Ob text; L nidhanāny eva; Z sadāiva kṛtāni (!). Ob na, C om mā.

Colophon: L iti somakāntamaṇimaye siṅhāsana ṣoḍaçī°. Ob ṣoḍaçamī . C saptadaça. Z iti siṅhāsanakathā saptadaçī.

Jainistic Recension of 17

Texts: PGÇOARKHYF (10)

0.2. ORHKY ārohati. — **0.4.** ÇGRY om rājan.

1. H om. — **1b.** Y °pallavite. O °gahvaro. — **1c.** Ç sāmudyato. — **1.2.** ÇYR om cakra. POF daridrā; R dāridryā.

1.3 (prior part). Ç sarva for nirni; R om; Y om nir. dāna (repeated) only in PG (haplography in others; lacuna H). ÇGY pradhāna for prasāda, A pradāna.

1.3. After °sāvadhāno, G inserts: punaḥ kiṁ viçiṣṭaḥ, rājā, çrūyatām: (and then this vs:) anena sarvādhikṛtā 'rthitā kṛtā, hṛtārthināu kāmagavīsuradrumāu: mithaḥpayaḥsecanapallāsanāiḥ (read with Weber °pallavāsanāiḥ), pradāya dānavyasanaṁ samāpnutam.

1.3 (latter part). OF bhujā, O om daṇḍa. — **1.4.** Ç kāṇḍa for ruṇḍa; ORY om.

2. KF om. Only pratīka PG. — **2.1.** For (PG) dūnena, A dūtena, ÇR dhūrtena, FHO om, K duttena, Y candraçekhareṇa. — **2.4.** ÇRY 'kṣayasaṁpattiç. — **2.5.** ÇYRF om one nava. — **2.7.** AÇYR sattvādhikena.

3a. O ca ratnāir, K sva-r°, ÇR padārthāir(!). — **3c.** ÇR vā for kiṁ. — **3.1.** OHYF om pratyahaṁ. — **3.2.** ÇHR devī. — **3.3.** For (PK) dahane, A dahanāya, GOF havane, ÇR pacane, Y pātena, H ghātena. — **3.5.** GHY agnikuṇḍe pr°. ÇRY yathābhilaṣitaṁ; PKAH °lakhi°, (whence) G °likhi°. — **3.6.** PAK om tataḥ.

5. KH om. — **6a.** PG sahasād agnāu, KH °sā vahnāu. — **6b.** O svaṁ, R su-. — **6d.** ÇR tu for hi.

Colophon: AKÇR °triṅçi°; O °çatikathāyāṁ. AK °daça-, G °daçamī.

Southern Recension of 18

Texts: MNNdTVJQE (8)

0.5. VTE °mārko (E°ka-) rājā. — **0.6.** JV om sa; T tasya, E atha. JVT mārgaṁ kathaṁ (T om) kathaya. N bhaṇati for vadati, TQ 'bravīt, JVE om. — **0.7.** VENd maṇipure. NNdQ °çarmā nāma. JVE sakala for sa ca. — **0.8.** NNdJE om pratidinaṁ. Before çrutam VJE insert nītiçāstraṁ. — **0.10.** MT saṁsargo for saṅgo, Q saṁyogo. — **0.11.** JVQ om mahā. MNdE °parāhetur.

1a. NNdQ durvṛtti, JV durjana. J saṁgatāv. MNNd °parāya, J °yāṁ. — **1b.** For adhigataṁ, Q api ca kiṁ, E kim adhikaṁ, Nd bhavati kiṁ. Q etat for atra. — **1c.** Q °çvare. E vahati for harati. — **1d.** Q saṁprāpa. NNd api for atha.

After 1, JVE insert api ca, and a vs: apanayati vinayam anayaṁ ghanayati (E nayati) yaçaḥ (E om, V vahataḥ) satataṁ yaçasaḥ (E cā 'yaçaḥ): nirayaṁ ca nayati (JV yati) tarasā puṅsām asataḥ (E °tā) samāgamo (V °ma, E °gatir) jagati (V jayati).

1.1. VJE om tasmāt. — **1.2.** End, VJE insert yato mahānandādayo guṇā (E om) jāyante.

2b. NT nandati. — **2c.** T mandahāsaṁ, E candrabhāsaṁ. — **2d.** NdQ hi for 'pi. — **2.3.** VJ om 'kṣaya.

3a. T prajñā, Nd lajjā, for ājñā. T °pādane. **3b.** JE surūpāṁ for vīr°, V suçīlarūpāṁ. JVE çīlamaṇḍanām (E nīla°, V °lām) for priya°. — **3c.** TE °doṣas, Q °doṣa.

3.1, and vs **4.** MNNdQ om. — **3.1.** T mantavyam. V vāvor iva for (J) vārī 'va; TE yato 'tyanta-.

4a. T datta. — **4b.** TE mānyaṁ. TE sajjanaṁ. — **4c.** T (om vi) lulitā. — **4d.** V çikhā (om ivāti), J çikhe 'va (om ati).

4.1. N striyo, TE strībhyo. VJ guhyaṁ vacanaṁ. TN bhaviṣyac ci°, Nd bhaviṣyati ci°. MNQNd om vāiriṇām . . . cintanīyam (in next line: for this last, VT cintyam, J kathanīyam).

4.4. VJ vācyam, Q kāryam, M kartavyam. Q om na, MN om bahu (therefor N kopo, T bahuvyayo), JV na bahu. — **4.5.** ME hara°, JN karaṇīyaḥ (J °yam), T kartavyaḥ, QNd bhāṣaṇīyam.

5. MNQNd om vs 5 and thru karaṇīyaḥ (in 5.2). — **5d.** E bhūrilakṣaṇam.

5.1. T ārtānāṁ, E nityaṁ. — **5.2.** J kartavyaḥ for karaṇīyaḥ, V om, E lacuna. Here T inserts vs SR 4.12 (b, mānyās for kṛtinas; c, tu vinā 'pi, om ca).

5.4. M svabhāvava, NV svabhāva, Q svata, E svayam. JVQE om sakala. — **5.6.** QT bho vāideçika, Nd dāiçika. — **5.8.** VT pṛthivī, J pṛthvīṁ, E pṛthivīṁ. Q paryaṭena, N °ṭanaṁ kurvatā, V paribhramatā, J bhramatā, E paryaṭatā.

5.11. VN °ācale, TE °ya-parvate (om acala); N om parvata. — **5.12.** MQNd tadgaṅgātaṭe. MQNd °vināçana, E vināça; JN add nāma. M çivālayo. — **5.14.** TQ sa ca, MNE om sa.

5.15. For pṛthvīṁ, NNdE vṛddhiṁ, VJ pūrṇavṛddhiṁ. — **5.16.** MNQ samayam, Nd samaye, for svayam. — **5.19.** prabhāta . . . nirgataḥ (in line 21): for this (of JVT), MNNdQ have merely uṣasy udite sūrye; E has a wholly different reading.

5.19. JV om sūrya. J udayo. — **5.20.** J bhavati for prāpnoti. T vara for ratna. V hemasiṅhāsanastambho. — **5.22.** M sūryasya samīpam, T sūryamaṇḍalasamīpaṁ, QNd sūryamaṇḍalaṁ (Nd °lā). — **5.24.** MENd °rūpeṇāi 'va, V °rūpāir vā, T °rūpaçarīreṇāi 'va.

6. MNQNd om, E pratīka. — **6d.** V virañci°. — **6.1.** E corrupt. JV om ity. JVT om evam. JV om anekāiḥ . . . stutvā. JV om tataḥ.

6.2. After 'siñcat, MNQNd insert what seems to have been originally a marginal gloss: kathaṁbhūtaḥ san? sāhasena bhaktyā ca prītaḥ san. To this, N further adds: rājñe divyaçarīraṁ dadāu. — JVE om tato. — **6.2–3.** JVE om rājā . . . asmi.

6.4. MNNd insert mama after etan. TN om tvaṁ; J tatra tvaṁ; M tvāṁ; V tatva; E tat tvaṁ. — **6.5.** JVE rājā vadati (E °dat), N rājā 'ha. NJVE om bho deva. N om kim . . . 'sti (in next line). J matto for ataḥ; MENd itaḥ.

6.6. V paro 'dhiko. JNd paro for varo. M nāsti. MNdQTE om yan (E tasmād ahaṁ). VJE om mahā. — **6.7.** N inserts yat after sthānam. VJ tad for yad; NE om. MVJ om mama. — **6.8.** JVE tadvacanenā 'pyati°. — **6.10.** TNdQE ekāikaṁ (E °ka). — **6.11.** VJ uttīrya.

7b. MNQJ yathārthakṣaraḥ. — **7c.** niyamita only E; N °taṁ, Q °mataḥ, MTNdJV °mitaḥ.

7.1. NTE bho rājan. VJE om bahu. — **7.3.** E no 'darapūrtiḥ; MN udaram api na°; V a- for na; MVQNdN pūrayati (N °te), J pūrayāmi, T pūryate. — **7.4.** JV kuṇḍalayugalaṁ.

7.5. MNd ekāikaṁ, QT ekāika (T before suvarṇa°). JV here add tubhyaṁ. JVE tac chrutvā for tato. TVJE brāhmaṇo 'tisaṁtuṣṭo (T om 'ti). VJE nijasthānaṁ. — **7.7.** JVQ iti for imāṁ.

7.8. VNT yadi for cet; MNd om. — **7.9.** MQ om. TN tac (N etac) chrutvā before rājā. N sthitaḥ, T āsīt.

Colophon: Q iti vikramārkacarite. VME °daçākhyānam.

Metrical Recension of 18

Texts: DnDvGr (3)

1. Dn punaḥ kadācid ārodhum āsanaṁ prāptam antike. Dv °rohaṇachalāt. — **3–5.** Dn om. — **6.** Dn ākarṇaya mahārāja ka°. — **7.** DvGr vistāritā°. — **10.** Dn nānāsthā. Dv nā 'nayalāç.

11–12. DvGr om. — 13. Dv mahīpatiḥ for mahā°. — 15. Dv draṣṭuṁ, Dn pṛṣṭaṁ. — 17. Dn 'smin for 'sti. Dv kanakasuprabham. — 18. Dn rājan devasyā°. — 20. Dn tatrā 'sti for sārthaṁ tat. Dn pāpapraṇāçanam.

21. I construe krānta = "step" + racanā = "arrangement," arrangement for stepping, that is, flight of steps. — 22. Dn nava for vana. — 26. Dn sa modha°, Dv mumoda°, Gr āmoda°.?? DvGr taṁ bimbaṁ. — 27. Gr sadā for saha. — 28. Dn gacchati bhāskare.

31. Dv tasya vacaḥ. Dv samṛdhyāika°. — 32. Dv kaṇṭharavo. — 33a. Dv °opeta-.

33b. All mss. kanat-. To read kvaṇat- with MR 27.15 would be improbable for semantic as well as text-critical reasons; "sounding" does not fit "gates." We must assume a "root" kan (perhaps imagined by the author of this?), a back-formation from kanaka, felt as "shining" (suffix- aka).

34. Dn kanakaçramasaṁjñakam. — 35. Dv praṇatā pāpanāçanī. — 37. Dn çubham for çuciḥ. — 39. Dn tīrtha. Gr vināçine.

43. Gr 'tplutya. — 45. Dn spṛṣṭaḥ pata°. — 47. Dn mahatām. Dn °jaliḥ. — 48. DvGr anugrahītum ā°. — 49. DvGr °varād for vaçād. All mss. bhavān, in spite of jīvasi.

51. Dv maṇḍaladvitayaṁ. — 53. DnDv bhāravarṣī. — 54. Dv varāu for yayāu.

57–9. Instead of these lines, Dn has four others: sa dadarça prabhādevyā bhāsamānaṁ mahālayam, vahantīṁ tatsamīpe tu nadīṁ vegavatīṁ çubhām; tatra snātvā vidhānena samāpya sakalāḥ kriyā(ḥ), tato devīṁ samabhyarcya tuṣṭāva vividhāi(ḥ) stavāiḥ.

58. Dv prayāṁ. — 60. DvGr pradadāu sā for tataḥ prītyā. DvGr °pradā.

61. DvGr divyaṁ. Note maṇi as fem. — 62. Dv niṣkrāmya. — 63. DnGr divastambhā°. Dn stambhāpitaṁ or °yitaṁ (read, perhaps, divaḥstambhāyitaṁ, "turned into a pillar of the sky"?). — 64. Dn tat kṣaṇam for tadguṇam. — 66. Dn prabhodite. — 67. Dn tasmāt for stambhāt. DvGr prāpya, Dn prāpyat. All mss. puṣkaraṇī°. — 68. Dv Gr maṇṭape. — 69. Dn vividhat.

73. After syllable jā begins a lacuna in Gr (parts of two folios blank), extending to MR 21.25. Dv bhāgavarṣiṇī. — 77. Dv 'ty asāu sārdha saṁ°. — 78. Dn dattvā for rājā.

Brief Recension of 18

Texts: ZObCL (4). Oa in part.

S has none of this text. For the last part of the story, Oa has a long and very bizarre substitute, which is related to no other version.

0.1. LC om punaḥ . . . 'ktam. Ob saptadaça for putrikayā. — 0.2. C deçāntarād āgataḥ. — 0.3. CL çivālaye samīpe. C tatra for tanmadhye. Z yadupari. Ob om vi. — 0.5. Z yasya. Z om ca. Z om 'parāhṇe.

0.6. C jale for udake. C iti for evaṁ. Z 'pānaddha°. Z om tasmin. — 0.7. Ob tāvat, L yāvat, for tataḥ. — 0.8. Z inserts yāvad before rājā. — 0.9. Ob tvaddarça-nā 'nyo!; Oa °çanāt, L °çanān, for °çanārthaṁ. ObCL lābhaḥ.

0.10. Ob tataḥ sūryas tuṣṭaḥ; sūrye tuṣṭe sati kuṇḍ°. After datte, Z adds: punaḥ svarūpaṁ dattam. sūryeṇo 'ktam.

0.11. C tāvad. — 0.12. C paramaṇḍalo, L °maṇḍe, Ob paramaṁ kuṇḍale. Z atra for (Ob) ataḥ; L ita, C anava. COb om sthānāt . . . etat (in line 13). — 0.13. Z dāsyatha!

0.14. C caturguṇaṁ lābhaṁ. Ob prāpta. L °bhaktiḥ. C kurute. — 0.15. Ob svastiḥ. Z tr datte deva°. — 0.16. ZC deva for rājann. LC om yasya, Z tr before āudaryaṁ. Ob āudāryaṁ sattvaṁ ca. Z om bhavati.

Colophon: L iti somakāntamaṇimayasiṅhāsane. LOb saptadaçamī, C aṣṭadaça. Z as usual.

Jainistic Recension of 18

Texts: PGÇAORKHYF (10)

0.6. R om aneka. OR deçān. Ç °draṣvā nānāçc°, Y darçī nānāçc°, G dṛṣṭārāçc°, P dṛṣṭāçc°, O dṛṣṭvāçc°, F pṛṣṭāçc°, R dṛṣṭvā nānāçc°, K dṛçā samāgataḥ kimapy āçcaryaṁ kathaya —; H lacuna here; A text. After bhavanti, G yataḥ and vs Ind. Spr. 2960 (c, anekaçāstrāṇi vicāraṇīyam; d, bhavanti for vad°).

0.7. PGAF āitahyam; ÇR ity ayaṁ; H āçcaryaṁ; KOY om. KÇR om iti. — 0.8. ÇRHYK 'sti for samasti.

0.12. PA °vināça°, G °çinī, K °çanaṁ. — 0.15. POKHY om saha. — 0.16. PA sūryā-

tapena. — **0.17.** GÇ kṛtaḥ for kṛta, P jātaḥ. ÇORYF om bhāskaraṁ.

S, whose prose text goes wholly with JR, has none of the vss, but instead has SR 18.6 (at this very point in SR!). I know of no other possible sign of influence from SR on S, and am not inclined to believe that this vs was taken from SR here. (In pāda d S reads virañci°.)

1b. RK viṣayacaritāir. ÇR yatra for yasya. — **1c.** AKH tatvarūpaṁ. — **1d.** O tam iha satataṁ cin. A tvāṁ for cin. R cittasaṁsthaṁ for cin . . . sthaṁ; P cittatas taṁ.

2. KY om. — **2b.** PA pīyūṣasthasthitir. — **2d.** Ç mārtāṇḍaṁ. Ç sakalakalanā°.

3. PGKY om. — **3a.** R aguṇaç cā 'py aṇīyān. H 'nor, O yor. — **3b.** O iti vāgjalpitākalpitāñgaḥ. — **3c.** O °bhūtaṁ. Ç °vikṛtīn, RHF °tī, O °tir, A text.

After 3, R inserts this vs: trijagatsavitaḥ savitar munimānasahaṅsa dīptāñço, bhavabhīrūṇām abhayada bhavadavalokanam abhīṣṭaṁ bho(ḥ). — **3.2.** PGÇH °nābhañgabhīrur!.

Colophon: PKY om title. O dvātriṅçatkathāyāṁ siṅhāsane! Others as usual. POK aṣṭādaça-.

Southern Recension of 19

Texts: MNNdTVJQE (8)

0.7. M kālamavarṣi, Nd kālavarṣī ca, NT kāle varṣati (in T after parjanyaḥ). — **0.9.** NENdJ vṛttir (om pra), T kṛtir. — **0.11.** MNNdTQ purohitāḥ for kīdṛg . . . kumārāḥ!!.

0.13. QE ṣaṭtriṅçad, N dvātriṅça; T om. — **0.14.** NNdTQ pravīṇāḥ, E om. — **0.16.** NNd mṛgavyādhaḥ, M °vadhajīvaḥ, T °vadhājīvī, Q text; VJ pāparddhiḥ, E pathikaḥ. — **0.23.** NdQE ṣaṭtriṅçad°; T sarvāyu°.

0.26. MNNdQ om bila . . . svayaṁ. — **0.31.** VJQ vilāsi-jana. — **0.35.** VN 'liñgyā; E om 'liñgito; Q upaviṣṭaḥ. VNTJ 'tiramaṇīye. — **0.36.** NdJE svāmin.

1a. T adya me saphalāḥ kālāḥ. VJ om su. MNQ bahoḥ. J kālena. — **1b.** T yataḥ for idam, E kulam. — **1c.** NdQ sparçāt, V °çaṁ. — **1d.** Nd °nugrahād.

1.3. J sadā virājati atha, for samāyāto . . . ke; others text (V samāyāto; NQ āgato; lacuna here NdE). —**1.9.** N bhavatā, VJE °to.

2. MNNdQ om. — **2d.** V ṣaḍvidhi. E mitra T bandhu-la°.

After 2, T inserts Ind. Spr. 4060 (b, guhya ca gūhati; d, iti for idaṁ).

3a. E 'pakārāt prati-prītiḥ. — **3b.** VJ kad cit, E kadāvā; T kasyāpi bhuvi jā°. — 3 T upayānti ca dānena; N upayatī 'ti dāna ca; E ayacitapradānena. — **3d.** J yathā f yato. NQ deva; J devā hy. — **4.** VJE o — **4b.** Nd tāvad.

5. E om. — **5a.** V niyatena, J niyate hi. dānaṁ. — **5b.** N manyaḥ, VJ mene, N anyo. — **5c.** J dattaṁ, Nd dhatte. NdT jale. T tu for 'pi. J vāi na for yena. J dagdhaṁ, N ruddhaṁ.

5d. I have adopted the reading of Ind. Sp (from the Pañcatantra, " textus simplicior sasutā 'pi paçya, since the well-authen cated reading of my mss., khalu cānapat (Nd jāna°, Q pānapathya) seems sensele (T has vinivartya vatsam, obviously a co jecture.)

5.3. VJE samāyāti, N samāgacchati. — **5.** V vṛddho, MNQTNd om vṛddha. — Aft samāgatya, VJ insert a vs: kaṭhinatarad maveṣṭanarekhāsaṁdehadāyino yasya, vil santi balivibhāgāḥ sa pātu dāmodaro bh vataḥ. Then VJ ity āçiṣam uktvā for 'ne . . . kṛtvā.

5.7. TNdE kṣudhayā, Q kṣudhāt. — **5.1** suvarṇā (adjective), so VN; Q °ṇaṁ, °ṇāṁ, J °ṇādayo, T °ṇāni, Nd °ṇo; E lacun Cf. SR 22.5.7. — **5.15.** QNd suvarṇo, °ṇāni. VJ om raso.

5.16. For tato . . . çrutvā, E has differe prose, followed by this vs: aviçvāsa dānāya mahāpātakahetave, mātāputravi dhāya hiraṇyāya namo namaḥ. — **5.21.** M JQ om.

Colophon: E (not Q) inserts title as usual. °viṅçākh°; TE °viṅçatyākh°; M °viṅçat upākh°.

Metrical Recension of 19

Texts: DnDv (2)

1. Dv bhūpālaḥ. Dn āgatam for āsanam. **3.** Dv cā 'timānuṣam. — **6.** Dv kuṇḍaleṣ — **7.** Dv çṛñkhalābaddho. — **9.** Dv niṣev taṁ.

11. Dv saṁprāpte mānuṣe citam. — **12.** pravepaḥ. — **15.** Dv mahākrodho çāilāb

dharaṇītale. — **16.** Dn nāi 'tādṛg. — **19.** Dv balenolpena. Dv mandirālayam.
21. Dn mustā . . . çālini. — **22–3.** Dv om. kālimaṁ, from an a-stem = kāliman, darkness. pātra, mouth, not recorded even lexically. — **25.** Dn tarūn ānaçe sūkaraḥ puraḥ. — **26.** Dv °bhaṭāi ravāiḥ. — **27.** Dn bhakṣaṇāiç for heṣ°. — **28.** Dv gaṇasaṁkrudhaḥ. Dn °ruddha-çārā°. — **29.** Dv cala-gaṇḍo°. — **30.** Dv sa çāilabalavān.
31. Dv girigaṅharam. — **32.** Dv nṛpāṇapāṇir. Dv spṛhann. — **34.** Dv atutad. — **35.** Dn kroṇḍo. — **37.** Dv anugantem. — **38–40.** Dn om.
42. Dv tasmi dabhra dhvanir. — **44.** Dv tatas tad udaraṁ divyam abhūd aramayāvṛtam. — **45.** Dn tathā for pa°. — **46.** Dv sphuraspha°. Dv pradīpikaḥ. — **48.** Dv prātaretena. Dn balinā. — **50.** Dn sphuratprākāratoraṇam.
51. Dv dyotsnā. — **52.** Dn °kumbhakumbhasamutkṣitāiḥ. — **54.** Dv çilā for maṇi. — **56.** Dn °mukhamodavahninā. — **57.** Dn bhavanti. Dv madanoṁdāma. — **58.** Dn adhi for atha.
62. Dv prāveça°. — **63.** Dv niveçayām. — **64.** Dv asurendraḥ patiṁ. — **65.** Dn vācam. Dv avidhyāgama°. Dn °ocitām. — **66.** Mss. kaçcid. — **67.** Dv kaçcid. — **68–69.** Dv om.
74. Dn °mitaṁ. — **75.** Dv prāpnoty. — **76.** Dv nādayan for nam°. — **77.** Dv 'bhū-(d dha, omitted)-riḥ ko vā tasya te°. — **79.** Dv sukṛtiḥ. — **80.** Dv kṛtvā sa.
83. Dv 'gamat purā. — **84.** Dv 'sāu for 'çu. **85.** Dv jagāma sahayenāi 'va. — **89.** Dn °siddhayam.
91. Dv °prabhāvāv. Dn anayor ākarṇaya tam adbhutam. — **92.** Dn °lokānāṁ. — **96.** Dv patiḥ. — **99.** Dn kalahaṁ. Dv °pamātṛkaḥ (the ṛ seems to be erased). Dn seems to read 'papātakaḥ, but the second p is not clear and might possibly be a poorly made gh; read possibly °paghātakaḥ?
101. Dv prāyāt. Dn °lakṣa. — **103.** Dv yasya tasya bhaved etadāsanādyāsanāparaḥ.

Brief Recension of 19

Texts: ZObCL (4). Occasionally Oa

S has none of this text.

0.1. CL om punaḥ . . . 'ktam. Ob aṣṭādaça for punaḥ.
0.3. C nagaraṁ. C inserts tāvat after prasthitaḥ. ZOb rājā, C rājan, L lacuna (from san, in line 2, thru gataḥ, in line 3). Z pṛṣṭato, C pṛṣṭaṁ, Ob pṛṣṭa, Oa text. ZCL çūkaro.
0.4. kevalam, "in lone fashion," so ZObC; L eka. C ā- for eva. Ob eka-vi°. — **0.5.** Ob apaçyata, Z paçyati, L praçyati. Ob tasya for tatra.
0.6. ZLOa °liṅganaṁ. Z pūrvaṁ, LOa om. LOa om praçno jātaḥ. — **0.7.** Ob baliḥ tasmāi rājñe. ZL om raso. Z om rājā . . . kṛtam (in next line). ObL pitā. — **0.8.** L om ca. Ob om rājñe.
0.10. COa dehakārakaṁ, L °kāraṇaṁ. COa suvarṇakārakaṁ. — **0.11.** ZOb om rājñā. CL om api. — **0.12.** LOa om yasya; C tr yasyāud°.
Colophon: L iti somakāntamaṇimaye siṅhāsane. ObL aṣṭādaçamī, C ekoviṅçati (so). Z as usual.

Jainistic Recension of 19

Texts: PGÇAORHKYF (10)

0.2. PÇOR adhirohati. — **0.8.** AORHY pātre dānam. — After dānam, G inserts: yataḥ, and a Pkt. vs: do tinna buhā do tinna dāṇiṇo satta paṁca raṁgillā, jattha na vasanti nayare taṁ nayaraṁ raṇṇasāricchaṁ.
0.9. RKHY °madhyāsīnaḥ. — **0.12.** pṛṣṭi, so PGF; K °ṭī, Y °ṭe, OR °ṭa, A praṣṭi, Ç sṛṣṭi, H lacuna. — **0.13.** PGOKF avatarat. pracāre, so AKRY; Ç pracārake, F prakāre, P prasaro, G pracure, O pravāre, H pravāhe. — **0.14.** kumbha repeated only in PGH. — **0.15.** AKYR om dabhrā.
1b. Y jāte tadānīṁ svayam eva deva. — **1c.** Ç krīḍākhilaṁ. O tadā 'virāsīc.
1.2. GÇRY °nareçvarasya. — **1.5.** °çevadhīnāṁ, so for AKF seva°, P meva°, G senyadhyānāṁ, ÇR saṁvedināṁ, O sāvadhānānī, Y dhāma; H lacuna. — **1.7.** PAF balir āha, O balirājā 'ha.
2. P pratīka. — **2b.** F vakti ca, G bhāṣitam, for pṛcchati. — **2c.** G bhuñjayate (and so A first hand); O bhuñjāpayety eva. G nityaṁ for cāi 'va.
2.7. PAÇKHF kurutaḥ, G kuru. G gṛhṇītu, Y gṛhṇītām, H gṛhīta, C gṛhyetām, R text, PAKOF gṛhṇīta. PAY add sa after iti.
3a. ÇR vṛddhanaro, F °karo. Y corrupt. — **3c.** PGAOHF ekatarāṁ (perhaps read so,

understanding çriyaṁ?), Ç °rat. O °vāñche 'drçī. — **3d.** R drṣṭaḥ for sākaṁ.

Colophon: R çrīsiṅh°; OK siṅhāsane; Y om this. K om dvātriṅ°. P om whole title. Others as usual. ÇR °viṅçatitamī, Y °viṅçatimā.

Southern Recension of 20

Texts: MNNdTVJQ (7). My in part

0.17–18. VJ om çarīram . . . sādhanam. TQ insert the first three lines of SR 10.5, of which çarīram . . . sādhanam is the fourth line (a, T sulabhās samitkuçās; c, T svakāle; TQ pravartate). — Before this vs, T also has the vs SR 12.1 (a, āpatkāle; c, sarvadā).

1a. NdJ dārā, T jāyā, M jātāḥ. — **1b.** J tathāi 'va ca for punaḥ sutāḥ. Q sutaḥ, V punaḥ. — **1d.** N tr na çarīraṁ; J naḥ.

2a. J vyasanāni for apha°. N ahānicarudantāni. — **2b.** J samyagvyaya°. — **2d.** NdMy nā 'rambheta. — **3b.** T bahuvyāghra°. N samanvitam. — **3c.** N 'rohayen, NdMy 'rohe(c) ca, T 'rohati, Q 'çohec ca, M 'hakeccha. T prāpta for prājñaḥ. — **3d.** TQ saṁçayo. — **3.1.** VJMy om kiṁ . . . kartavyam (in next line). — **3.4.** VJ tāvad eva sakalaṁ (V °la) kāryaṁ durlabhaṁ na bhavati. N here corrupt; it omits from this point to pravṛttaḥ (in 9.4). MNdQMy om uktaṁ ca and vss 4–8, which are found only in VJT (in part only in VJ).

4a. mss. duṣprāpyāṇi ca (V om ca) vastūni labh°. — **4b.** V bahūni, T sāhasikāiḥ, J ca, for vastūni. I assume transposition of bahūni and vastūni in V. — **4c–d.** V text (ayaṁ for alaṁ); J puruṣāiḥ saṁçayārūḍhāir alasāir na kadācana; T saṁjīvinyamṛtādyāḥ hanumadgaruḍādibhir hṛtā hi khalu.

5ab. J kadācid eti nabhasaḥ khāte jalan tu pātālāt. — **5a.** T viçati . . . gaganaṁ. — **5b.** T khātāt. — **5d.** V puruṣakāreṇa; J sāhasī for this; T gaṇya eva pāuruṣavān.

6ab. T kleçam aprāpya sukhāni ne 'ha labhyante. tathā ca. — **6a.** V kleçasthā. J 'gamam for 'ṅgam. V adatvāt. — **6b.** J na labhyate sukhasthānam. V iha for eva (text Boehtlingk).

6c–d. T om. — **6c.** V medhibhin. J mathanāyāsāir, V corrupt, but ends °yastāir. — **6d.** V āçuṣyati; J labdhā cireṇa for ā° bā°. VJ lakṣmīḥ.

7. T om. — **7a.** text with Boehtlingk; J tasya na hi kimapi syāt, V tasya na kathanā syāt. — **7b.** J om patnī. VJ nṛsiṅhakarasya. J om api. — **7c–d.** J nidrāṁ yo bhajate māsāṅç catura udadhāu sthitaḥ. V text, except bhajate (in 7d).

8a. T parabhogo. — **8d.** V bhāsvām. J sva for iva, T urdya hi!

8.5. cet, TQ; VJNd om; M lacuna. — **8.7.** M mahāraṇyaṁ, VJ mahāraṇye (for ma° ar°). — **8.11.** VJ om rājño . . . °vādinām (end of vs 9).

8.12. After ca, T inserts vs: nā 'tyuccaṁ çikharaṁ meror nā 'tinīcaṁ rasātalam, vyavasāyaprasaktānāṁ nā 'tipāro mahodadhiḥ. kiṁ ca.

9. T tr b and d. — **9c.** T samarthānāṁ.

9.1. VJ iti bruvantaḥ for punar api. — **9.3.** V palāyena, J palāyāṁ, Nd palāyanaṁ, T palāyayāṁ, lacuna in MN, Q text (reading phal°). J cakruḥ, T babhūvuḥ. — **9.4.** N begins again with sarpaḥ, inserting tāvat first.

9.14–15. J makes a çloka out of yāvad etc., thus: yāvac charīraṁ sudṛḍhaṁ yāvat santī 'ndriyāṇi ca, tāvad eva ca kartavyaṁ puruṣāir hi hitaṁ sadā.

10a. Nd sustham, V svasvam. J akhilaṁ for anaghaṁ, VT arujaṁ, Nd aruciṁ. M nā 'vṛttā for dūrato, N saṁvṛtto. — **10b.** Nd kṣaye. — **10c.** M anyaçreyasi. — **10d.** J uddīpte. J ca for tu, V pra-. M kampakhanane. T khanana-, N khana-saṁ-. M °udyame, N udgamaḥ. M kiṁ dṛçam.

10.1. NdQ ghaṭikā (so also in the following). — **10.7.** MQ tatra before tāni, T tatas; VJ tat trayaṁ, and om tāni. — **10.8.** MNNdV āgamyate, J gamyate. — **10.18.** tac (N etac) chrutvā, only TN; others om. rājā etc. only NTJNd.

Colophon: Q adds title. M viṅçatyupā°, T viṅçatyākhy°.

Metrical Recension of 20

Texts: DnDv (2)

1. Dv tamanaṁra . . . tathā 'sanam. — **2.** Dv āhāi 'naṁ. — **7.** Dn puroddeçād. Dv deçān. — **8.** Dn puṇyapūrṇāni tīr°. — **10.** Dv taṭinīs ta°.

12. Dv ekadā deva. — **15.** Both mss. nirdhūtāir (read °dhāutāir?). — **16.** Dv rasa for saraḥ. — **17.** Dn tam āçramam. — **20.** Dn

bhuvasphaṭika (this not previously recorded word = ākāçasphaṭika).

23. Dn tato. — **24.** Dv svarasaṁjāta°. — **30.** Dv paryanta°.

31. Dv siddha samādhyāste. — **33.** Dn itiçrutaḥ. — **35.** Dv paryanta°. — **36.** Dn viṣamān durgān.

41. Dv na for sa. — **42.** Dv siddhān iva. — **43.** Dv prāpto mahāntam āçāntaṁ tvadārambho hi matkṛte. — **46.** Dv aparāir . . . dusprāptaṁ. — **49.** Dn bhaṭṭārem for bhavato. — **50.** Dv 've 'ti tat phalam.

53. Dn yogi°. — **56.** Dn viṣayo. Dv bhavādṛçām. — **58.** Dv °siddhyā sa. — **59.** Dv rājan saṁpuṭikāṁ. — **60.** Dn °haste. Dv vā 'munā.

61. Dv saṁspṛçet. — **62.** Dn prāṇinā. — **63.** Dv saṁjahiṣā. — **64.** Dv saṁspṛçed rekhāṁ pāṇina. Dn prāṇina. — **68.** Dn labdhvā kandādikaṁ purīm.

77. Dv tatra for tv atra. — **80.** Dv vīryeṇa bhu°.

81. Mss. puṭikāṁ. Dn sarvakāmadām for sa ma°. — **84.** Dn kva for kaḥ. — **86.** Dv 'vadhūya.

Brief Recension of 20

Texts: ZObCL (4). Occasionally SOa

0.1. CL om punaḥ . . . 'ktam. Ob ekonaviṅçati for punaḥ. — **0.2.** O pṛthivīṁ. CObL kṛtvā for gatvā. — **0.3.** Mss. kṛtaṁ, we emend. Ob tata upav°; C tataḥ before kṣaṇam and om tatra. C tena for tāvat . . . 'paviçya. — **0.4.** Z samārabdhā. C om mahā.

0.5. C camatkārāṇi, L °kārakarāṇi. CL dṛṣṭāni. ZL parvata-, ObCOa text. — **0.6.** ObC om api, Ç inserts asmākaṁ, Oa with text. Z tatra for tasya. Z tena mārgeṇa for tatra mārge (lines 6–7). — **0.7.** CSOa dehaḥ, L deha, ZOb text. C kim eva for evam api. ZC om kim.

1. SOa have the vs. — **1b.** S samyagvyaya°, Oa asamarthapha°. — **1d.** C na rebhe suvicakṣaṇaḥ.

1.1. ObL tūṣṇī. L sthitā. — **1.2.** CLOa om sa. — **1.3.** Z om tenā . . . gataḥ (end of line 4). — **1.5.** Z mahāpuruṣeṇa, C bhagavatā, for mahatā. Z daṇḍaḥ kh°. Ob ṣaṭikā, Z puṭikā, CLOa om khaṭikā ca dattā.

1.6. Ob ṣaṭikayā, Z puṭikayā, CL khaḍgikayā, Oa vaṭ°. CObL 'ñko for (Z) 'ñke, Oa mantro. ObLC likhyate (CL liṣ°), Oa likhitaḥ. C saṁlāgyate, L lagati. — **1.7.** ZObOa vāmahaste (Oa adds 'pi). — **1.8.** ObOa pūrayati for dadāti.

1.9. C bho kas°. ZCOa om ca. — **1.10.** Ob pālāyato, C pālayito. L svīkaroti, others aṅgī°. Ob om iti. C saṁtāpo 'sti. — **1.11.** Ob inserts ity uktaṁ before mā. — **1.12.** Ob om pu° . . . 'ktam. CL om rājann. Z om yasya, Ob after āudāryaṁ.

Colophon: C iti viṅçatimaṁ kathānakam; L iti çrīvikramārkavikrame candrakāntamaṇimaye siṅhāsane etc. Z as usual. Ob ekonaviṅçatamī; L viṅçatīmī; Z viṅçatamī.

Jainistic Recension of 20

Texts: PGÇAORKHYF (10). A ends in 7.1

1. PK om. Y pratīka. — **1a.** GÇ āpadartham. Ç rakṣyaṁ. — **1b.** Ç dārā rakṣyā. **1c.** Ç ātmā tu sarvato rakṣyā (for °yo).

2. PKY om. — **2a.** H cintā for vittaṁ, RF mitraṁ. — **2b.** Ç punaḥ for sutaḥ, RF dhanam. — **2c.** GAHF çreyādikaṁ, O yāgādikaṁ, ÇR text. — **2d.** F tr çarīraṁ na.

3a. Y kalmaṣeṇa, F kalitāni, for apha°. — **3c.** H karmāṇi. — **3d.** PAGH 'rambheta. — **4.** YF pratīka. — **4b.** GO dūre. — **4c.** AÇG savidy°, O saviryāṇāṁ. — **5.** KRF om. PGÇO pratīka. — **5d.** HY ṅa. H dhārā pajjavaṇi.

6. K om. — **6a.** H dayā nāgadare giro°. Y 'tha pure for nagare. OPAGHF liṅge. OPAGHF sthitā, ÇY sthito, R text. PA va. P grahe. — **6c.** jīvan, so all. (Read jīvad-?) — **6d.** 'ti, my conj. for mss. tu (O su, F sva). HF jalpanti. A te.

7. PGK om. — **7b.** R nirudhya. — **7c.** ÇO eke-. Y corrupt. RY °randhreṇa for °tha. — **7d.** OH yānti. H yā. — **7.1.** With bho kali- ends ms. A. — **7.3.** OKYF om yataḥ.

8. K om. Y has very corrupt prose version. — **8b.** PGOHF saṁghaṭati; ÇR text. — **8c.** O saṁcaratām, F saṁcarati. — **8d.** °çramaḥ all (Weber °bhramaḥ).

8.5. citā-, so P alone; others cintā-. — **8.6.** F lacuna from sa thru vs 11.

9. PGOK pratīka. Y is very corrupt. — **9b.** Ç niggaha (and Y nigrahaṁ) for phedaṇa (on which cf. Weber's note p. 385, Hem. 4. 177). — **9c.** Y duhie, R duhiu, C duhitae,

H om. Y duhiu, Ç duhitaḥ, H duhitā, R ehitaḥ. — **9.1.** ÇRY om.

10. ÇRY om. PGOK pratīka; the rest only H! — **10b.** H °samatthe. — **10c.** H duhiyaṁ for duhio. — **10.2.** Ç parābhāvaṁ, PGO prabhāvaṁ.

11a. ÇRY mahānubhāvaṁ. — **11c.** GÇRY tr bhra° rājyena (Y rājñe ca, G rājyaṁ!). — **11d.** ÇR 'sti for 'tra.

Colophon: O siṅhāsane, YK om this; K om dvātr°. Others as usual. ÇROY °çatitamī (OY °mā) ka°.

Southern Recension of 21

Texts: MNNdTVJQ (7)

0.10. After tiṣṭhasi VJ insert: yas tu hṛdaya-çūnyaḥ sa eva mūrkhaḥ.

1b. J çūnyadeço hy. MVNd 'py. — **1d.** T sarvā. NNdQ çūnyaṁ. — **1.1.** VJ: mama tava saṁbandhe (V tatrā 'pi bandhe) ko 'py artho nā 'sti. tathā hi (V om hi).

3. VJ om. — **3c.** Nd param. M eva. — **3d.** Q yasmin. — **4.** VJNNd om. — **4b.** T jāta. M putroḥ for preto.

Instead of vss **3** and **4**, VJ have two other vss: Ind. Spr. 96 (b, varāu stutāu), and 1752 (c, nā 'rohati [J °nti] kulaṁ yasya; d, V °gra).

4.1. MNdTQ om pitṛ. — **4.4.** MNT padminīṣaṇḍa-, Nd °ṣaṇḍe. — **4.9.** NVJ °opacāraṁ, Nd °rāṁ, Q °rān. VJNdQ om pūjāṁ — **4.15.** VJQNd °pitrādi, M pitrā, N pitṛ-prabhṛti, T text. VJ sarva-bandhujanān.

4.17. samādhānaṁ, so all (V °dhāna) except J kuçalaṁ, T sakutūhalaṁ.

4.21. VMJ madhyarātri°. — **4.22.** MNT sarovara-, Q °rās, Nd text; VJ lacuna. — **4.23.** NNd °opacāraṁ, VJQ °rān; VJQNNd om pūjām. — **4.36.** MNQT om mahā.

5a. J uṣito for utpanno. — **5d.** N devānām, Nd yajamānādipā°. T ardhapāragaḥ.

After vs **5**, MNNdTQ have a lacuna extending thru vs 6, and in the case of N thru vs 8; no attempt to fill it in, except in N, which puts two short sentences into the brahman's mouth. We with VJ alone.

5.4. J nītāu ca prasiddhiḥ for (V) nītiç ca. J yat for yato. — **5.5.** V tr naraṁ after bhāryādayo. J om iti.

6a. J veça for dveṣṭi. J prokto ti, V proktāti; we with Boehtlingk. J °bāndhavāiḥ. **6b.** J dyotantaṁ. VJ sa for (Boehtlingk) na. VJ manujā (J °jaṁ) for (Boeht.) tanu°.

6c. J na for 'pi. — **6d.** All mss. °vikramān; so Hertel, Pūrṇabhadra's Pañc., 5.16, without report of variant, and Kosegarten. V api na cā 'nyeṣāṁ.

7a. Q sūraḥ, J guruḥ. QT su for tu, Nd sa. T -dṛk ca for vāgmī. — **7b.** VJ tr çā° ça°; T çāstā ca çāstrārthaṁ. M variṣṇuḥ, VJ varas tu. — **7d.** J hi for 'tra.

8a. Q tad ekadhāma. — **8b.** Nd sad for sā. — **8c.** Q satpāuruṣeṇa rahitaḥ. T kṣaṇena for sa eva. — **8d.** T vicitram etat for kim°. **8.1.** NTQ tad for tasya. — **8.5.** Q om tac ... sthitaḥ, Nd om tac chrutvā. N etac. V adhomukho babhūva; MNd āsīt, T gataḥ.

Colophon: Q inserts title. M °viṅçākhy°, T °viṅçatyākhy°, N °viṅçatitamopākhy°.

Metrical Recension of 21

Texts: DnDvGr (3). Gr only from 25.

5. Dn °āudāryabhītasya. — **7.** Dv draṣṭuṁ. Dv vidyotatā hṛdi. — **9.** Dv asmin for asti. Dn tato for tamo. Dv 'pi for vi. Dn °otsukā. — **10.** Dv kīrtistutyā.

11–12. Dv om. Ms. °leçeva. — **13.** Dv tasya. — **14.** Dv nāma vidyate buddhivarjitaḥ. — **16.** Dv avidheya ivā ti° . . . paryakhedayan. — **17.** Dv tavā for tadā; mūkasaṁmitam. — **19–20.** Dv om.

21. Dv madhye putreṇa hatajanmanā. — **22.** Dv çrutihī°. — **23.** Dv vā for hi. — **24.** Dn kuto 'bhimāno vi°. Dv vidyābhi sthitasya. Dn sphītāsya. — **25.** Gr begins again with -va putraka. — **26.** Dn dāivopaha°. — **27.** Dn vidūyatā. — **29.** Gr kenāpi maṇḍalaṁ. Gr viçruta. — **30.** DvGr buddhyā saṁprāpito bhavet (Dv bhat).

31. Dn sva- for sa. — **32.** Dn madhye for mārge. — **33.** Dn kākena-rājanya!. — **35.** Dn gāutamasyā 'ghahāriṇī. — **37.** Gr ati for iti. — **40.** Dv çilpi. Gr yatrā 'bhūd vi°; Dn °karmaṇām.

41. Dv na for sa. — **44.** Dn tato for tenā. Dv dṛçyantas. — **45.** DvGr °karaṇaṁ tās tadā (Dv tān adās) sacivātmajaḥ. — **48.** DvGr sthitarāgeṇa. Dv madhurasvanam. — **49.** Dn çītānuguṇam. DvGr karagānena coditam. — **50.** DnGr maddalaḥ (Gr °lāḥ). Dn kāpi yoṣin madhyena garjati.

51. Gr pañcasamaṁcāra. — **52.** Gr °kaṇṭhyāḥ. — **53.** Dn °layaçriyāiḥ. — **56.** Dn kṛtaçramāḥ. — **59.** Dv niyantuṁ, Gr nimajattuṁ, Dn nimaṁ — (space in ms.). Dv

goḍho°; Dn gāḍhosṇāiḥ . . . °çayāiḥ. — **60.** Gr vṛttyāviçoṣitam.

61. Gr °pālitāḥ, Dv °pālikām. — **64.** Gr sa darçi°. Gr °ollāsi, Dv °sa. — **65.** Dv sāgaraṁ. Dn uktyā. Gr ātmanaḥ for ādi°. — **66.** Gr yathā 'ndhra°. Dn tad apy adbhutam abhyadhāt. — **67.** Dn tato. — **68.** Dn °tīrthaṁ. — **69.** Gr °rātrāu.

72. Dn kaçcid. — **73.** Dn taptā for prāpte. — **75.** DvGr smara for rasa. Gr sākūṭe, Dv °ṭāir. — **78.** DnDv çūrāṇām aho pr°. All mss. apekṣata (Dn °tā). — **79.** Gr saṁtoṣaṁ. — **80.** Dn °gatā nṛpam ilyuḥ nijāṁ°.

82. Dn sudhāsāudhena. — **83.** Dv prāveçya.

After 83, Dn inserts: tacchilpanirmatikliṣṭakarmaṇā viçvakarmaṇā, ālodya sakalān bhāvān manasāi 'va vinirmitāṁ. (Read °nirmitakliṣṭa°; ālokya).

84. Dn upaveçayaṁ tasma. — **87.** All mss. mānitaḥ; read °tam? — **88.** Gr kānta, Dv °tā. Dv upāviçat. — **90.** Dn °çālinam.

91. DnDv ātmanaḥ. — **92.** Gr susundarībhiḥ prārthyante. — **93.** Dn madhyena madhurākāram. — **94.** Gr varatum. — **95.** DvGr mahimaçrayam. — **96.** Gr °nubhāvaṁ. — **97.** Dn bibhartuṁ. DvGr samare. — **100.** Gr lokaguṇa-sthitā.

101. prāpya, so we with Dn; Dv prāpyaṁ, Gr prāptaṁ (for °tuṁ, which perhaps read). Dn prājñavikramam. — **104.** Gr īçatā. — **105.** Mss. asyāḥ. Gr °pātreṇa. — **107.** Dv prāptiḥ. Dn saṁpadaḥ. — **108.** Dn saṁprāptuṁ. — **109.** Dn vayaṁ, Dv vayā, for yāç ca.

111. Gr sāmagabhir. — **114.** Dn °çrī. — **115.** Gr sarvaṁ for satyaṁ. DvGr nītarām. — **117.** Gr yogābhisi°. — **119.** Dv īrṣāṁ yan manāg asi; Dn apy for mayy. — **120.** Gr avidheya.

122. Dn rājñe ratnāṣṭakaṁ daduḥ. — **123.** Gr nirgatoṣṇa°. — **125.** Gr °karīṇiṁ (so). — **127.** Gr sanunībhūtaḥ? Dv abhi for dvija. — **128.** Gr svaprabhāva, Dv svaprayāva. — **129.** DvGr viçvaçarme 'ti.

131. Dv kulilā. Gr °mūḍhajā. It seems that mūrdhaja must here be used in the sense of tongue, tho of course it regularly means hair. — **133.** DvGr bahvapatyaṁ (Gr °ya) for tava nitya. — **137.** DvGr ca niṣkaṭasvāpād. Dn grathilāni. — **138.** Dn antaṁ. — **139.** Gr darçanīyasam, Dv °yacam.

141. Dn parivartitam, Gr parijīrjitam. — **143.** DvGr sā varaṁ. Dn pati. — **144.** Dv °saṁmitā, Dn °mṛtā. — **145.** Dv pṛṣatkenāi 'va veditaḥ. — **146.** Dv 'haṁ for 'pi. — **147.** Dv daṣaṇīkṛta°. — **149.** Dn tat prāpya. Dv palī, Dn valī (read so?). Gr phalitavarjitā. **152.** Gr çāurya for dhāiryaṁ.

Colophon: DvGr iti vikramādityacarite eka°.

Brief Recension of 21

Texts: ZObCL (4). Occasionally Oa. S has none of this text.

0.1. CL om punaḥ . . . 'ktam. Ob viṅçatikā for punaḥ. C çrīrājann. — **0.2.** Z mahā for mayā. — **0.3.** C om nāma. Ob 'haṁ madhye 'vasam. — **0.4.** ZL ṛṣṭa, C adṛṣṭa, for aṣṭa. C nāyikā (the regular form; but below, 0.7, all mss. incl. C have nāyakāḥ). Z dṛṣṭāḥ for nirgatāḥ.

0.5. C tr gāyanti nṛtyanti. COb om ca. Ob pravaṅsanti for praviçanti. — **0.6.** ZLOa °pūjāṁ, after which L inserts vidhāya, Oa kṛtvā. — **0.7.** Z om rājā . . . °viṣṭaḥ. — **0.8.** ObCL divyabhuvanaṁ. Mss. sanmukham (L °kha). Ob āga(om tya)-tābhir. — **0.9.** Ob atratyaṁ, C atra tvaṁ.

0.10. Ob om rājan. Ob vaktaṁ for vayaṁ Z tr yūyaṁ kāḥ. — **0.11.** Z mahāratnāni. L om jayad . . . ukto (in next line). Ob jayam, Z yad, for (C) jayad. — **0.12.** C icchāsa. C prāpsyati, Z prāṣṣasi, Ob prāsapsasi. Ob uktvā. — **0.13.** Ob mārgeṇa. L kena for ekena, C om. ObC brāhmaṇena. Mss. svasti. — **0.15.** Z om putrikayo 'ktam. C om rājann. C yasya before āudāryaṁ.

Colophon: L iti somakāntamaṇimaye siṅhāsane. Z as usual. LOb vinçatimī, Z °çatamī; C °çatimaṁ kathānakam.

Jainistic Recension of 21

Texts: PGÇORKHYF (9)

0.4. GRKY om rājan.

1. PGY pratīka; in K only the last two words! — **1a.** O prachannam antar. —**1c.** Ç bandhujanaḥ su(= sva?)-deça°. O devatāṁ!, F devatāḥ!, R bhūṣaṇaṁ, Ç bhāiṣajaṁ, H text. — **1d.** HOF pūjyate. HRF hi for tu. O pratidinaṁ for na tu dhanaṁ.

After 1, S (which follows JR in this story) inserts a vs not found in any recension, Ind. Spr. 3240 (a, °hāryā na ca duḥkhakārī; b, videçagamyā na ca bhāravāhī; c, °dhanapradhānaṁ; d, ye puruṣā).

1.1. ÇKRY om sa. After akarot, ÇR insert yad uktam, and vs Ind. Spr. 1014 (b, paṭhanasiddhiguṇā; c, Ç tr sahāya-nivāsa; for karṇā, Ç balbhā?, R only bhā!; d, Ç bāhyas, R vālyās). evaṁ vidyāṁ sādhayitvā tataḥ etc. — OKY sa sva°.

1.4. K çrībhavānīkāntasya for çrīyugādi°. — **1.5.** ÇRKHY abhāṣata, PF ābhāṣata, G lacuna, O text. — **1.6.** PKY om taj. — **1.8.** ÇORY om ca. — **1.9.** GÇRHF om tatra. — **1.10.** OHF prāge, Y prāg, K om. — **1.16.** ORYF om aparam, Ç param. ORHYF add kim before api.

1.20. After nirbhartsitaḥ, S inserts another vs found in no recension (cf. Weber's note 2, p. 389): āḥ pākaṁ na karoṣi pāpini kathaṁ? pāpī tvadīyaḥ pitā; he raṇḍe kim idaṁ? tvadīyajananī raṇḍā tvadīyā svasā: nirgacchasva mamā 'layān! mama gṛhaṁ, tvaṁ gaccha gacchā 'dhunā!; hā viṣṇo mama mṛtyur eva hi varaṁ çaṣpaṁ madīyaṁ gatam. — ÇOYH add tataç after nirbhartsitas.

2. ÇF om. — **2a.** Y ye dharme niratā bhavanti manujās teṣāṁ dhanaṁ sarvadā! O nā for no. O yateta (so Weber) for yato na. — **2b.** Y kutaḥ for kvacit. — **2.1.** ÇRK vikhinno, Y viṣanno; ÇORK add 'haṁ. — **2.2.** PGH tad for etad. — **2.3.** PRY dāridryeṇa. OYF om api; ÇRH patnyā 'pi.

3. ÇRYF om; PG pratīka. — **3a.** H tr tvaṁ kiṁ. O tr b and c. — **3b.** K °mukharāṁ; text S and (according to Weber) U, also corruptly O, alīka-ravaras (rava = kha); H vacanā. O tvānto. O kāpino, K kopinaḥ. — **3c.** H pratidinaṁ. — **3d.** OH kalahaḥ.

4. K om. PGOF pratīka. — **4c.** Y om na (ātmaṁ°); ÇRH text.

Colophon: title substantially as usual. ÇR ekaviṅçī, Y °çami, K °çatimaṁ kathānakam.

Southern Recension of 22

Texts: MNNdTVJQ (7)

0.9. MNdQ °mandiram, and om sahitam.

1. Only in VJT. — **1ab.** J mayā na jñāyate nātha māhātmyaṁ paramaṁ tava. — **1a.** V rajanātha. — **1b.** V bhavattavāi, T bhavatstale? We after JR. — **1c.** VT ko for na. V para; T paraṁ brahma.

2ab. VJ nā 'nyaṁ bhajāmi na vadāmi na cā 'çrayāmi, nā 'nyaṁ çṛṇomi na paṭhāmi na cintayāmi. My with text. — **2a.** My nam-āmi for vadāmi. M cā 'çrayāmi for cint°. — **2b.** Nd yācayāmi for cā 'çra°. — **2c.** T muktyā, V bhakti, JQ bhaktyā. Q āçray 'haṁ for ādareṇa.

3. VJ om. — **3a.** Q kāyajaṁ karmajaṁ v for karma°. — **3b.** Q °naya(na)jihvā-mān° Nd °nayanasuṁhvā mānasuṁhvāparādhaṁ — **3c.** TM kṣamedhā (intending °thā). — **3d.** MN me mukunda, Nd deva çambho TQMy text.

3.4–5. VJ tīrthayātrikaḥ, Q °yātrākaraḥ VJT bhavān . . . samāgataḥ. — **3.5.** V rājñā, M om. TVJ bhaṇitam, Nd tex ('vadat), MNQ om. — **3.7.** MNNdQ dṛç yate.

3.9, end. VT insert Ind. Spr. 2643 (a, °çarasaṁlakṣyam agamad; b, V corruptl vidhātṛṇām abhajata çiraḥ° . . . vidhiḥ; c V cyaṁ gārher for tāu rāhor; d, V bhagna for nag°.) It is worth noting that Boeht lingk took this vs solely from our ms. V, an that every one of his conjectures is con firmed by T!

4b. V brahmaṇā tridaçāir api. — **4c.** J lalāṭ Nd likhitāṁ rekhāṁ. — **4d.** VMJ na çaky parimārjitum.

5a. N °yuktaṁ vaco grāhyaṁ. — **5b.** N ajñā api ca bālakāt. — **5cd.** VJ viduṣā (J vibh unā) 'pi sadā grāhyaṁ vṛddhād api n durvacaḥ. — **5c.** T viduṣām api tat tyā jyam, Nd ayuktavacanaṁ tyā°. — **5d.** N vṛddhād api subuddhimān. N anuktaṁ NT °janmanā.

5.1. MQVJNd dṛçyate. — **5.6.** TJNd asti f āste. tat . . . samudghāṭyate, only in VJ but clearly belongs here; cf. JR's text. — **5.7.** suvarṇā (adjective), so MNQNd; suvarṇādayaḥ, T suvarṇāni, V suvarṇī. C SR 19.5.10.

5.9–13. VJ omit the entire 5 lines, from n 'dghāṭyate (in line 9) to (but not including no 'dghāṭyate (in line 14).

5.14. VJ have tarhi etāvad (J iti tāvad) ev tad- instead of etad devatā-. — **5.1** NTNd rasakumbhaṁ. — **5.23.** VJ om rāj etc.; NT etac chrutvā rājā.

Colophon: Q title as usual. VM °çākhyānam T °çatyākhy°, N °çatitamopākhy°, N °çatyupākhy°.

METRICAL RECENSION OF 22

Texts: DnDvGr (3)

1. Dn °kāutukī. — 3. Dn sā ca. — 4. Dn hṛdayāni sahāyatām. — 5. Dn vācālayanti. — 6. Dv avadhāyā, Gr avadhūyā.

11. Gr kātyāyinīmāulī, Dv °yanīmāulīḥ. Dv °prajām. — 12. Gr madhurāmodāṁ. Dv çramaḥ. — 14. Gr kātyāyinīṁ tasyāṁ. Dv 'vidūrataḥ. — 14. DvGr dvija . . . kutracit. — 18. Dn sarvabhūtānāṁ. — 19. Dv kundīsamāgata. — 20. Dn samatikramya.

After 20, Dn inserts: yatho 'pakaṇṭhopavane nandanād api nandane, durgām ārādhya dayitaṁ rukmiṇī kṛṣṇam āgatā.

22. DvGr kṣatriya. Gr 'py ujjayinī pumān. — 25. DvGr om. — 26. Gr dvijānā. Dn punar eva tam. — 27. Dn vibhatvaṁ. — 28. Dn kva nu. Dv cāmaracāriṇyaḥ. Dn kva nu. Dn rañkabhṛto gatāṁ, Dv rañgagato bhṛtāḥ.

31. Dv viçramyate. — 32. DvGr manohārī. — 33. Gr 'varodha niḥçeṣat. — 34. Dn udyukto for na çakto. — 36. Dn °purīṁ. — 40. Gr tā devī kocyān.

41. DvGr nirgato. Dn durgād. DvGr °ācarāiḥ. — 42. DvGr paribhrāmasy aṭavīṁ taṭinīm anu. — 43. Dn purīṁ. Gr iha for iva. Gr mā khidaḥ, Dn mā khilaḥ, Dv duḥkhitaḥ. Cf. mā khida Bhāg. Pur. 10.69.40, quoted by BR. V. 1360. The regular form khidya would be unmetrical. — 47. Gr °puraṁ. — 42. Dv saṁprāpta, Gr sa paprāpa!. — 50. DvGr vegavatītīre.

51. Dv adhīkṣapam. (kṣap-, night.) — 53. DvGr 'vasan. — 55. DvGr asmin for asti. — 57. Dn digbaliṁ.

61. Dn tathā varāya tvaritaṁ paro°. — 62. Dv rahaṁ for rasaṁ. Dv niçcitā for yāc°. 64. Gr 'tra mano°.

Colophon: Gr iti vikramādityacarite dvā°.

BRIEF RECENSION OF 22

Texts: ZObCL (4). Occasionally Oa. Nothing here from S.

0.1. CL om punaḥ . . . 'ktam. Ob ekaviñçati for punaḥ. — 0.2. C tr rājā after draṣṭuṁ. — 0.3. C āryāḥ . . . °vadanāḥ. — 0.4. C 'bhavat for gatam. — 0.5. Z vivaro. Ob om rasa. C tasyā for tatrā. — 0.6. Z mama for mayā.

0.7. C tasyā 'pi. C tenā 'haṁ, om kāraṇena. Ob saṁcinto. L calatu, Ob calan, Oa om. — 0.8. LObOa darçaya. Ob tad for tata. Ob om tat. — 0.9. ObL devatāyā, Z om. ZLOa tatra. Z om naro, L tr naro yadi. C om vivara.

0.10. Ob udghaṭate, Z udghaṭane, L udghāṭayati, Oa udghaṭayate, C text. — 0.12. Z kathitam for bhaṇ°, and add rājan. Ob tasya. ObC brāhmaṇasya. — 0.13. Ob udghaṭitam; Z adds ca. ObL om vipra . . . udghāṭitam (in line 14).

0.14. Z rasa for tava. ObC om tatas. Z om tasya. — 0.15. L sva-nag°. Z -puraṁ. — 0.16. C om putrikayo . . . rājann. C tr yasyāu 'dāryam īdṛçaṁ. Ob āudāryaṁ sattvaṁ ca.

Colophon: L iti somakāntamaṇimaye siṅhāsane. Z as usual. ObL ekaviṅ°; ZL °çatamī, ObC °çati.

JAINISTIC RECENSION OF 22

Texts: PGÇORKHYF (9)

1. K om. — 1b. O stavam. — 1c. Y na for sa. — 1d. ÇRY devaṁ for jinaṁ.

2. ÇRY om. — 2a. K tr bhajāmi na vadāmi. — 2b. F praṇāumi for çṛṇomi. — 2c. GH labdhā, F natvā. — 2d. OF çrīnīlakaṇṭha!, K çrīkaṇṭhadeva. — 2.1. ÇORK om tatra; F tat, Y tasmin. — 2.4. ÇYHRK om yataḥ.

3. ÇRHY om. The dialect is Apabhrañça, and the meter Dohā (13 + 11 morae to the hemistich). In the light of Hemacandra IV.354, it seems that we should read phiṭṭaüṁ in b, but gaü, not gaüṁ, in c; the meter however seems to require the forms given. On the difficult words vali and bāhudaī, I cannot improve on Weber's note, p. 394. — The variants follow:

3a. GK caṇḍaü, P candu, F candro, O text. O ugavai, F ugāvai, K uggame. — 3b. PF dhanu, K dhana. O piṭaü, PGK phiṭṭo (K °oṁ), F kiiu. — 3c. O gaü, K gayuṁ, P text, GH gayo. K om na. O jovvanu, K yovana, F jīvana, PG juvvaṇa. K bāhuḍe, O °ṭai, F °ḍāi. — 3d. P muu, K mūu, O muaü, H muyo, G text. OK jīve.

4. K om. — 4a. Ç °āñgana°, all others °āñgaṇa°; we emend. PÇOH krīḍat. — 4b. H kalamā, OF kalāsu. YF striyaḥ. — 4c. H vā 'pi.

5. PG pratīka. — **5d.** O kiṁ dhanāiḥ parahitāni kurudhvam; Y kaḥ samācarati dharmavilambam.

5.1. After 'ktam, G inserts Ind. Spr. 1236 (b, noditaḥ for deçitāḥ; c, anaktam). — **5.3.** PGÇH kāmākhyā (twice). OF 'dghaṭate; PGK 'dghaṭayati (G 'dghāṭ°), ÇRH text. Cf. 5.5 and 6.3; and JR 27.5.5, where all mss. but two have udghaṭati and none have °te. — **5.4.** G (only!) siddhirasa°. PGK om mantra. — **5.5.** G 'dghāṭati, POK 'dghaṭayati, F 'dghaṭate, ÇRHY text.

6c. hy only in ÇR. — **6.3.** OKHF °dharo. ÇR nara. PO udghaṭayati, F udvarati, others text. — **6.7.** ÇHY kāmākhyayā.

7b. Ç labdhiḥ for siddhiḥ. — **7c.** Ç datvā.

Colophon: O siṅhāsane dvā°, KY om title; others as usual. Y dvāviṅçatitamā, ÇR dvāviṅçī.

Southern Recension of 23

Texts: MNNdTVJQ (7). My partly collated.

0.7. MNd candanena vas°, N vastrādibhiç candanena ca.

2. (In N before 1.) VJQ, also My, om. — **2a.** T kāraṇakāraṇāya. — **2c.** M çrīçārja, N çrīçārargga, T çrīçārjña, Nd çrīçārca?. — **2d.** T namo namas te. M tasmāi for tubhyaṁ. — **2.1.** VJQ om nitya.

3a. MNdQ bālā, T bālās, N bālān, for bāla. T °vāsinīr. M vṛdha. — **3b.** Q garbhiṇī ṛtu-kan°. VJ kanyakām. — **3c.** Nd °bhṛtyāiç, N bhitāṅç, T vṛddhāṅç.

4a. VJ bhuñjīta, MN bhuñjayād. — **4b.** J (and VM? corrupt) ya icchet. Q icca. Nd chuddham, VJ siddhim, T vṛddhim. — **4c.** MNJ dvātribhir. VJ bahubhiḥ. M sākṣi.

5. MNNdQ om. — **5b.** V tuṣṭi, T iṣṭa. VJ kāmyaṁ; T kāmyārthasampadaḥ. — **5c.** J dvātribhir. — **5d.** J bhojane tu, V °naṁ ca. — **5.1.** MTVJQ kiṁcit.

6. Only VJT; cf. JR 6a. V tudaṁ, T mandaṁ, J hy evaṁ; we with JR. The genitive dhāvataḥ in d can be explained as a pregnant possessive (Wh. Gr. 297 a), or as a genitive absolute (ib. 300b). No need to emend.

7. Only VJT. — **7a.** V viṣamāsanāc, T atisaṁgamāc. — **7b.** T divāsu nidrān niçi jāgarāc ca. — **7c.** T nirodhanān. — **7d.** J ṣaḍviprakāreṇa bhavanti°.

7.2. MNNdQMy om nikara (haplography?). — **7.3.** MNdVJ om paṭa. After mallikā VJ insert çatapattrādikusuma. — **7.7.** MN NdT kathitavān; VJQMy text.

7.8–9. Instead of kecana etc., VJ read: kecana çubhāḥ çubhaṁ (J corrupt) phalaṁ prayacchanti, kecana açubhāḥ ariṣṭaṁ (V ani°) prayacchanti. tatra çubhāḥ svapnāḥ (V praçnāḥ): gajārohaṇaṁ (V adds vṛṣārohaṇa) prāsādārohaṇaṁ (V °ṇa) rodanaṁ (V °na) maraṇam a-(V °ṇā-)gamyāgamanaṁ (V °na) chattracāmarasamudrabrāhmaṇagaṅgāpativratāçaṅkhasuvarṇasaṁdarçanādi (J °ādayaç ca). uktaṁ ca.

8c. V viṣṭāsu lepo. VTJ ruditaṁ. N rudhirānupānaṁ, for °mṛtaṁ ca; V ca svapnaṁ, T nitāntaṁ, Nd syaṣānaṁ (çmaçānaṁ?). — **8d.** J svapne hy, N 'py. Nd °gamane. T tathāiva for ca dh°. MQ dhānyam.

After 8, Nd inserts vs: sūryācandramasāu nagāgrajaladhīn mātāpitṝn strīnṛpān, hastyaçvokṣabalākakukkuṭamṛgān saṁpuṣpitān pādapān: prāsādaṁ kamalaṁ surāṁ ca sakṛtaṁ kārpāsatakraṁ vinā, çuklaṁ vastu sa eva paçyati jano svapne sa dhanyo bhavet. (In d of course read ya eva.)

8.1–2. MNNdQMy have only açubhāç ca for these lines. T ūṣṭrā for kharā. J °ṇaṁ kharārohaṇaṁ. Before bhasma, V inserts uṣṭrārohaṇa. T takrodhaka for dhūmra. T °darçanāny açubhāni.

As to dhūmra, it seems certain that it must mean camel: cf. the variant uṣṭra, just cited from V, and cf. uṣṭra in vs 9. The lexicons give dhūmraka = camel. Heretofore, dhūmra = camel has been cited (and that doubtfully, by Boehtlingk, minor lex., 3, appendix) only from one single passage, Tāittirīya Saṁhitā, 1.8.21. [Sāyaṇa says it means "of a dirty-white color" (malinaçvāityavarṇopetaḥ), which is not bad for any one who knows Kipling's "hairy scary oont." The word ūnṭ is from uṣṭra. — Ed.]

9d. NNd niçcayam, T niçcayaḥ.

10a. J svapneṣu, V svapne su. — **10b.** Nd °vipākinaḥ. — **10d.** VJ tribhir yāmāiḥ; M ṣaṇmāsāiç ca.

11. Nd om. VJ om a–b. — **11b.** TMy bhavet, M bhave, for labhet. — **11d.** VJ sadyas tu phalam i°; T sadyas svapnaphalaṁ labhet.

11.8. Q °vādaṁ, VJ °vacanena, N °vādavacanena. — **11.13–14.** MQ om rājā . . .āsīt (others vary in details).

Colophon: Q inserts title. N °viṅçatitamop°, Nd °viṅçatyupā°, T °viṅçatyākh°, MV °viṅçākh°.

Metrical Recension of 23

Texts: DnDvGr (3)

1. Dn bhūpālaṁ. Gr imāsanam, Dv ivāsanam. — 4. Gr prāpya. Dv nijahirdaṇḍa. — 5. Dv lalanaḥ. — 7–12. DvGr om.

13. All mss. pratyudyataḥ. — 14. Dv bandhusaṁrodhāir. — 17. Gr yāmāvadhiṣṭhāyāṁ — 18. Gr mahī for gṛhe. Dn susvāpsam, DvGr asvāpam. — 19. Dn °samākṛtiḥ.

21. Gr tarasā for rabhasā. Dn gaccha. Gr om diçaṁ; kīnāçaparipālitām. — 22. Dn svapnasaṁdarçanaphalaṁ bhavet. — 24. Dn mukhāny āl°. — 25. Dv tūṣṇīṁk°. — 26. Gr tathyam apy. DvGr bibhyanty. — 29. Gr prayas. DvGr trikāla. DnDv saṁbhūta. Dn °bhṛto. — 30. Dv tadā. Gr °çruto 'py uktaḥ, Dv °çruti 'py ukta.

31. Gr vṛkṣa, Dn çṛṣṭaṁ!. Gr °ādhidrumā°. — 32. Dn mṛtam. — 33. Dv çriyo. Dn daṣṭasya (om cej). — 35. Dn mānuṣāṇāṁ. Gr haṅsānāṁ, Dv? çaṅso? Dv tatkṣaṇāi, Gr tatkṣaṇo, Dn bhakṣaṇāi. — 36. Gr āntreṇā. Dn veṣṭane. — 37. Dn çuklaparṇāni. Dn çreyo bhaviṣyati. — 38. Dn nija-bhasmanā. — 40. Dv avastaṁ. Gr syāṁ. DvDn dhūma, Gr druma; cf. SR parallel. Dv vānari.

41. kṣāudra, honey, lexical word. Dn vasānāṁ ca. — 42. Gr bhakṣaṇāiḥ. — 45. Dn °gaṇe pāṭhaḥ. DvGr mahiṣālokanasya. — 46. Dv vidheha mahiṣī. Gr jānīṣi. — 48. DnGr °nādhikam. — 49. Gr °gārāṇājā, and om dhana.

52. Gr na for sa. Dn kānyam. — 54. Dv ityānu°, Gr etyānu°. DvGr °gṛhodayāt. — 58. Dv mahendram. — 59. Dn aty for ity. Dn °vṛṁhitāt. — 60. Dn viçvāsena samaṁ yayāu for 2nd half line.

Colophon: DvGr add title.

Brief Recension of 23

Texts: ZObCL (4). In part OaS

0.1. CL om punaḥ . . . 'ktam. Ob dvāviṅçati for punaḥ. — 0.2. Ob kurvatā satā. Ob tr vikrameṇa before rājyaṁ; Z vikramārkeṇa. — 0.3. Z diçi, Ob diçiṁ. CLOa om iti. CL om ca.

1. LOa om. S with text; Ob only pratīka. — 1c. S ca mṛtyuḥ for mṛtaṁ ca. S goes closely with text thru dātavyam (in 1.4).

1.1–2. L om all. — 1.1. C °arohaṇaṁ. S takra for caya; ObOa om; ZC text. — 1.2. Z turaga, Ob turaṁgama, CS text. Z tr brāhmaṇadhanu (for dhenu). C brāhmaṇaṁ. ObOa açastam, S apraçasyam.

Here S inserts a vs: sarvāṇi çuklāni (ms. ca çu°) ca çobhanāni, karpāsabhasmāsthi ca takravarjaṁ: sarvāṇi kṛṣṇāni ca ninditāni, govājihastidvijadevavarjam.

1.3. Ob om abhavyam . . . kiṁcit. — 1.4. Z yāvatā yasya (tr). — 1.6. Ob tr yasya before īd°, C before āud°, L om.

Colophon: L iti çrīvikramārkaparākrame somakāntamaṇimaye siṅhāsane etc. Z as usual. Ob dvāviṅçati, L °timī; C trayoviṅçati, Z °çatamī.

Jainistic Recension of 23

Texts: PGÇORHKYF (9)

0.6. GOF virājita. ÇROHF karoti (ÇR add sma) for (PGKY) bhunakti. ÇFY brāhme, H brāhmya, P brahmā, G brahma. — 0.8. ÇRYK om ca. PKF mat for mama. — 0.10. PÇRK padaṁ. — 0.12. OÇRYF om çrī. G yugādi for purāṇa, H ādi; P kṛṣṇasya (! P is otherwise not brahmanizing) for purāṇapuruṣasya, K bhavānīkāntasya; ÇRY om all this.

1. Y om. — 1a. PGORK bhuktopavi°. PH tudaṁ. — 1d. R bhavati dhāvataḥ, KHF dhāvati dhāvati.

1.1. GÇR çārikā. — 1.2. Y om vāṇī. GÇR om vāṇinī. — 1.5. GOKYFH pūjāṁ. GOKYF om vidhiṁ; R vidhiḥ. — 1.6. PÇH om sakala. PÇR om rājñaḥ. — 1.7. ÇR om parameçvara. — 1.8. ÇR om çryarhañ jina; K çrīçaṁkara, OF çrīnārāyaṇa (F °ṇaṁ) for this. ÇR çrīsarvajña, OYF om. G om jina . . . bhagavann. GHK çabdān. — 1.9. OY idaṁ for ayaṁ. GOYF duḥsvapnaṁ.

2d. O kartavyam annasaṁgraham!. — 2.1. PG avādayat, K adāt. — 2.2. ÇRF tr sa tad, K om tat. — 2.3. ÇF °karaṇaṁ, PK °kāraṇāya; OH lacuna.

3. O om a–b. — 3a. Y °svapnanāçāya! — 3c. R aluṇṭhayat, F alumpayat; all others have ṭ. — 3d. O dānatvām!

Colophon: title as usual (KY om) ÇR °viṅçī, Y °viṅçatitamā.

SOUTHERN RECENSION OF 24

Texts: MNNdTVJQ (7). My partly collated

0.10. TN eka for ekatra. TNV sthānaṁ for ava°; M om. — **0.12.** TJNd °kramena. JTQ karomi (TQ add iti). — **0.15.** MNNdQ om bhrātaro. — **0.16.** MNQ arthaṁ for atra. — **0.20.** All mss. °saṁpuṭāni (except Q °puṭakāni, N ghaṭāni); the word is given in the lexicons as masc. only. — **0.21.** TNdQ 'ñgāraḥ, M 'ñgataḥ.

0.22. Note palāla as masc., justified by lexx., but not previously discovered; only Nd has palālam, VJ palālapuñjaḥ, M paṭhālaḥ mere corruption).

0.28. VJ sabhāyāç ca. — **0.29.** NdJ rājñaḥ. NdJQ om ca. — **0.30.** pratiṣṭhāna, only V; J here anya, elsewhere with all other mss. pratiṣṭhā; so also in IV, q. v.

0.31. VJ bhaṇitam ārabdham, Q babhāṣe, Nd procuḥ. — **0.38.** Q jīvan āiveṣāṁ, M jīvitāivāiteṣāṁ, Nd jīvitāiveṣāṁ, J jīvatā teṣāṁ, V jīvante teṣāṁ, N teṣāṁ jīvati; T? (not recorded thru oversight; perhaps text?)

0.41. Here all palālo, except VJ palālapuñjo (cf. note on line 22, above). T interchanges the gifts of the 3rd and 4th sons. — **0.42.** TQJ 'ñgāro dattaḥ.

0.44. After bhūtvā, a lacuna begins in M and lasts to prasanno 'si (in 7.9: see note).

0.45. NNdQ om rājā. NJQ om 'ti. — **0.48.** NNdQ om yama . . . niṣṭhān. — **0.49.** VJN om yena, T after nirṇayo (next line). — **0.52–53.** V pratyabdhi for pratyarthi, J āsamudra. — **0.53.** VJ °patir na°. TN insert kṛta after ujjayinī (T °nīnagara); TV vāsaḥ (om ni), J vāsī.

0.59. VJ krodhāgninā, NQ krodhavaçena (N krodhā°). — **0.60.** VNdQ om āgatya. JT om āvṛtya. — **0.64.** VJ ṣaḍaṅgabala°! — **0.65.** NNdQ om bhavantaḥ. — **0.66.** N NdQ om te . . . rājā.

0.68. VJT mṛttikayā (V °kāyā), om ādāya. TJ kṛtān. TNd pādātān, V padānti, J padātibalān, N pādati. — **0.69.** VJT om eva. VJ ṣaḍaṅga°. — **0.70.** VN dala for bala, Q dalaṁ.

Vss 1–3. Ms. My collated for vss 1–3.

1a. VJ tadā for bhayāj. — **1b.** Q calito for cak°, My calate or °ne. VJ °dharaḥ kampitaḥ. — **1c.** J sotkampā for bhrāntā sā, V notsāhā. J °viṣabhṛtaḥ. — kṣvelaṁ,
NNdT (for kṣveda, venom; not record
previously); V krāuṇḍaṁ, J krāuḍa
QMy krodhaṁ. J namaty, N mahanty,
namann, My vaman, Q vamuty, N
gamaty, T text.

1d. N dikkumbhi (read °bhīn-)dravarā nip
tur abhavat kūrmo çiro'ntardadittha
(read çiro'ntarhitam?). T evaṁ vṛtta
abhūj jagajjanapates sarvaṁ camū°. QM
jala for jana, VJ dala. Nd nidheḥ for pate
Nd kiṁ vā for evaṁ. V nirgamaḥ,
nirgatāu.

2a. QMy °gatisamagrāir. Nd om açva; y
thapāir apy. — **2b.** N madagajavarayū°.
çobhate for rā°.

2cd. N api ca rathanikāyāir merubhūbh
samānāir, harivarabalibhīmāir vīrasaṁg
āir anekāiḥ. T rucira, Nd catura,
camara. VJ varāstrāir, My kabhatrāir,
kachatrāir, for (TNd) patākāir. — **2d.**
paṭa, My paṭaṁ, for paṭu. T °paṭaha
nādāiḥ pūryate sma tri°. Nd triloke,
°kāiḥ.

3a. N açvāir uddhata, T açvāṅghryutthi
Nd açvāghyundita, V açvādyuddhasa,
açvādeḥ khura, Q atvāpṛthvīla, My aç
dghāṭita. VJ ca (for tv a-) çeṣaṁ.

3b. J aniçaṁ, Q adhikaṁ, for akhilaṁ.
vyāptaṁ. T viçālā for ca vīrāir. V vā
J bherī, Nd līlāir, for vī°. J ravāiḥ
dharā.

3c. Nd pṛthurājanisvanayutāiḥ for ratha .
jaḥ. J °rathajāir gajāçvaniradāis (re
°ninadāis?) tat kiṅkinīnāṁ ravāiḥ.
svana, N svanāiḥ, T tataḥ. My paṭīhaja
V prapatitaḥ, N pravitatā, T pratihatā,
text. V karṇa, Nd kīrṇe, T vāk cā. V vi

3d. J anyonyasenā babhuḥ for yukt
NTMy prasannā, Nd samastā. Q camū.

3.1. J puts this before vs 3. TQMy
tasmin samaye.

Vss 4–7 only in VJ.

4a. J text; V tarīvābhallatallāikhalakhu
pagadā°. I assume khuraṇa = kṣura
(neither one recorded!), cf. kṣura etc.
4b. V bhindipālā. V halarava, J halava
— **4c.** J çakti for çakra. V prabhṛtis
apa°. V tathā 'strāir for suti°.

5a. V jīvaçeṣāḥ. V sphur api punar
mūrcchitā vāi bhavanti, for syur°. — **5c.**

sāṭṭahāsān. V nikṛta. — **5d.** J bhṛtvā for smṛ°. V proḍhīm. V bhūtvā.

6a. V kāntarāṇāṁ for çātr°. — **6c.** J vīradhūryā. J bhidyamānāç ca çastrāiḥ for lamb°. — **6d.** J astrāiḥ for ghātāiḥ. J yuddham.

7a. V tatra dic chūrakādi°. V bhātī 'va. J mīnādayaḥ, V mīnākṛtiḥ. — **7b.** J °nivahāiḥ. — **7c.** V patitāni. V dṛñnārābhonidheḥ, J 'dṛñ na çambhor mṛdhe. — **7d.** V protā°. V vibhāti, J bibhānti.

7.1. With mahad, NTNd begin again; they alone have the words mahad . . . jātam. VJ om ni(-pātitam).

7.2. With çālivāhano, QMy begin again. (My not collated in the following.) VJ om ati . . . smṛtvā (in next line). — **7.5.** N niççeṣena, Q viṣaṇa, for (TNdVJ) viçeṣeṇa. — **7.6.** TNdQ (om saṁ) jīvanā°.

7.9. With tarhi M begins again. — **7.12.** E has a bizarre version of the following in which Çālivāhana sends out three brahmans instead of one (cf. MR and JR where there are two).

8a. NNd līlāvatārasya. — **8b.** VJ (om sa) punātu vaḥ. — **8c.** NdQ hemādri. Q kalaçāu, NT °ço, MNd text; VJ çikharasye 'va for kal° yatra. — **8d.** Q dhātu, V danto. N chatre, VJ yasya. MNNd dadāu.

8.3. MNNdQT om rājño . . . vadati. MNNdQ also om bhavān . . . vadāmi (in 8.5); and T puts this latter passage after 'ktam (in 8.6).

9b. T çītalaṁ, J °lo, N °lāṁ. — **9d.** V punaruktir, J punar anyad; T here corrupt. J bhāṣaṇaṁ.

10. VJ om. — **10b.** N pṛthivīṁ. — **10.2.** NNdQ nijanagaraṁ.— **10.6.** Only in TNNd.

Colophon: Q title as usual. N °çatitamopā°, MV °çākhy°, T°çatyākh°, Nd °çatyupākh°.

Metrical Recension of 24

Texts: DnDvGr (3)

1. Dn puṇyaḥ for punaḥ. — **2.** Gr āsanaṁ samupāyayāu. — **5.** Dv °mūrdhanyo. Dn viçvā viç°. — **6.** Dn °pratāpanihatā° — **7.** Dv var abhūt. DvGr satyaçālinī. — **8.** DvGr kṣīramahā°. Dn madhucyuta, Gr madhāu-madhāu. — **10.** Dn rājana.

11. Gr °parādhīna. DvGr bhūbhujaḥ. — **16.** DvGr bhavāmaḥ sukhabhāginaḥ. — **17.** Dn Dv bhavatāṁ. Dv varṇyatām, Dn varṣyatām. — **18.** Gr pṛṣṭe sati. DvGr mahīpāle. — **19.** Gr pattanaṁ. — **20.** DvGr hitā for jitā.

21. Dv °rudhya°. — **22.** DvGr jalpate for lajj°. — **25.** Gr ūdhavobhāra, Dv nidhobhārata!. Dn mandharāḥ, Dv mandarāḥ. — **26.** Dn vibhaṁgikāḥ. (vihaṁgikā, lexical word.) — **28.** Dn kulādiçikh°. Dv yo pratigarjaty. — **30.** Dn 'nnataḥ.

32. Dv doṣā. Gr durgraha°. — **33.** Dn vittena for vaṇijo. — **34.** Gr °kaṣāyā. Dv nityā for kīr°. Gr bhavanaṁ. — **35.** Gr vañçaṁ! Dn icchayā. — **36–9.** Gr om. — **37.** Dn tad vākyaṁ. Mss. 'vajānītha. — **38.** Dv niramāyāiḥ. — **39.** Dn caturṇāṁ yat for adhastād vaḥ. — **40.** Dn atho 'dhaḥ for ādāya.

41. Dn niyamyā 'smān. — **43.** Gr tu tasya, Dv (only) tasya. Dn putrasyo 'pa°. — **44.** Gr sarvaṁ for samyag. Dv °dāihikam. — **45.** DvGr °padacat°. — **46.** DvGr apaçyāmo. Gr 'tha for 'ti. Dv tāudru for tāmra, Dn tāmṛ. Dv gardukāt, Dn gasthitān. The word garduka (cf. also line 49) seems well attested here, and must mean "pot" or the like; it is not recorded in any lexicon. — **47.** Gr mṛsnā. Dn pūritām. — **48.** Dn tu for 2d ca. — **49.** Dv catur makān tān; Dn caturgassukāṅs. Cf. line 46. Dn tatra for tān! — **50.** DvGr vimamarçima; Dn vimamarça kim u tv°. Dv çiṁ for kiṁ.

51. Dv vā dātum for vij°, Gr vā mātum. — **52.** Dn bhayaṁ bha°. Gr gatiṁ. — **57.** Dn uktvā. — **60.** Dv vijñāpayām āsus. Gr te for tat.

62. All mss. tyajyatā. — **63.** Dv dvibhaktā. — **64.** Dn mṛdaṁ for mṛtsnā. Dn 'ñgārān. — **66.** Dn sasyocitā mahī. Dv m-atha for mahī. — **67.** Gr koyādikaṁ (or kodhā°) for go°. — **68–9.** Dn om. — **70.** Dn iti vijñāyavas.

71. Dn dhānyādi kalp°. Dn gṛhṇata. — **73.** Gr pitrā da°. — **77.** Gr uvācāducitāvācaṁ. Dn kaṇṭhajvara°. — **80.** Gr ava for iva. DvDn manyate.

81. Gr nirasādhate!. — **83.** Dn niyantuṁ. — **86.** Dv tatrāntare. Dv dārāiḥ for pāu°. — **87.** Dv (s)vasya for tasya. — **89.** Dn saṁtrāṇa-saṁ°. — **90.** Gr °pure sthi°.

91. Gr yuttāyā. — **92.** DnDv sālaṁ; Gr? ḍhālaṁ? — **96.** Gr Dv āçīviṣasahāgninā. — **99.** DvGr āicchan. Dn °trāṇaparāyaṇaḥ.

101. Gr °ādīçaṁ. — 102. Dn datvā 'mṛ°. — 103. Dn dadarçāte, Dv dadṛçāuste. DvGr °kāñkṣiṇāu. — 105. DvGr om. — 108. Dn tāu stavam ādiṣṭāṁ.

111. Dv vistāritā. — 112. Dn bhavān rasarasāyanam. — 113. DvGr viçrāṇayati. — 114–5. DvGr om. Ms. puṭikāṁ. — 119. Dv ābhāṇīc, Dn abhāṇi, Gr abhāṣīc. (This aorist is quoted only from the grammarians.)

122. Gr avanīçānāṁ. — 123. Dn vākyaṁ for pālyaṁ. — 124. Gr saṁkṣopanibandha. — 127. DvGr saphalāyate. — 129. Dn samāgataḥ.

132. Gr dharmaçīlatvaṁ. — 134. Dv vadadbhyāṁ. Dn brahma°. — 136. Gr viprāṇām — 137. Gr kena for ne 'ha. — 138. DvGr vi for 'pi. — 139. Dn vi for 'pi.

141. Dn maheçvarāt. — 142. Dn 'pi for hi. Gr kiṁ utā 'pare, Dv duratikramaḥ. — 144. DvGr avanipālaḥ. — 145. Gr rājā; Dv rājaṅs tanye. — 146. Gr puts this after Colophon, as if it were part of Story 25; and Gr om 147 and 25.1–3.

Colophon: Gr adds title.

Brief Recension of 24

Texts: ZObCL (4). Occasionally SOa. S contains fragments of our text imbedded in that of JR.

0.1. CL om punaḥ . . . 'ktam. Ob trayoviṅçati for punaḥ.

0.2. ZCL tasya for (Ob) ekasmin. Z ekaḥ ko 'pi, L eka. C tasmāi for tasya, Z tasmād, Oa with text.

0.2, end. ObCLOa avasthā; Z om. — Either the word is corrupt, or perhaps it is used in the sense of "demise, death." Or could it mean "condition (of mind), thought"? — L saṁpannā, Oa utpannā, C patitā, Z om, Ob text ('vasthā upapannā, without sandhi).

0.3. tena cintitam, so Ob; L yat, Z etad acintayat, Oa maraṇasamayo jātaḥ, C om. ObL cāi 'tad°. — 0.4. Ob ekasmin saṁpuṭe, LOa eke. ZOb parālaṁ. — 0.5. Z mṛtyakā. ObL nirvātā°, C nirvāntā añg°. ZOb 'ṅgārāḥ.

0.6. Z abhy, Ob evam, for ity. L nāi 'katra prītiḥ; Z om na, Ob om eka. — 0.7. C yuṣmabhyaṁ. Ob tr vibhajya mayā. — 0.8. Ob darçitam for dṛṣṭam. C om na. Z nīrṇayīkṛtam. — 0.9. Z sthānapīṭhaṁ!

0.10. C tad for sa, L tasya. Z adds gṛhṇātu after godhanaṁ, and after bhūmiṁ and after suvarṇaṁ (of next line). Z mṛtyakā

0.11. CL sā. CLOb bhūmiḥ. Z yasya nir vātāṅg°, Ob yasya koliçāḥ; L 'ṅgāraḥ. C tat, L tasya, for 2d and 3rd sa. ZCOb parālaṁ. C evaṁ sarve gṛhṇantu fo gṛhṇātu.

0.12. ZCL samāyātaḥ (L na sa°) for (Ob) sa nā 'yātaḥ. — 0.13. Z cacāla. — 0.14. ZC jīvitum. — 0.15. Ob abhimānyo, L °mānaṁ Z abhiprāyo. L dhṛtam. — 0.16. ObL gacchati, C °to. C rājñaḥ, L sati. L svasti vācanā, others svasti.

0.18. Z 'ham for 'smi. After preṣitaḥ, C add chalanāyāgataḥ, Ob subhavādenāgataḥ. Ob yayā, L tathā, COa mayā. — 0.19. L 'pi C ca, for tu; Oa om; ZOb either tu or nu C vāk dattā, Oa dattā vācā. ObOa om na

1. SOa with text, but a–b S asāre khal saṁsāre vācā sārāi 'va niçcalā. — 1a. Oa 'sārataḥ sāraṁ, L °tāsāro. — 1b. Oa sāraṁ hi dehinām. Ob °uccayam. — 1c. Ob vigal itā. — 1d. S nāçitam for hāri°. — 1.1. ObOa om viprāya; CL text. — 1.2. C om putr . . . rājann.

Colophon: L iti vikramārkavikrame soma kāntamaṇimaye siṅhāsane. Z as usual ObL trayo°. ZL °çatamī, C °çati, Ob °çata

Jainistic Recension of 24

Texts: PGÇORKHYF (9). Y largel peculiar.

0.2. PÇR adhirohati. — 0.5. ÇRF begin wit avantīpuryāṁ çrīvikramanṛpaḥ. PGF °pa ti; H nṛpatiḥ for dhana°! ÇRF koṭi°. — 0.7. pārayata, all (Ç parā°); none °tha.

0.10. R 'ṅgārāḥ, Ç °raḥ, F °rāṇi. — 0.11. ajñānānāis, KY ajānadbhir (K ajñā°), ajñānatā, F ajānataḥ, H ajñānāis. — 0.1 ÇRY tapasvinī. — 0.17. ÇRH yuktaḥ, saha, F punaḥ.

0.27. PGOF om tadā. PÇRK om tasya. — 0.30. PGÇYF om tat. ÇRY om tath vāsukirāja, so PGF; O is here peculiar; om rāja; ÇRH nāga, Y nāgasya, for rāj — 0.31. ÇRO rājñe. — 0.32. ÇORY sv sāinye (Y °nyaṁ prati). — 0.34. G sāliv P sāla°.

1. Y corrupt. — 1b. O ya(d) dveṣiṇaḥ. prayachat. — 1c. R sa for ca.

Colophon: YK om title, others as usual. O °çatitamā, ÇR °çī, F °çatikaṁ.

SOUTHERN RECENSION OF 25

Texts: MNNdTVJQ (7)

0.5. jyāutiṣikaḥ (the form to be expected) only in T; MNd jyotiṣakaḥ, N jyotiṣka(ḥ).

1a. J saṁmañgalaṁ. — **1b.** Nd gurus tu. J çukraḥ sutaṁ. — **1c.** J niyataṁ for sat°, V niyaṁtiṁ. — **1d.** T nityaṁ bhūtikarā.

After 1, Nd inserts this vs: ādityacandrāv anijajñajīvaḥ, çukrārkaputrā api rāhuketū: kurvantu nityaṁ dhanadhānyasāuṣṭhyaṁ, dīrghāyur ārogyaçubhāvanī vaḥ.

1.2. T jyāut°, MQ jyotiṣakam. — **1.4.** VJ bhāumaḥ for mañgalaḥ, Nd kujaḥ. VJ om dhānyā . . . çaniḥ. Nd kujaḥ for bhāumaḥ. — **1.5.** NJT om çukro. NJT yāsyati. — **1.6.** J varāhamihirasaṁhitāyām, VT text, MNNdQ om.

2a. mss. yadā 'rka° (J yadā hy arka°); we emend metri gr. VN bhuñkte, Q bhaktaṁ, NdT bhagne, M bha!, J text. — **2b.** VJ om bhāumaḥ . . . ca. Nd om çukraç. T çakaṭe. J adds khalu at end. — **2cd.** J bhitvā na varṣati tadā megho dvādaçavarṣāṇi. bhittvā, so V; Q yāni; MNNdT om. T dvādaçakābdān; MNNdV °varṣāṇi; Q text. — **2d.** Q tarhi for na. VQNd om hi. N varṣanti, T varṣati varṣāṇi vār°. N vāridā, V vārivāho. Q niyantam, V 'sāu!

After this, V inserts Ind. Spr. 4300 (c, bhasmāsthiçakalakīrṇā; d, kāpālikaṁ vrataṁ).

3a. T arkasūnunā. — **3b.** T om ced; bhidyate. V rudhiramodyabhāk mahī, Q rudhiraṁ tathā bhṛgu, T rudhiravāhinī sarit. MN bhāj, Nd vān. — **3c.** Nd kiṁ bahunā hi (om na). — **3d.** Q °loke; Nd °lokam upayānti. — **3.1.** NNd granthāntare, M mātān°.

4b. NQ rohiṇī. V yadā. — **4c.** MN dvādaçāni ha, Nd °daçe varṣe, Q °daçāvāpiha. The ungrammatical form dvādaçāni seems pretty well attested, and I have decided to keep it, tho Q (a very poor and corrupt ms!) lends some support for Boehtlingk's emendation °çā 'pī 'ha.

4.1. VJ tasyā, MN om asya. — **4.2.** M anāvarṣaṇasya, Q anāvarṣasya, N anāvṛṣṭi, Nd avarṣasya. — **4.6.** VJT sarvā 'pi (TNd om) homasāmagrī saṁpāditā. — **4.7.** MN NdQ om anna, and om daça . . . dattāni.

4.15. VJNdT om avaçyaṁ. After bhaviṣyati, MNQT insert kṣāma (M °maṁ)-ḍāmarā(N ḍāmrā, M ḍāmbarā)-dayo (T for this: anāvṛṣṭyādayo) naçyanti. "Riots of the famisht will be prevented"? MNNdQ om devīṁ; T devatāṁ.

4.16. MNQ eva tayā. — **4.19.** VJNd om iti. — **4.22.** tac etc., only NTNd, with minor variants.

Colophon: Q inserts title. TNd °viṅçatyākhy°, MV °viṅçākhy°, N °viṅçatitamopākh°.

METRICAL RECENSION OF 25

Texts: DnDvGr (3)

Gr om **1–3,** see note on 24.146. — **5.** DvGr pṛcchati. — **6.** Dv abhirājā; Gr adhirājo 'yaṁ. Dv sphuṭa-. — **7.** Dv pṛthvīmaṇḍala. Dn maṇḍane. — **8.** Dn pure. — **10.** Gr pṛṣṭo.

12. Dn koṭiṁ tv adhi. — **13.** Dn jīvī 'ti. DvGr brūyād. — **14.** Dn nirataṁ. — **16.** Dv dharmasya rūpaṁ. Mss. vety. — **17.** Gr sadharmo. — **19.** Dn bhīteṣu. — **20–22.** DvGr om.

22. Ms. āgato. — **23.** Gr mātra-bu°, Dv mātva-. — **25.** Dv avasaṁ, Dn jīvanaṁ, for avanaṁ. — **26.** Gr adrehacar°. Dv cāraṇaṁ. — **29–30.** DvGr om. — **30.** Ms. anavakriyā.

32. Dn °kṛtyaṁ. — **34.** Dn kṛtārthaṁ. Dv āgamāḥ, Gr āgataḥ. — **36.** Dv subhagaṁ. Gr karaṇā, Dn ramaṇīṁ. — **39.** Dv bhūpāla.

41. Dn °çarador viruddhā gatir. — **42.** Dn 'rītir īt°. DnDv bhāvyā for bhū°. Dn nāṁ vo. — **43.** Dv arpaḥ. — **44.** All mss. °graham, for gṛham; perhaps merely a wrong reading, but recognized lexically. Gr eṣyate. — **46.** Gr pravṛttiṣyati. DvGr vāsavaḥ. — **48.** Dn prāya. — **50.** Dn çāntiṁ dāivajñacoditam.

51. Dn dhānāya. DnGr gṛhāñkaṇe (Dn grah°). — **53.** Dn na vavarṣa mahītale. — **54.** Dn nirviṇṇahṛdayo. DvGr vijñāsīt kṛtam. — **55.** Dn °āçāparā. Dn vividhānayaḥ. — **57.** Dn vavarṣa na ca kutracit. — **58.** Gr vāg uvācā 'çarīriṇā. Dv bhāg for vāg. — **59.** DvGr 'pi for hi. — **60.** Dn āçāparā. DvGr yadā. Dn tvayy āiṣā.

61. DvGr yadā-yadā prasannā sā ra°. Gr °āstrabhūṣitam. — **62.** Dn santatim for sattama. — **63.** Dv divyāstraṁ. DvGr duḥsaham. — **65.** Dn tathā. — **66.** Gr gaganaṁ sāurer. — **68.** DvGr varaṁ dadāu.

71. Gr °patrikāvākyāt. — **72.** Dv vismṛtaḥ for vimukhaḥ, Dn bhojānāṁ.

Colophon: DvGr add title.

BRIEF RECENSION OF 25

Texts: ZObCL (4). Occasionally SOa

S contains fragments from this text in its (JR) version.

0.1. CL om punaḥ; Ob caturviṅçatakā. ZCL om putr . . . 'ktam. — **0.2.** ZC om vikramārke, L rājñi vikramāditya (so). C om sati. C samāgataḥ; Z adds sa. C om vādaṁ. — **0.3.** Z adds mama after saṁprati.

1. Oa makes prose out of the last part. — **1a.** all genuine BR mss. begin with the unmetrical reading yadi bhinatti sūryaputro. We with S and JR; cf. note on JR 25.1. — **1b.** SC om ca. — **1d.** L om hi, and meghaḥ for mādhavo bhūmāu.

1.1. ObL pratikāro; S with text. — **1.2.** L krīyatām, others kriyate. CL om 1st ca. ObCL dāna-. Z viprebhyo, ObC om vipra.

1.3. C supātrāṇi, Z satyātra, L om. ZL om bhūtā. L 'tīva for valī. Ob adds ca after °valī. Z poṣitāḥ, for toṣ°. ZC nā 'sīt for (ObLSOa) na varṣati. ZL rājñi.

1.4. Ob cintāṁ. Z prayatte, L 'vasthe. L om sati. Z svarge. — **1.5.** Ob pīḍyate. — **1.8.** Z ity uktaḥ rājā prāha, for rājño 'ktam. Ob patatu for varṣ°. ZOb om santu; L bhavantu.

1.9. ObL aparaṁ; Oa with text. Z āgataḥ. — **1.10.** ZC om putrikayo 'ktam. CL om rājann. L yasya before īdṛçam; C yasya satvaṁ (for āud°).

Colophon: L iti siṁhāsanakathāyāṁ. Z as usual. ZL °çatamī, C°çati; Ob caturviṅçati. (L rectifies its numbering of the stories at this point.)

JAINISTIC RECENSION OF 25

Texts: PGÇORKHYF (9)

0.4. ÇRYK om rājan. — **0.6.** Y parikalitaḥ, ÇR parivāritaḥ, OF parivṛtaḥ, PG text, HK lacuna. — **0.7.** ORF °jyotiḥçāstravit, KY °jyotirvit. — **0.9.** ÇORF °tārakāṇāṁ.

0.14 and **16.** prarūpaṇam, prarūpaṇā: not "Aufschiessen" (Weber), but "instruction, teaching," as Boehtlingk in p. w. rightly says: cf. BR rūpay = pra, VI.426. It is a specifically Jain term. — **0.18.** ÇORKY tr yadi (Y yadā) before çanāiç°.

1. KH om. All mss. agree on bhinatti yadi, tho it violates the rule against an amphibrach in the odd feet of an āryā. — **1b.** ÇR rohiṇī. — **1c.** O tr varṣāṇi dvādaça. — **1d.** Ç om hi, R ca. ÇR vāsavo. — **1.2.** ÇORY om jāpaṁ; KH om karmajāpaṁ. — **1.3.** ÇHF 'tyanta, K om, H lacuna.

1.4–5. Instead of yaç . . . tasya (end of 1.4 to end of 5), O has Ind. Spr. 5769 (a, rājño; b, rājñaḥ pāpaṁ purohito; d, guror bhavet).

1.10. ORF balim ātmānaṁ for baliḥ. PGK ārabdhā, OF °dham. — **1.13.** PGK tr durbhikṣam after bhūd.

2a. PG ihā 'ti°. F °kaṣṭaṁ. — **2b.** OF durbhikṣatā dvā°. — **2d.** Y parārtham.

Colophon: Y om title; K with text. Others as usual. RÇ °viṅçī, Y °çatitamā, H °çatimī, O °çatimā, F °çatimam.

SOUTHERN RECENSION OF 26

Texts: MNNdTVJQ (7). Occasionally MyE

0.6. NNdTQ om dayā. — **0.8.** VNd tathāi 'va, J tat tathāi 'va, for 1st tad eva.

1. Q om. — **1a.** J vākyaṁ, T vāk ca, V satyaṁ, for vāco. — **1b.** J vākyaṁ, T vāk ca.

2. VJ om. — **2a.** N upakartuḥ. N vaktuḥ, Q uktaṁ. — **2b.** N kartus tv evam. T akṛtrimam. — **2d.** MNd kene 'ndraḥ!, N kīnedaṁ, T yathe 'ndoç. T çiçiro, M çiçine, NdQ çaçinā, N vidhinā; we with Boehtlingk. N kṛtam, MNdQ kutaḥ, T guṇaḥ.

2.4. J om divyāṅganā. — **2.6.** Q prabhṛtaya, and om divyastriya. — **2.7.** MNdT samupaviṣṭo. — **2.9.** TNdJQ om 'pi.

2.10 . . . **4.2.** MNNdQMy om all this. See below on 4.3. VJTE text.

3a. E çāstre jñāne ca dhāirye ca. T çāurye for kārye. — **3b.** E āudārye vinaye 'pi ca. — **3c.** VJ na ca for hi na. — **3d.** E ratnagarbhā va°.

4a. T vājivānara. J °lāuhānāṁ. — **4b.** T °vāsanām. — **4d.** VJE antaraṁ for antarā.

For **4.3–17** inclusive, E is missing; and MNNd TQ have a wholly different and shorter text, which is clearly unoriginal (as the parallel versions show) and must have been made up secondarily to fill an ancient lacuna

— The true text is that of VJ, which I have printed.

The text of MNNdTQ now follows: tasminn avasare sā kāmadhenur durbalā satī ghoratarapañke nimagnā sthitā vikramārkahṛdayaparīkṣārtham. rājā 'pi tāṁ dṛṣṭvā sahasā svarūpābhimānaṁ tyaktvā ghoratarapañke praviçya svayam eva svaçarīraprayāsāt pañkād ākṛṣya çithilāṁ gāṁ prakṣālya çanāir ghāsādikaṁ dattvā kaṇḍūyanādibhir daṅçanivāraṇaṁ kṛtavān. tadā kāmadhenur nijarūpaṁ dhṛtvā prasannā bhūtvā varaṁ vṛṇīṣve 'ty uktavatī. tadā rājā vadati: bhoḥ kāmadheno yadi mama prasannā 'si tvaṁ, tarhi nijarūpeṇa mama gṛhasthitā bhava. tathā 'stv ity uktvā rājño hastagatā 'bhūt.

The variant readings are not important. (No tiger appears; the king's benevolence is very tamely described; and it is wholly out of character for him so impudently to ask the kāmadhenu to remain in his house.)

4.3. V atyantaṁ. J durbalaṁ. — **4.4.** J om tatra. — **4.5.** V °duḥkhatare. J āsīt for satī. J dṛṣṭvā ca. V om kātaraṁ; V cabdaṁ bhāsvaraṁ. — **4.6.** J dustare. — **4.8.** J rājani tāṁ gām utthāpayituṁ prayatnaṁ kriyamāṇe sūryo°. — **4.9.** J atha rātrir āgatā, so 'pi°. J tr anāthāṁ before tāṁ. — **4.11.** J suradhenus. — **4.12.** J tatra for tarhi. — **4.14.** V nyūna. — **4.15–16.** J vākyaṁ kathamapi niṣphalaṁ na bha°.

With **4.18,** all texts are together again; MNNdTQ tadā kaçcid brāhmaṇaḥ samāgatya.

5d. MNd tvāṁ for vo. cit, so VJN; T phīṭ, My phaṭ, M huṁ, QNd corrupt here. — **5.1.** siddhaḥ conjecture for Q çuddha, N çithili, M sthitaḥ, TNd pīḍitaḥ, VJ om. — **5.2.** For paçyāmi and paçyanti MNNdTQ stupidly have various forms of yāc. VJ text.

6. M om. — **6a.** V dāridrāya. — **6d.** N māṁ tu na ko 'pi paçyati. VTMy paçyati, TMy kaçcana. — **6.1.** TN vartate, Nd vartante, for (VJ) bhavati; Q om. MMy om this entire line.

7. NNdQMy om. — **7a.** J svagrāsaṁ (om me). J no no for hā hā. T girā. — **7b.** T tasmāt. J nu for 'sti. T vāi for kim. — **7c.** J °na yāti viṣamaṁ putrodbhavaṁ sūtakaṁ. T putraḥ. V prabhāvādikaṁ, M °diraṁ, T text. — **7d.** J mayi for mama. V °harahe, J °rahite. VM dāridrya namas tubhyam!.

7.4. MNT dadāti; Nd lacuna. — **7.8.** VJM NNd om cet (J has yadi before vidyate). — **7.9.** Q om line. tac chrutvā only N(etac) and T.

Colophon: Q inserts title. MV °viṅçākhy°, Nd °viṅçatyākhy°, N °viṅçatitamopākhy°.

Metrical Recension of 26

Texts: DnDvGr (3)

2. DvGr saṁstutā. — **3.** Dn vidyate for jṛm°. — **6.** Dn °caritā sphītām. — **8.** Dv °rākāu. — **9.** Dn tasmin. Dv °varjitam. — **10.** DvGr ajasraṁ. Dn vihitān°.

13. Gr cendreṇa! — **15.** Dn mañjughoṣā for sahajanyā. — **17.** Dn aṣṭān tāḥ for abhitaḥ. — **19.** Dn 'ntadātvāucitagītibhiḥ! for 2nd half line. (Read 'ntarātmocitagītibhiḥ?)

21. Gr nṛpa. — **23.** DvGr saṁpatti. — **24.** DnDv °loke. — **26.** Dv kāmagatiṁ. Gr itaḥ. — **28.** Gr vavṛte prāpa te gavāḥ! — **30.** Dn °gacchat. DvGr yena for dhenor.

33. Dn dṛṣṭāṁ. — **34.** Gr utkhātum udyaktāṁ. Gr sā. Dn 'nvakampate. — **35.** Gr vyasanakarçitam. — **37.** Dn vaçīkṛtaṁ.

41. Dn çañkata. Gr mahīndro. Dn mā sahāyo. — **44.** Dn manilāmbarāḥ. — **45.** DvGr saṁ- for māṁ. — **46.** DvGr saṁdhyā sā. Gr kartukāme. — **47–54.** DvGr om.

52. Ms. ghanagarvā°. — **55.** DvGr sthūlāsthūlābhir. Dn pārçve tārābhir añkitāḥ. — **56.** Dn vasumatīṁ. Gr apūrayat. — **57.** Dn samīravītāir. — **59.** Gr cāru. For mitrahīnayā, Gr hi mayānanā, Dv hi mayānagha. — **60.** DvGr manasvinī for tamas°.

61. Gr çātamanyavam. — **62.** Gr kalakalā. — **64.** Dn vyāptāir. DvGr piñjare. — **66.** DvGr duḥkhād arkāya.

69. Gr mahā. Dn ghughurū for purato; this onomatopoetic word suggests ghu-ghu, which is used to imitate the cooing of doves, and therefore would hardly fit the tiger's roar!

70. Gr sāñgamodaṁ. The rare word moṭa seems to refer to the sound made by the tiger crashing thru the forest, tho it is not recorded in this sense; cf. root muṭ.

72. Dn vyavāpād. — **73.** DvGr vyaktāsya. **76.** DvGr vanodghāṭam, Dn ghanotkaṭam. — **77.** Dv prākāraṁ. DnDv sarvaṁ for

tīvraṁ. — 78. DnGr āsinā. — 80. Dn udayukta, Dv udayaṁ. Dn bhūyo for vego.
81. Dn bhūyasy upari, Dv bhūyasā pari. — 82. DvGr °nisṛtā. — 85. Dv carituṁ. — 86. Dn preritā. — 87. DvGr preṣayantyā.
92. Dn ālocya. Gr tavā 'smi nītim abhy°. — 94. Gr viprāya kiṁ ca tāya. — 95. Dn om. — 98. Dv °uditaṁ. — 100. Dv enāṁ. Dv Gr vacasā.
Colophon: Gr adds title.

Brief Recension of 26

Texts: ZObCL (4). Occasionally Oa. S has none of this text

0.1. CL om punaḥ . . . 'ktam. Ob pañcaviṅçatikā for punaḥ. — 0.2. Ob rājā vikramārkaḥ, Oa rājā vikramaḥ. ObL om svarga; Oa with text. ObOa °sabhāyāṁ, L °sabhā. Z deva-°.
0.3. ZOb om yat. COa vikramārkāt, L °māditya. L sadṛço for paraḥ. — 0.4. C dattā for dṛṣṭā, L pṛṣṭā etat satyam.
0.5. For bhūmilokaṁ Z bhūmiṁ, L bhūmāu, and both om lokaṁ; Oa with text. — 0.6. ZC vanānte. ZC om vṛddhā, L after gāuḥ. — 0.7. C 'tra inserted after dṛṣṭā. C utpāṭayituṁ. Ob ārabdhadānā, L ārabdhā. ZLOa om sma.
0.8. C tato for tāvan, L om. ObC andhārī, L andhakāraṁ. L kṛtvā. Ob tatrā 'gataḥ, L tatrāi 'vā 'gataḥ. — 0.9. For (Z) tata, C tatra, Ob taṁ, L rājā nagnībhūya. C ātmadehavastreṇa. Z tasthāu. — 0.10. C om tasya. C vāk saṁjātā.
0.12. Z tathā tava for tvat; Ob om tvatsamīpe. ZL rāja-. — 0.13. Z tr vipreṇa eke (so, om na). C rājñaḥ. ZC svasti, L svastivācanā. — 0.15. C om putri . . . rājann. C tr yasyāu 'dār°; L om yasya.
Colophon: L iti somakāntamaṇimaye siṅhāsane. Z as usual. Z °çatamī, C °çatitamā; Ob pañcaviṅçata.

Jainistic Recension of 26

Texts: PGÇORHKYF (9). In Y very corrupt

0.2. OKH ārohati, RY upaviçati. — 0.7. GOY vikramādityād, F vikramādityo. — 0.10. ÇOR nākanāyakaḥ, Y nākeça, F om nāki.
1. KHY om. — 1b. yāti F(Weber); ÇR yāvat, PGO text. — 1.2. GÇR samāyātāu.
2. KH om. — 2a. ÇRY 'tra for 'pi. — 2b. ÇR tr mahaḥ . . . punaḥ. — 2cd. Y om. — 2c. ÇOR kolikulāir. OF maho. POF madakulāiḥ. Ç kolāhale.
2c, end. nāhalāiḥ: so PG (= mleccha, lex.); F tāhalāiḥ, Ç nākulāiḥ (i. e. kolāhalenā 'ku°) R jāhalāiḥ, changed to jāṁgalāiḥ, O nāhakulāiḥ. The reading of the original seems clearly to have been nāhalāiḥ — whatever that may mean. — 2.2. OHYF om atrāi 'va.
Colophon: title as usual. ÇRH °viṅçī, O °viṅçatimā, Y °viṅçatitamā.

Southern Recension of 27

Texts: MNNdTVJQ (7). My in part

0.6. nagarān, so MNNdQ; T nijanagarān; V nirgato; J om. — 0.7–8. VJ tatratyo rājā . . . dhārmikaḥ . . . paras. — 0.9. T sadācāravantaḥ (preceded by sarve 'pi lokāḥ), MNdQ °cāraḥ (om rato), N lacuna, VJ text. — 0.14. kāma, so VJ; NNd om; MQ api; T krīḍā.
0.15. prastāva, so J; Q prastarā, N prasañgena, V trastarī, M trastaliri, Nd s-tatra, T om. — 0.16. NNdT vicārya, M vicāre. VJ add eva after sa; MNNdQ om sa. — 0.19. VJTNd om tvam. — 0.22. VJM insert tadā before tathāi.
1. Q om. My collated for the following vss. — 1a. N madeṣu, M madhyena. — 1b. M surabhiḥ. — 1c. J vidhivaçāt for pratidinaṁ. After this, M has a lacuna thru 3c pratidinaṁ. VTMy gamayanti. — 1d. N niveṣu, Nd nindyeṣu, My nadeṣu.. J catvareṣu for dāivayogāt.
2. QMy om; M lacuna. — 2a. sarasa, my conj. for V sara, J rasa, Nd savikasa, TN vikasita. Nd natārara? for sahakāra. J tālī, V tāṭī, Nd yāpi?, T puṣpavālī, N vitivāṭi. — 2b. V parimalā, N parimili. All mss. keli; we read kelī, metri gratia. T hi bhṛñgaḥ for madhupaḥ.
2cd. T vilasati madatundilaṁ purā yaḥ sa vidhibalād adhunāi 'ti cā 'rkavṛkṣān. — 2c. VJ hata for (NNd) hy atha (really adha). J vidhivaçād. — 2d. N semi? for bhramati, Nd bhūmnā.
3a. N krīḍitāḥ for vardh°. VJ pañjara for pañkaja. — 3b. VJ nīra for nīla, T tuñga. VJ jarañga. VJ bhañge for madhye, Nd vātāiḥ. — 3cd. Nd corrupt and useless. —

3c. VJ vidhivaçāt for pratidinaṁ. VJ kala for khalu. VJ haṅsapotāḥ. — **3d.** NMy çevāla. VJ māla for jāla. N çalam. N āliyanti, VJ āviçanti, MQ āçrayanti, TMy text.

4. TN om. Nd corrupt and useless in a–b. — **4a.** VJ °pīṭhāṅga°. — **4b.** V çrūyet, J çrutvo 't-kala°. T kalamājitaṁ. — **4c.** N °puṭaṁ vilam°, J puṭāñcalasthita. Nd °lambini. — **4d.** Nd he 'haṁ. V sāṁprati, Nd saprati. V manugataṁ, J vidhivaçāt, MNNd madhulihaṁ, T text. Nd kaṣṭāt.

5b. Q °gagane, T °vahane. V sadā for mahā. — **5c.** NNdTQ puṭake, V paṭuke, My puṭike, MJ text. VJMy kāritaḥ for sevate.

5.2. VJMyNd om tvaṁ. MNdQ na jānāsi; VMQNdMy om kim. — **5.3.** For sārī (so VJ), Q khārī, M bāli, T vāri, Nd dvāra; N different and longer reading. After jānāmi, VJ insert buddhibalaṁ jānāmi, QTMy varāṭamuṣṭiṁ (T adds ca) jānāmi. After paraṁ, VJ insert: sarvam etad anarthakam.

6c. VJMy nirīkṣya, MNQ gṛheṣu.

7b. MNQMy na cā 'pi for 'pi nāi 'va. NQ na sevā. — **7c.** V bhogyāni. T kila. — **7.** Nd tathāi 'va. Q vṛkṣaḥ.

After 7, Nd inserts vs: akarma ca suvṛktaṁ ca sukhaṁ duḥkhaṁ çubhāçubham: svaṁ tantro (sva- t°) nā 'sti jantūnāṁ sarvaṁ sarveçvarecchayā.

7.1. MNNdQ om bho devadatta. — **7.2.** VJMQ om buddhiṁ, T icchāṁ. VJ rato 'si for karoṣi.

8a. T kiṁ na kuryān. Nd (tr) naraḥ kurute. — **8b.** Nd °mānaç ca kar°. — **8c.** VJ prāyeṇa hi. N vā for hi.

9a. T bhuvanam. Q cāura. Nd veçyāpi. M sarva for sadma, Q karma, VJ °veçyāṅganānāṁ. — **9b.** N different and corrupt. T vyasananidhir, Nd °matir. V udāyāpan°, J udāraḥ san-, Nd udagraṁ saṁnidhiḥ. V pāpabhājī, J °bhājām. — **9c.** M viṣaya. MNNdQ nagara. J °mārge prajñayā hy atra ko 'pi. NNd °yāyā 'ti, T °yāyī 'va. M māryaḥ, V matvā. — **9d.** V kva ca ha, J vimala, for ka iva. VJ dyūtam aṅgīkaroti. M °kṛtya(ṁ), Nd °karmā, Q °dharmaṁ, NT text.

10. NNdMyTQ om. — **10a.** J °lobhodayaç. — **10b.** M cāurā°. J kva vā hi, V kva ca sa. — **10c.** lacuna in M up to (vadan)ty unnataḥ (so). V text. J yad dyūtāir gurumohato hi manujo duḥkheṣu nikṣipyate. — **10d.** M begins by inserting tathā ca. V prajñā. J vā for yad. M durjayo 'pi. J sakalāir for ni°. V naṣṭeta, M ṣvetadu!. V te for ca, M om.

11a. MVNd dyūtaṁ. V māṅsaṁ. — **11b.** Nd kheṭī. VJ °āṅganā. — **11c.** Q saptāi 'te.

11.1–2. J makes a çloka stanza, thus: yas tv ekavyasanāyuktaḥ nirgame ca na paçyati: kiṁ punaḥ saptabhir yukto vyasanāiḥ saṁkulaḥ pumān. — T ekavyasanena, others °sana-. NNd niyuktaḥ. MVNd(J) om sa. V nigamenā (cf. J). Nd (with J) paçyati.

12a. N pānād for madyād. MNVJQ nandanāç. — **12b.** VJ coraḥ for çakro. J kāmavaçāt, V kāmukayā, for jāratayā. J mṛgāntakaraṇāt. — **12c.** VJ cāurya°. VJ chivabhūtir for ca ya°. VJ haṭhād for mahān. — **12d.** N hīnāika°. VJ °vyasanā hatā; M °nā dhitā. N sarvo.

12.1. MVJ dyūtakāreṇo 'ktam. — **12.4.** VJQ tyakṣyāmi. — **12.8.** sthāpitam only VJ (Q Nd lacuna). — **12.19.** N etac chrutvā, T text, others om. Q om rājā etc.

Colophon: Q adds title. MVNd °viṅçākhy°, T °viṅçatyākhy°, N °viṅçatitamopākhy°.

Metrical Recension of 27

Texts: DnDvGr (3)

5. DvGr kāruṇa. — **6.** Dn °loktasya.

11. DvGr saṁkīrṇa. — **13.** Dv karuṇānalpajalpakam. — **14.** DvGr yadā for rathyā. **15.** Dv satkṣur°, Dn sākṣarakaḥ. Dn kaçcit kanaka°. — **16.** Dn pañcaçāir āvṛtaḥ. Gr ṭiri or giri for pari. DvGr pāṇḍaraḥ. — **17.** DvGr prasahadbhiḥ. — **20.** DvGr sa for ca.

22. Dn vivartena. Dv °tālukā. — **24.** Dn vasudhādhipaḥ. — **25.** DvGr api dūreṇa. DvGr nareçvaram. — **26.** Gr °vadātaṁ. Dv Gr avanayann. — **28.** Dn daçā prāpto. — **29.** Dn tad vyāhṛtaṁ. Dn bhūpatiḥ. — **30.** Dv çrute so 'pi.

31. Dn darodare cā 'tra dīvyām. — **32.** DvGr grahāṇāṁ; Dn glatādānādipaṇḍitaḥ. — **33.** DvGr pādāta for çakaṭa. DvGr vartmanaḥ. — **34.** Gr vedane.

After 34, Dn inserts 7 lines: kandarpakānām ādānadānagrahaṇamelanāiḥ, nyāsaprakṣepaṇaprāyāiḥ parikrīḍitum utsahe; vedmi sāmayikaṁ dharmaṁ pūrvācāryopakalpi-

tam, darodarānabhivyaktakuhanāgativikramaḥ; vadhrīdevanasāmarthyaṁ madanyasya na kasyacit, añgeṣu nipuṇo dyūtagaṇanādyakṣavañcane; dyūtasya sajjīkaraṇe sāmagrīparikalpane.

35. Gr parājitāiḥ, Dn °tāt. — 38. Dv varaṁ loke. — 39. DvGr vijitaḥ for jīv°. — 40. Dv 'va for 'vaṁ. Dn tr nṛpo vacaḥ.

42. Dv pratiṣṭhānaṁ ca nā°. DvGr °nāçayet. — 45. Dn māi 'vam for evam. — 46. Gr çāstracarya, Dn °carcā. — 49. Gr mūḍhāvāpa°, Dn mūḍhatvopehataṁ. — 50–3. Dv Gr om.

55. Gr ālaṁṣya. — 56. DvGr om. Ms. mitreṇā 'ti. — 58. Dn vismitaḥ, Gr saṁsmitam.

61. Gr °devālaye. — 62. Gr andrikīlādrimandare. — 63. DvGr aṣṭāu prakalpitānalpaprā°; Gr prāsādasyā 'ṣṭa°. — 64. Mss. nisṛtāi. Gr ekāir for rak°. — 65. Dv dalodbhavāiḥ. — 66. Dn prayatasya for pratuṣṭā sā. — 69. Dn sadyaḥ siddhipradā°. — 70. Dn °tapaḥ. Dv protphu°, Gr praphulla.

72. Dv svasvavihitaṁ, Dn sakalaṁ karma. — 73. Gr °bhāiravam. — 74. Dv khaṇḍene. — 75. Dn karāu. Dv ācaṣṭe. — 76. Dn devīṁ nṛpas tān (read tāṁ) mitrarakṣaṇe. Gr mitradakṣiṇam. — 77. Dn tad īpsitam. — 79. Gr abhīṣṭaphaladāyinam. — 84. Dn siṅhāsanaṁ punaḥ.

Colophon: Gr adds title.

Brief Recension of 27

Texts: ZObC (3). In part also LSOa

S contains much of our text, mingled with that of JR. — The ms. Oa goes with the text in general, tho loosely and corruptly. — L goes with the text to line 8, but after that, L has a different and very brief version, not closely related to any other.

0.1. Z text: CLOb as usual. — 0.2. C °ālayam; Z °ālaya, and om aṣṭagavākṣa.

0.3. Z 'ste. S with text from dṛṣṭvā thru pumān (in line 5). C tatrā 'sīnaḥ for kṣaṇam upaviṣṭaḥ. — 0.4. Ob divyaṁ. Z °bhūṣita. Ob sadṛçaḥ, C om. — 0.5. L om gavākṣa; ZOb gavākṣopav°.

0.6. C om rājā . . . sthitaḥ. Ob °paryanta. — 0.7. C tr dīnā°. C tr ūrdhva° kravy°; L om both words. Z om bho . . . karma (in line 9): S with text. Ob he for bho.

0.8. C tr gatadine tvaṁ. — After dṛçyase, L abandons our text, see note above. C om sma. SOa sāmprati (Oa °taṁ). — 0.9. C om teno 'ktam.

0.10. S with text from here thru line 14. — S sārī°, Z sārilaṁ; S adds hi. ZC sokaṭaṁ, SOb text. ZCS om 1st ca. CS om 2d ca. S kapardikaṁ. CS om 3d ca. — Some of the names of these nine games are quite obscure.

0.11. Z uccalayita°, S catuçcalitaṁ°. S °muṣṭisthaṁ, and om 1st ca. S akṣacihnāiḥ pracālyate for gatā° . . . °tuṣkaṁ ca; note that S makes a çloka out of sārīphalaṁ etc. to this point.

0.11. 2nd ca. This is found in no ms. — Z cīraṇīṁ, Ob cāraṇīyaṁ, C text, S nīṇīṁ!; Oa om this and most of the other names of games. C om 4th ca. C dhūlikaṁ, Ob pūlikāṁ. S khelayituṁ.

0.12. S jānāmy aham. çabdaḥ çapathaḥ, so S, all others °daṁ çapathaṁ. C devam eta satyam; for this, S reads ca tad eva satyaṁ mama vartate.

0.13. tato only C; S tarhi, ZObOa om (reading avakalā). S tavā 'vakalā. tvaṁ, so SC; ZObOa om.

0.13. avakalā. This word, on which all mss. agree, is not found in any lexicon; apparently, it must mean something like "loss" or "reverse" in play.

0.14. Z om indra . . . 'sti; S with text. Ob om dyūte; SOa with text. — 0.15. ObOa om ca. Ob haṅso!. — 0.16. C devā . . . ādiçyanti. Ob ādeçyanti (so).

0.17. Z ca to for vadatos . . . dvāu. Z kṛtā for jātā. — 0.19. C tataḥ for tat. Z prasannābhyo. — 0.20. Ob aṣṭā°. Z kaṇṭharaktaṁ. ObOa om ca. — 0.21. Z om rājño 'ktam. C om tarhy.

0.22. Z hārir, for CObOa hārikā; another new word, apparently meaning "loss."

0.22, end. Ob abheṭitvā, Z ambheṭayitvā, C text; another new word, at whose meaning I can only guess, and whose etymology defies even guessing. — Oa and S here do not go with the text.

0.23. C om putri . . . rājann. C yasyāu 'dāryam īd°. Z āudāryaṁ sattvaṁ ca.

Colophon: Z as usual, L text; Ob ṣaḍviñçatimī, Z saptaviñçatamī, C °viñçati.

JAINISTIC RECENSION OF 27

Texts: PGÇORKHF (8). Y in part

Y is fragmentary and in large part corrupt.

0.5. POF om kāutuka, H āçcarya; K lacuna; Y different. PF add kāutukāt after °lokanāya.

1a. Ç nissārasya. — **1c.** ÇR tr svarṇe . . . tādṛg.

2. KYF om. PGÇOR pratīka. Complete text only in H! — **2a.** G ghaṭṭā, R ghaṭṭa, P yaṭṭha, H ghaṭvā, O ghaṭa, Ç text. PGH kara, ÇR om, O text. ÇR pāṇḍurā, O puṇḍarā, others paṇḍurā; we emend. — **2c.** ms. sūnādeulaseviyāi. — **2d.** ms. tupsa? for tujjha. See Weber's note, p. 418.

3. H om.

4. ÇKYH om. — **4c.** R yatrā 'dharedhino; PG rājā, F bhāva, O rā!, for rādhā; text S.

5. HY om. — **5b.** K kaṣṭādibhyo. — **5c.** ÇR api for arthaṁ. P arthasarvam ahitaṁ. ÇR insert apy after hitam.

5.5. As to udghaṭati: text 'dghaṭati, so all but O (°ghaṭayati) and F (°ghāṭayati); see note on JR 22.5.3 and 5.

5.6. OHR kārayati, G kārayitvā, for karoti. — **5.8.** POH devatā. — **5.9.** PGKH varaṁ dadāu. ÇORYF dattvā for dāp°. — **6.** HF om vs 6.

Colophon: PGKY om entire title; others as usual. ÇHR °viṅçī, K °çatimā, Y °çatitamā.

SOUTHERN RECENSION OF 28

Texts: MNNdTVJQ (7)

0.14. MNTNd bhetāla-. — **0.17.** TQ prayacchanti. After this, MQ insert: yasmin (M tasmin) dine puruṣabaliṁ prayacchanti. — **0.18.** NNdT nityaṁ for nihatya, J om.

0.19. taṁ, so all mss. (nagara as masc., as in Mbh. 3.77.6 (= 3014,Nala), quoted by BR.V.1532, and elsewhere in Vikramacarita). — **0.20.** NNdQ uddhartuṁ (om sam), T hartuṁ.

1b. J darça for darpa, T padma. — **1c.** NdJ om py. — **1.4.** VJ 'tyantaklāntavadana iva. — **2b.** J 'tha, N ca, for 'pi. — **2c.** NT calaṁcalaç. — **3b.** J vāibhavaṁ . . . çāçvatam.

4a. V yādaracopamā, NNdQ pāṭalajopamā, T pāradacaṁcalāḥ, M pāṭilajopamā, J text. V guru for giri, Q gara. — **4b.** VJ āyuṣyaṁ, Q mānuṣyo. T jalavīcibinducapalaṁ; VJ °binducañcalataraṁ. Nd jīvanam.

4c. Nd dharmānāi 'va kar°. N niçcalamanāḥ. Q svargād galod°, Nd svargāṭanaṁ sarvadā. — **4d.** T °tāpayuto, Nd paçcāt taṁ praharo. N janaḥ pari°. Nd pariṇatā cārāgninā.

4.9. V vimocya (read so?), J mocayitvā, T vimocayitvā. — **4.10.** VJQ om sva.

5. VJ transpose the verse-halves. — **5a.** J svasukhavinihatāçaḥ. T bhidyase, Q vidyate, others khidyate (which would be appropriate with the arrangement of VJ, the subject then being the tree).

5b. corrupt in Nd. M sarvaṁ for vā te; N tāir for te, Q saḥ. TQ sṛṣṭir, M tṛptir, for vṛttir; N vṛṣṭibhir vṛddhitāi 'va. — **5d.** corrupt in Nd. J paratāpaṁ. VJNd saṁ for cā, Q tvā. — **5.4.** VJQ om tac etc.

Colophon: Q inserts title.

METRICAL RECENSION OF 28

Texts: DvGr (2); also Dn thru 45

2. DvGr asīdat for abhyayāt. — **3.** Dn saṁprekṣa. — **4.** Dn °rājendra ye vikramādityasatvasāhasam. Dv ta for tu. — **5.** Dn te tatra tena vas°. Gr vartavyam. — **6.** Gr bhojabhūpo. Dn putrikāyāḥ punar vacaḥ. — **8.** DvGr kathāṁ. Gr kathayatā. DvGr ity uktvā for iti sā. — **9.** Dv varṇanīyāṁ.

11. Dn prajāvṛttaparīkṣārthaṁ pari°. — **12.** Dn ramyan nagarīn!. — **14.** Dv 'dhas for 'tha. Gr samīpe for savidhe. — **15.** Dn vane vanaspatiṁ tatra pra°. Dv vanānāṁ for nav°. Gr pūtānāṁ. — **16.** Gr pṛṣṭā? for puṣpā. Dv bhṛṅgī. DvGr medure. — **17.** Dv kala for kula. DvGr pañcame. — **18.** Gr çana for çata. — **19.** Dv °chāyā, Gr °chāyāṁ. Dv açiçravat, Dn samāsadat.

22. Dv kṛtvā. Dn guṇottarām, Gr °rāiḥ. — **23.** DvGr °pūrvakān. — **24.** Dn prāptān. — **27.** Gr kiṁ vā, Dv kathā-nāṁ vā. — **28.** Dn vayaṁ deçād deçād deçāntaraṁ gatāḥ.

33. Dn vo. Dn prāptā. — **35.** DvGr nagaraṁ talāñkuram (Gr tālakuntam) iti çrutam. The other versions seem to indicate that our text, with Dn, is right; but cf. line 58 and note. — **36.** Dn pracaṇḍaghoṭavetaṇḍaçatāñgaçatasaṁkulam. — **38.** Gr pasāsi°. Gr °āñkura°. — **39.** Dv °priyāṁ. — **40.** DvGr pūjayā. Dn narāir.

41. Dn nṛbalāu racite teṣāṁ. — **42.** Gr dṛṣṭvā vā for gṛh°, Dv çrutvā dā. — **43.** Dn puraḥ

kṛtvān niha°. — **45.** Dn vayaṁ taṁ deçam evā 'tra vṛt°.

From 46 on, to Story 31.52, Dn has a wholly different text, verbally unrelated to ours, tho in general it follows the same drift. There is no doubt whatever of the secondariness of Dn's account. Not only is it farther from the consensus of other versions in almost every detail in which it differs from DvGr, but especially it completely mangles Story 31; see our note there. Evidently the scribe of some prototype of Dn has filled in secondarily an ancient lacuna.

This filling-in must have been done by some one who was familiar with the general run of the missing stories, but who was rather careless. Under these circumstances it does not seem to me worth while to take up the large amount of space necessary to give all the text of Dn between these points. The mansucript is in my own possession and will be gladly sent on loan to any responsible person who desires to see it. In the remaining part of Story 28, Dn tells the adventures of the travelers at the shrine differently and more at length, and makes the goddess kill her own worshipper when he consents to accept Vikrama as victim!

46. Gr jighṛkṣate. — **47.** Mss. ākalaya. Gr ākūnaṁ. — **48.** Dv adrākṣa. Gr hāi. — **50.** Gr āgāt.

53. Divide: nara-majjā-vasā-āsavam. — **54.** Dv °bhetālakulakaratālā°. — **55.** Gr °ākuṣṭāiḥ. — **56.** Gr acitaṁ. Gr nakaraṅkālāiḥ. — **57.** Gr piçilāiḥ. Gr pichilāçaram. — **58.** Dv tālakūra. Cf. note on 35 above. Doubtless the name of the city is meant to be contained here; perhaps it read originally vetālapurasavidhaṁ or the like? — **60.** Dv kapātakarttaripāna-pātr°.

61. Gr mātulaṅgā°. — **66.** Gr sphiyyat or sphiryat. Dv praharaṇa-dyota° . . . °pathaḥ. — **67.** Dv prabaddha. — **68.** Dv vivarjitam. — **69.** Dv dṛṣṭvā hāhākṛtam athā 'nanam. — **70.** Mss. jijñe. Gr jinātmanaḥ.

71. Gr taṁ ce 'rtthaṁ. — **72.** Dv calate rati°.

81. Dv chinda. — **82.** Dv niveçayat. — **85.** Gr tam enaṁ.

91. Mss. bhāvinā (?perhaps read bhāvini?). —**97.** Dv etat siṅh°.

Colophon: DvGr insert title.

Brief Recension of 28

Texts: ZObCL (4)

S has none of this text, and Oa very little.

0.1. Z text; others as usual. — **0.2.** Z rājā after ekadā and om rājñā. L om teno . . . vañcitaḥ (in next line). C adds deçāntareṇa after 'ktam. C rājan for deva. C 'pi for 'haṁ, Ob om.

0.3. Ob vacitaḥ, C palāyito 'smi. Z pūrvadeçe. ZOb om nāma, CLOa text. L mahāsiddhir for māṅsapriyā. —**0.4.** C yaḥ kaçcit. All (ZObCL) puruṣa-. ZC om vā.

0.5. C manorathe for 'bhilāṣe. Ob kṛtvā; C adds na dadāti after krītvā. C om athavā. C devī, Z om. Z upahāraṁ kurvati. C om tatra, Ob after īdṛçī. — **0.6.** Z om īdṛçī. Z tatra for tarhi; Ob here adds ahaṁ.

0.7. ZL namaskāraṁ. C pūrvakaṁ, Z pūrvaṁ; L pūjāṁ for pūrvakastutiṁ. — **0.8** C °vāda°; LOb tr vādya (Ob vāditra) after gītā. Ob om hāhā. Z om hākāraphūt. Ob °kāraḥ, Z °kāraṁ ca. — **0.9.** C tr kṛpā rāj°. Z idaṁ tu durbalaṁ!

0.10. Ob kā! for tyaktvā. C om puṣṭena . . . uktvā. Ob mata for mama. — **0.11.** ZC maraṇe, L om. C °nṛtyaṁ kurvato; Ob om pūrvaṁ; L text; Z nṛtyagītapuraḥ after chettuṁ. Before çiraḥ Z inserts sodyamaḥ. Z samārabdham.

0.12. Ob devī prasannā 'bhūt, devyo°. Ob gṛhyatām for grāhyaḥ. — **0.13.** Ob āgataḥ — **0.14.** C om putrikayo 'ktam. Ob om rājann. C om īdṛçaṁ. C yasyāu 'dāryaṁ satvaṁ ca, Z yasya satvam āudāryaṁ.

Colophon: Z as usual. L text (adding çr after iti). Ob saptaviṅçatamī. C °çatitamā

Jainistic Recension of 28

Texts: PGÇORKHF (8). Occasionally Y

From this point Y becomes so peculiar and so corrupt as to be only occasionally of value.

0.2. PÇR adhirohati. — **0.4.** RKHF om rājan. — **0.9.** PGKY vāitāla°. GHF devī. — **0.11.** PGÇR om vā.

1. KHFY om. — **1a.** O savvo, R satve. C nia, ÇR 'pi, G vi, P a. Ç sokkha, R moktvamokā, for suha. R kaṅkṣī. — **1b.** O savvo. ÇR 'pi, G vi, P a, for O nia. ÇR bhīruṇā. — **1c.** O savvo. POÇR pi. Mss. jīvia-(O yuṇa-). PO -piā. — **1d.** O savvo maraṇādu nīhanti.

2. GKHYF om; P pratīka (corruptly, ikassa kapanajīviassa). — **2a.** R ekahsae, O ikkastha, Ç text. ÇRO kae (text). O niajīviassa. — **2b.** O vahuvā.

2c. ṭhaventi (sthapayanti), my conjecture for O ṭhavanti, ÇR vacanti? — **2d.** O vi tāṇa for tāṇaṁ. O māmaaṁ. ÇR jīyā, O jīaṁ. — **2.2.** PGÇR tena for kena. — **2.4.** ÇRF om çīghraṁ.

3. KY om. GPF pratīka. — **3d.** ÇR svātmārthe. — **4.** FH om. — **4b.** OKY vimucya.

Colophon: title as usual. ÇHR °viṅçī, K °çatimā, Y °çatitamā.

SOUTHERN RECENSION OF 29

Texts: MNNdTVJQ (7)

0.6. VNJQ om rājā.

1a. T °toyaṁ. — **1b.** MV gacchaty, Q gacchant, J yāvacc, N svaccham, TNd text. MNdQ patati. MNQ dinakalo, V himakaro, Nd suranadī!, J hi bhuvanaṁ, T text. — **1c.** VNd nīlaṁ. VNJ spaṭika. M °maye, J çīlā. J °çṛṅge.— **1d.** TQ sa for ca, N pra-. M bhuktvā. J nṛpālam, M papāla.

2a. T yathā toyaṁ samākāṅkṣan. Nd yadā. N kāṅkṣati. VJ jīmūte. — **2b.** M grahipīḍitaḥ. — **2c.** T nirīkṣate 'tha jīmūtaṁ; Nd preṣito 'yaṁ daridreṇa. N kṛṣitaḥ. pṛcchate, my conjecture for V praçyate, MN preṣyate, Q prārthayaṁ, J yācate. — **2d.** J darçanāt.

3. Nd om. — **3a.** N kāitavād, Q kāutukād. MJNd dalāt, V dala, N dalavat. — **3b.** MT kāitakād, VJ kāiravād, Q parvatād, N kāitavād. — **3c.** J niḥçeṣañ ca yathā kalaṅkarahitāt çīt°. VM dūrān-, Q text, TN māron-. M ukta° for mukta°. M kalanta; Q kalekaraçmikalitāt çīt°. M çaṅkhara, V daṁkira.

3.4. VMNd himavadīçānya. — **3.6.** VJNd om tena. — **3.9.** VJNd om mayā. — **3.10.** VJ Nd om rājā. — **3.12.** MNdQ om 'yaṁ. gṛhīṣyati, so all but J °yanti, Q gṛhītvā. — **3.13.** MNdQ om taṁ.

4. JQTNd om. — **4a.** N tacchārdha, M ardha (om labdha). MN çirasaḥ for īçaḥ. — **4b.** V om ca, and viṣayī for pāuruṣaṁ. — **4d.** V 'pamīmahe, M 'pamamīmahī, N 'pamāmīhate. V nṛpaṁ; M bhavanti; N narandra (for nare°) for nṛ° bha°.

5a. J vedāyanā, N vedanayaṁ, T vedamayo, Nd vedamayād. N viṣṇoḥ, M çliṣṭo, T viṣṇur, Nd vidvo, Q yuktaḥ, VJ text. — **5c.** T çambhuç. Nd vivādī. — **5d.** J devāis, others deva (M om). Nd teno, Q tvāṁ no-, J tvaṁ no-. MNQ 'pamāmahe, J 'pamīyate. — **5.1.** JNQT om sa. VJT uktvā for dattvā. — **5.4.** MQ om line.

Colophon: Q inserts title. MTNd °triṅçadākh°, V °triṅçākh°, N °triṅçadupākh°.

METRICAL RECENSION OF 29

Texts: DvGr (2)

On Dn's verbally distinct version, cf. Composite Outline 29, note 10. Besides the difference there noted, the principal divergence in Dn is a long colloquy between the king and the treasurer, who insists on telling how much the bard took, altho the king is unwilling to be told.

3. Gr tat tasmād for tataḥ sā. — **5.** Gr āudāryajanmaçīlatvam. — **10.** Gr nirjarārātinad rājyaṁ rañjiti°.

13. Dv tataḥ sa. Gr bhūmādibhyo. — **14.** Gr taṁ for tat. Before 20, Dv inserts a duplicate of 20, ending however deyam āyāsavarjitam.

21. Dv abālyasyā. — **28.** Mss. pravinaṁ. Gr prāptaḥ. — **29.** Gr sabhāmadhyāṁ sa tāṁ. — **30.** Dv tāvad da ko (only) for 1st half line.

31. Gr vistārāis. Dv vā for cā. Gr 'stavat. — **34.** Gr °ātigam. — **35.** Dv tavāu 'dāryaṁ. Dv vanīpagāḥ. — **36.** Dv prā for çrī. I take pacelima in the sense of "sun" (so lexx.), but the whole line is uncertain as to text and meaning. Gr mānyad vā bhā°. — **39.** Gr purandarapuropamam. — **40.** Dv bhūpatis.

47. Dv yathāgaṇam for °guṇam. — **49.** Gr yadāpratyarthi.

52. Gr vikramādityo. — **54.** Dv bhūpa çlaghamāravanīpagam. — **55.** Dv amitaṁ for iti taṁ. — **57.** Gr idaṁ mama. — **58.** Gr tatrastaṁ.

63. Gr janajātaṁ. Dv tatas for kiyat. — **64.** Dv vibhunā for bhuvi nā. — **65.** Mss. vijñāpto (Dv °tāu). — **68.** Dv vañcayati yo. — **69.** Gr yāvad indrāç caturdaça.

71. Dv om 'pi. — **72.** Really saptamyāṁ should be read for navamyāṁ. — **73.** Gr gavāṅgabhogaraṅgādi. — **74.** Gr vijñyāpā-

yati. — 75. Dv suvarṇa. — 76. Dv sādhikānāṁ.

Colophon: Gr inserts title.

Brief Recension of 29 (in BR, 12)

Texts: ZL (2). First part also Ob. Occasionally Oa

S has not this story (it follows JR).

0.1. Z punaḥ for dvādaçyā. — 0.2. Z vikramārke. Ob om nāma. Z tasya rājñaḥ, L tasya deçāt. ObL om ko 'pi; ZOa text. L magadha(ḥ), Ob mānaṣa, ZOa text. ZOa samāyātaḥ.

0.3. Ob brahmalattaḥ! for bra° . . . kṛtaḥ. After varṇayati, lacuna in Ob, extending to Story 13, line 0.9. This results in the misnumbering of all succeeding stories in Ob.

0.4. L °sadṛço 'py. L om dine. Z vasantayūdhajāyāṁ. L °koṭī. — 0.5. All mss. (ZL Oa) daridra, not dā°; perhaps read dā°? Z vikramārkas, LOa text. — 0.6. L dvijaḥ for bandī. L netavyaḥ. — 0.7. L °varje jāto vyāpāro rājñā paritavyaḥ.

0.8. Z pañcāçaṁ; for pa° ko°, L reads in figures 5,360,001,336. L etad dravyaṁ matvā māgha°. — 0.9. Z vyayiṁ kṛtam, L dravyaṁ dattam.

Colophon: L inserts somakāntamaṇimaye siṁhāsane; Z as usual. L ekādaçī.

Southern Recension of 30

Texts: MNNdTVJQ (7)

0.6. NQ indrajālikaḥ. — 0.12. VJ vapuḥ, M kāyaḥ, for vadanaḥ; Q om. VJT dhṛtvā for gṛh°. — 0.13. VJQ sabhāyām. — 0.15. VJ bhaṇitam, T bhaṇitaç ca, for pṛṣṭam. — 0.16. NNdT mahendra. MNdTJ om patitas, Q pratitā. — 0.17. VJ devadāityayor. — 0.21. MJ (om sa) khaḍgena, NT khaḍgena saha, Q khaḍgavatā, V text. MTNd om yāvad. VJ bhāiravaravo (Q also ravo).

0.27–8. VNd khaḍgo bāhuḥ, NJ bāhuḥ khaḍgaḥ; Q lacuna; VJ add ca. — 0.31. VJNd om ca. M om 'pi; NNdQ ca for 'pi. — 0.32. TNdV vrīyate, MNQ prīyate.

1. Nd om. — 1c. VJ patimārgagā. — 2c. Q om sa. VNd sadācārā, N samā nārī, T samā proktā, J 'va pūjyā syāt. — 2d. J nirantaram for mahī°.

3a. N yāvad agnāu. — 3b. VJ strī nā 'tmānaṁ. Q ca dāh°. — 3c. T tāvan muñcati no dehaṁ. MNNd (with T) dehaṁ for (VJ) sā hi; Q nārī. — 3d. TN gariṣṭhāt (N °ṭhā) for çarīrāt; Q çarīraṁ; J narakād dh (om strī).

After 3, Nd inserts vs: arūpo hi surūpo h āḍhyo hi dravyavarjitaḥ: duḥçīlaḥ çīlayu kto vā strīṇāṁ bhartā 'dhidevatā. (Rea 'pi for hi each time?)

4a. N mātṛtaḥ. N pitṛtaç, TNd pitṛkaṁ. cā 'pi. — 4b. J çvaçurasya kulaṁ tathā. — 4c. J tārayed dhi for punāty eṣā — 4d. M cā for yā. — 5a. Q narāṇāṁ sorddhakoṭi ca. MNNdJ koṭyardha°. Nd °koṭiç, M °koṭyaç. — 5b. V māṇuṣe (so, ṇ). — 5c NdQ svargaṁ. — 5d. MNdQ 'nuyāsyati.

6b. NQ tr bilād . . . balāt. T also balāt fo bi°. — 7a. Q duḥkhāya for durvṛttaṁ. — 7b. VJT rataṁ for karaṁ; MN sarvapāva (N pāla) karaṁ yathā (N ta°). — 7c. N kārayaty. — 7d. N dharme ca, Q dharmasu-

7.1–2. J for pati° etc. reads a half-çloka jīvitaṁ parihīnāyā niṣphalaṁ ca bhave dhruvam. MNNd °hīnā. VM nā °sti. — 8b. V jīvitaṁ. — 8cd. VJ om (cf. J o 7.1–2!). — 8c. M paṭa-, Nd ghaṭa-, fo vaṭa-; MQNd -vaç; T vaṭavat tasyāḥ, N paṭakāvac ca.

9. In T after 12. — 9a. M ha for hi. — 9b NT mātā. Nd sutā mitam. — 9c. QT pr for ca. — 9d. M svapatim. N yā, Nd tu V na ca for na, Nd pra.

10. Q om. — 10a. N ati, Nd āḍhyā. V bandhuçatā, N bandhuratī. — 10b. J pu trāiç ca saṁ-; NNd putra-; N gaṇāir. — 10cd. M om. — 10c. NT bhojyā, Nd no ccā, for çocyā. — 11. M om. — 11a. N mālāis. Nd ca dhūpaç ca, for ta° dhū°.

12. M om a–b. — 12a. T sā, Q sa, for nā. V vidyate, T pādyate. — 12b. Q sa for nā JN 'cakrī, V °kre. NT yāti vāi for vartate — 12c. Q sa for nā. — 12d. N bandhuga ṇāir yutā. — 13b. Nd vyādhiko.

14. Q om. — 14a. V bhartuḥ. — 14bc. V om. — 14c. Nd nāthasamo svāmī. — 14d MNNd samā kṛtiḥ, T samaḥ priyaḥ. — 15 Q om. — 15c. M dhanyās tā. — 15d. bhartragre mriyate hi yā.

15.3. TNd citiṁ, N citaṁ. MT viracayya. — 15.5. N saṁdhyā (om dikaṁ), VTNd or -kaṁ. — 15.6. NTNdQ °kumārāir. — 15.8 MNQ madhupa (for °kara), Nd bhramara — 15.9. JQ nikuramba, V nikaramba. Or ādeça, see Crit. App. on SR 14.0.11.

15.10. VTNd om taṁ. MNQ āgataṁ, T samīpaṁ gataṁ. — **15.11.** JN om rājā . . . gataḥ; Q lacuna. — **15.18.** NNdQ sahāyārthaṁ. — **15.22.** T muktvā, NdJ muktā. — **15.31.** MNdTQ tvaṁ paranārīsahodaraḥ. (The following vocatives are kept in MNdQ; T reads 15.32 °kalpataruḥ, and om vikramabhūpāla.) — **15.34.** JTNd tasmin(n). Q TNd samaye.

16b. VJNQ madhugandha°. M labdha, Nd puṣpa. J madhupāir. V dūraṁ°, M dhāraṁ°, NNdQ dhārā°, T dhāuran° (read so? not recorded in lexx.), J saṁçobhitāḥ. MNd °dharā. — **16c.** Q pravandha for prapañca, J ca vāi(!), TNd (also T[4]) rathaṁ ca. NQ puṇyāṅg°. — **16d.** T hy etad vi°. V tvat for tat, J çrī. N pāṇḍurāṭ, Nd pāṇḍunā. NNd preṣitaḥ. — **16.5.** VQ om line.

Colophon: Q inserts title. V triṅçākhy°, MNNdT triṅçadākhy°.

Metrical Recension of 30

Texts: DvGr (2)

The chief peculiarity of Dn's version is a passage in which the juggler, after the conclusion of his performance, gives the king a list of the sixty-four arts (kalā); the list is quite different from that given in the Petersburg Lexicon.

5. Mss. āudāryaṁ guṇagumbhitam.

13. Dv samarcate. Gr saṁsāre. — **15.** Dv om. — **16.** Gr saṁphalyaṁ. Dv °sammateḥ. — **17.** Gr tathāi 'va hi mayā. — **19.** Dv dhīra.

21. Dv taramaṇḍalaṁ. — **23.** Dv prapāsa. Dv pān-tiç, Gr paktiç. Dv dane for vane. — **27.** Dv avareçva°. Dv saṁ for sa. — **29.** Gr tasyā for yasyā. — **31.** Mss. °patiḥ.

33. Gr rañjitaṁ. Dv prajam. — **34.** Dv manyante. — **38.** Gr dūṣitāṁ for dūrato; and in Dv ṣi was first written for ra! — **39.** Dv kayo nā 'yuṣām.

42. Dv 'tisaṁhṛṣṭo. — **45.** Dv ca for tu.

51. Dv tadā 'py. — **52.** Gr dadāu. — **53.** Dv ahaṁ sādhanasāmagrīm. — **54.** Dv atha nāi 'vā. — **57.** Dv °kliptā°, Gr °kuptā°. — **59.** Dv ramaṇī-sadṛçapriyaḥ.

61. Mss. purastutasamācārāu. — **64.** Mss. paryaṭāmi ha. — **69.** Gr asya cin na ca te kāryaṁ. Dv mahiṣākhyaṁ. — **70.** Dv ca for tu.

71. Gr tvadantikaṁ. Gr nyadhikṣipaḥ. — **74.** Gr mahāpalāḥ for mahān ayam. — **75.** Gr hatvāi 'naṁ. Dv mārayāmunā. — **76.** Dv 'nam athaç cāi 'naṁ pā°. — **77.** Dv 'nukṛtto.

82. Dv pratīkṣyeta. — **86.** Dv carayitvā. Gr tathā 'trāi 'vaṁ dhanāiç citām(?) for second half line.

92. Dv sargodyanta, Gr svargodanta. — **94.** Gr antreva. — **95.** Dv kuddhāṁ for ruddhāṁ (a new word for "wife"). Dv samāniya. Dv nivatsyāmī, Gr rivatsy°. — **96.** Dv nivedya vegataḥ prāpto nṛpate bhavadantikam. — **98.** Dv udbhūtavismayaḥ. — **100.** Gr saṁ for sā. Gr sā saty for sahe 'ty.

101. Gr corrupt: °kenāntīṁ(?) saheyaṁ sā praveçikā. — **103.** Gr abhiyuktos sabhāṣitam. — **107.** Gr 'vacārya ca. — **108.** Gr tathyāi 'va.

111. Dv avijñāya°. Gr °yātārthe. Dv param āgate. — **117.** Gr eva-sare. Gr mahat for dhanam. — **118.** Gr kāruko 'pi, Dv kāruṇiko (om 'pi). I guess a word kāraka (not recorded; or perhaps kārika?), from kara, tax, "having to do with taxes," that is, a revenue-collector. — **119.** Dv triṇavatiṁ. Mss. tulāṁ; Dn kulaṁ (lines 119–122 are also found in Dn). — **120.** DnGr madhu for mada. Gr nīla, Dn gandha (with SR). Gr madhupāṁ.

121. Dv triçatiḥ, Dn text, Gr triçataṁ. Dn °caturā paçyā 'ṅganā°. — **122.** Dn svīkṛtya māṁ pālayaḥ! for tad°. (In Dn the vs is spoken by the ambassadors who bring the tribute.) Dv 'rpayet. — **123.** Dv tad āud°.

Colophon: Gr adds title.

Brief Recension of 30

Texts: ObCL (3). In first part also Z. Occasionally SOa

S has several fragments of this text mingled with that of JR.

0.1. Text Z; CLOb as usual. — **0.2.** Z om rājñaḥ saṁ° eko. LZ māṁ eko. — **0.3.** Ob om sādhana; L sādhayām, C sādhanām; CL om māyām; Z sādhanayām (om syllable mā). ZOb nikrāntaḥ. — **0.4.** C saṁha for sahitaḥ. ZC kīmannāmā; Ob text, L om. Z rāja-.

0.5. Z janaḥ, C jana, for nija; Oa with text. C vikramārka. — **0.6.** Z ārabdham. Ob tām for tvām, Z tv, C text, L lacuna. C inserts ahaṁ before preṣito. Ob om tarhi

Z sāhāyyaṁyā, C sāhāyāhaṁ, L sāhājye, Ob sahāyaṁ, Oa sāhāyye. — **0.7.** C om tarhi. C āgacchāmi, Z yāmi, Ob āyāni. L om tvayā, C tvaṁ.

0.8. C rakṣaya. Z om aham . . . āyāmi; C °sameṣyāmi iti; Oa with text. Ob utpatya, Z text, L ayuddha, C (only) ud, Oa uktvā. — **0.9.** Z om gagane; L after °kārāḥ; Oa with text. — **0.9–10.** L om ayam . . . jahi; Z has only ayaṁ gṛhṇīthaḥ; C om one gṛhīṣva; ObOa text; S imam imaṁ gṛhīṣva tāvad jahi jahi. The dubious form gṛhīṣva (Whitney, Root-book, "B.") seems well attested.

0.10. Ob kṣaṇāikāt, Z kṣaṇa-mātrāt, CL text. Z prahāro. Z jarjarā, L °ra. L deham. L ekaṁ, Z om. — **0.11.** CL patitam, Z pātitaḥ. C om tayā. Z bhaṇitaḥ.

0.12. Z vahni praveçyanti, and from this point Z has lacuna up to Story 31, line 0.5. C citavatī, L cintitavatī. — **0.14.** C namaskṛtyo 'ktavān. — **0.15.** ObOa devadāityayor yu°. — **0.17.** ObC tūṣṇī, LOa text. C bhūtaḥ, Oa sthitaḥ. — **0.18.** C katham for kim.

0.20. Ob om idam; S with text. Here Oa puts into the mouth of the juggler a vs, Ind.Spr.2868 (c, parāis tu pari°), upon hearing which the king starts to cut his own throat. Ob bhavati for jātam, and then inserts: atro 'dvegaḥ na saṁdehaḥ, asya kiṁcit dūṣaṇaṁ na hi. — **0.21.** C tāval for tava.

1. L pratīka. SOa with text, but Oa om ab except the word aṣṭāu. — **1b.** Ob krodhāvahāḥ. — **1c.** ObOa ayutaṁ for triçataṁ. — **1d.** Oa dattaṁ for daṇḍe. C pāndru, ObOa text, S pāṇḍya with JR etc. CS vāitālikāyā. C °pyatām. — **1.1.** C om rājann.

Colophon: L iti vikramārkadharākame(!) somakāntamaṇimaye siṅhāsane. Ob ekonatriṅçatamī. C triṅçat; L text.

Jainistic Recension of 30

Texts: PGÇORHKF (8). Y in part. Y is fragmentary and corrupt.

0.2. PÇR adhirohati. — **0.6.** POK om rājānaṁ. — **0.7.** ÇR lacuna from yadi thru vīkṣyamāṇo (end of line 9) — **0.12.** OY nirīkṣyamāṇo (Y °kṣitaḥ), ÇRH īkṣya°, K om, PGF text.

1. KYF om. — **1a.** O sohai, R mohei. Ç muhāvīī, R muhāveraṁ, GH text (long i metr. gr.), PO °vei. — **1b.** R tava bhuñj anto; O °jaṁ vo. The form is misunder stood by Weber; it = Skt. upabhuñja(n) tas, acc. pl., and is a relic of the cons decl.

1c. ÇR essā, H sā. O uṇaṁ for puṇa. — **1d** ÇR asaṁsaggā. G vinaḍeī, ÇR vijjaḍa (C °ḍuī), H nivadeī, O vinadeī, P text. am unable to find this word in Hāla v. 76 to which Weber refers. I construe it (doubt fully) as from a caus. of nad with vi.

2. KYF om. I think Weber was utterl wrong in his construction of this vs (i which to be sure he himself expresses n confidence). — **2a.** H itthīya, O itthaṁ, I itthaṁta, Ç itthaṁ u, P itthīi, G itthīṇa G jāṇaī, O janāna, Ç jāna.

2b. R ṇa. Ç kaiā, R kaīa, O kathā; o kaiyā = kadā see Cowell's Vocabular ÇOR neyala°. — **2c.** ÇR sarasesu. P tāṇu H vāṇi. Ç cijjhai, R cijjai, others dijjai.

2.1. ÇHY °mukhas, R lacuna, F °mukhaṁ OF tvāṁ prārthayāmi. — **2.3.** POR °kāra ṇaṁ; KY yuddhaṁ, and om kar°. — **2.4** PG °nidhinā. — **2.5.** ÇROYF om sa. — **2.6** ÇRF yodhānāṁ (om spardhā). — **2.7.** ÇOI tato for punar. ÇRK om çiraḥ; om ca. — **2.9.** GOYF praviçāmi. — **2.12.** OKY tvaṁ for tat, H om. — **2.16.** ÇR tr viṣādaṁ mā, PKH tr kuru viṣādaṁ; GOYF text.

3a. ÇR muktāmaṇīnām. H tulāṁ. — **3l** OKHYF madhugandha°. Ç matta fo lubdha. PKHF madhupa, G °paḥ. (krodhād dharā, P krodhoddharāḥ. — **3** KY açvānām ayutaṁ prapañcacatura vār° (cf. ObOa of BR). ÇR °pañcitavapur, °pañcavaturā. — **3d.** K daṇdye, Ç daṇḍā R daṇḍyāt, F daṇḍyaṁ. F pāṇḍu°. ÇRO vāitālikāyā. F 'rpitaḥ, O 'rpayāt.

Colophon: title as usual. ÇR triṅçī, OI triṅçati, H triṅçatamī, Y triṅçattamā.

Southern Recension of 31

Texts: MNNdTVJQ (7)

0.5. NNdQ kurvati saty. — **1.** J om. M collated. — **1a.** T çrīço dadātu bhagavān N puṣṭyā, Nd puṣṇā(d), Q viṣṇu, My da yāt. — **1b.** V ca for vaḥ. V samīhitaḥ, I samāhitaḥ. — **1c.** N tvad for yad. MV bhakti, My baktiṁ(so!). NTNdQ çuk tām, M çṛkatām, V çuklatām, My text.

2. JN om. — **2a.** Nd dhyāyaṁdhyāyam upe°. — **2b.** VQ yasyā for paçyā. çarāturaṁ, so MT; Nd daçāturaṁ, Q gatāturaṁ, V turaṅgavā. V jinam! VT amuṁ. T rakṣa prabho tvaṁ na cet, for trātā°. Nd 'si for 'pi.

2c. T tvatto 'si ko 'nyaḥ. M stuto for kuto. — **2d.** MNd sthāiryaṁ, Q dhāiryaṁ, for ser°; T ity evaṁ savadhūjanāir abhi°. MNdQ māna for māra. Q dāivo. MNdQ janaḥ.

After 2 (in N, after 1), TN insert two other vss (in N, in reverse order): yaccāpagā (N °papo) çrīs sadanaṁ surāṇāṁ, yanmandurāpadmabhuvo mukhāni: yattūṇir (N °tūṇam) ambhodharapānabhūmiḥ, devas sa bhūyād bhavatāṁ çivāya.(1) ekaṁ dhyānanimīlanān mukulitaṁ cakṣur — dvitīyaṁ punaḥ, pārvatyā vadanāmbuje madalasadbhṛṅgāyitaṁ yasya vāi (N °buje stanataṭe 'bhyaṅgānibhāpālasam): anyad dūravikṛṣṭacāpamadane (N vadana) krodhānaloddīpitaṁ, çambhor maṅgaladaṁ (N bhirvanavasaṁ) samād(h)isamaye netratrayaṁ pātu vaḥ.(2)

2.3. VJT om mahā, before çmaçāne. — **2.17.** MNQ bhaṅgaṁ for (Nd) bhagnaṁ, VJ om, T phalitaṁ. — **2.22.** VJN °raṇyaṁ for vanaṁ. — **2.25.** VQMNd om yāvad. — **2.26.** VJNd mama for amum. — **2.29.** M nirdhāṭayām āsa; JT nirvāsayitum ādideça, (T °tuṁ yatate sma). — **2.31.** M nirdhāṭyate, J nirvāsanīyaḥ, T nirvāsayiṣyasi. — **2.33.** NNdT buddhimatā puruṣeṇa. VJNd brahmadveṣo.

3a. V bhakṣayat. — **3c.** MJ nindyed, Nd ninded. M °bṛndaṁ ca.

3.2. After jātaḥ, VJ insert: nṛpasya kṛkalāsattvam (J °lāçatvam), indrasya dāridryayogaḥ, nahuṣasya mahoragatvam, svayaṁ sampanno 'pi pūjyān na tiraskuryāt.

4a. Nd °pada. N °padārūḍhaḥ. T prāptaṁ. — **4b.** T pūjyaṁ. — **4c.** V nahuṣe. J sarpatāṁ. Q prāpya. — **4d.** Q cyutaḥ pūjyāva°. T °mānataḥ, N °māne 'taḥ.

5. J om. — **5a.** V mā 'va°, T nāma man°. — **5b.** Nd trilokāiḥ svarga-pū°. T °eçvara°, N °āiçvaraḥ°. — **5c.** N ca for te. — **5d.** Nd dānamānāt tadā 'dhvare.

6. NNdQ om. — **6a.** T °bhakṣa-gnir! — **6b.** J ca for sa. — **6c.** VT kṣayī, M kṣayā. M cā 'pyāyate, T ca sa kṛtaç. — **6d.** T ko naçyed viprakopanāt. J prakopya tān.

7. NQ om. — **7a.** Nd samīro vahate 'tyantaṁ. MT yathā (T yatas) somaṁ for yaddha°. M na dānaṁ te for sadā 'çna°. — **7d.** Nd na vahante 'dhikaṁ. MJ ko. J bhavet adhikas.

8. QNd om. — **8a.** V yāi. VNT surāḥ. MNVT sarve. — **8b.** MNVT manuṣyāç. — **8c.** M NT °vratadhanā. — **8d.** J tāṅs for kas. MN jayati, J viprān. V mā 'rca°, J samarcayet. — **9.** JNd om. — **9b.** MT vindhyo yāiç (T yāir). TNQ vi for ca. N nipātitaḥ. — **9c.** MN pṛṣṭāḥ, T puṣṭāḥ.

10. J om. — **10a.** VMNd yam, Q tam. N evaṁ, V eta. Nd jīvam; V devatām icched. — **10b.** Nd dhārābhir dhānam avyayam. — **10c.** Nd sarvayatnena sampūjya. M prasannena for praya°. — **10d.** MNd saṁtoṣayata, VNQ °ti. V ced, Q ya, T sa. Q dvijam, V budhaḥ. — **10.1.** NNdQ om svayaṁ.

11. J tr b and c. — **11b.** MNdT tathā. T mām. — **11c.** NdQ °gnidagdho. — **11d.** J sada for na cā. — **12a.** M yaç cā 'haṁ sadapāyebhyo. hy, only in T. — **12c.** T tena pūjyā dvijāḥ samyag. M pūjyāṁ for viprāḥ. — **12d.** Nd yena tuṣṭā.

12.2. VNJ om eva. MNNdQ om sa. — **12.4.** mama kāraṇād, so VJ; TN mamā 'parādhād (T asmadapa°), Q mama varāṭa, M °māraṇād, Nd °vākyād. — **12.9.** MNNdT ājagāma. — **12.12.** MNNd dṛṣṭi for buddhi. kalā, so Nd V; J om; MQ kathā, N kathādi, T dārḍhyakathāgrahaṇa. — **12.16.** bhaṇiṣyati, so Q; MVNdJ bhaviṣyati, N bhaṇati, T variṣyati (read vad°). — **12.18.** VJT namro bhaviṣyasi. — **12.25.** MTQ tr praṇāmaḥ kadāpi; Nd lacuna. — **12.27.** MNJQ om iti.

12.28. ahaṁ: from this point, Q no longer goes with text. Its archetype evidently broke off here. The end of Story 31 has been filled in with a verbally quite different version (about the same in general sense), including this vs: yānti mārge pravṛttasya paçavo 'pi sahāyatām: apanthānaṁ pravṛttasya sodarā (read °ro) 'pi vimuñcati.

Q's Colophon: iti vikramārkacarite vikramasya aṣṭamahāsiddhiprāptikathanaṁ nāma ekatriṅçopākhyānam. Here Q ends, with a formulaic siglum, as if it were the end of the whole work.

12.32. tato, so M; T tadā, J atha, VNNd om. — 12.34. MTNd prasanno jāto 'si. VJ om amuṁ . . . samuddhara. — 12.36. VJ om yoginam uddhṛtya, and om tasmāi . . . dattvā (in next line).

Colophon: MTNd °triṅçadākhy°, V °triṅçākhy°.

METRICAL RECENSION OF 31

Texts: DvGr (2); from 53, also Dn

Dn's account of the first part of this story shows most obviously that it is secondary; for it contains not a word about Vikrama and the ascetic and the vetāla, but begins with a description of the city of King Vicārapara — that is, in the interpolated story! Thus the conclusion of the vetāla-story, in which Dn agrees with the others, hangs in mid-air, without a beginning.

4. The construction is to say the least forced; it seems to say "take your pleasure in mounting the throne," but rocaya should take the acc. The text may be wrong; Gr om from rocaye thru varārohe (in line 6). After 4, Dv erroneously inserts 8, repeating it later at its proper place.

11. Dv sarvāñga. — 12. Dv ivā 'garaḥ. — 14. Perhaps read dadṛçe? Mss. phāle. — 16. çucikābhiḥ, so Dv (adj., = çuci?); Gr gucchaḥ kābhi?.

25. Dv çiṁ for kiṁ. — 26. Dv bhetāla, and so regularly below.

34. Gr mandakṣubhita°. — 35. Dv adhikṣudhita°. — 36. Dv °saṁghātaṁ. — 37. Gr sarala for panasa. Dv kapa for kaṣa. I can make nothing out of the last part of this line. — 39. Mss. gaganaṁ gaganasyā 'pi. — 40. Mss. mṛtyur mṛtyor.

43. Gr cāi 'va for vidyāṁ. — 44. Mss. çiṅçupā.° — 47. Dv aparāi 'va (read so?). — 48. Dv viçrāntarāma-vi°. Gr bhūmigar°. — 49. Mss. ratiçrāntā. — 50. Gr kāndāre for kādambāḥ. Mss. pakṣi°.

51. Gr pāurastrī. Gr °bimbakāiḥ. — 52. Supply pramodayati with viyannadī. Dv viyonnavi. — 53. Here Dn joins again with our text. Dn valibhid ma°. — 54. Dn vīthiṣū. Dv 'dvejate, Dn 'dyuñjate. — 55. Dv purīṁ. Dv tasyā, Gr nasyāṁ. — 56. DnDv ākhyo vi°. — 57–8. DvGr om.

61. Gr saṁ for sa. — 62. DvGr viṣayāṇām for vya°. — 63. Dn māṅsarakta°. — 65.Dv vidruma°. — 66. Dn dūraṁ, Dv māraṁ, f dūra. — 67. Gr sārañgaç, Dv °ga. G gatas. Dn sati for tadā. — 68. Dn °rambl asaṁrambho. — 70. Gr tvanād, Dv dh nād.

71. Gr kṛtamadhya°. — 72. Dv acodat Dn uvāca tam. — 76. All mss. gṛhītuṁ. - 77. Dn mudāt.

83. Dn dharmās°. — 84. Dn sadurmateḥ. - 85. Gr kumāradṛṣṭo for 1st half line. — 8 Gr °drohaḥ. Gr kṛtaḥ, Dv °taṁ. — 90. C çravaso, Dv °soç. (As Dv's variant ind cates, we might understand çravas "ear," a meaning given to it in nati lexicons.)

92. Dn rājā for ājñā. Dv kṛta°. Dn °vād nam. — 93. Gr niṣkāsayaty. Dv °pīḍinar — 94. DvGr nirdarçanaṁ. — 95. Dn ga ye-yaṁ. — 96. Dn °praçaṅsanī. — 97. D gataçrī. Dv gaṇikān. — 98. Gr tr gatāy ca gataçrīç.

103. Gr parīkṣitā. Dn sarvāiḥ for prāptaḥ. - 104. Dv krodho, Gr sneho, for droho. - 105. Dn kṛtaç. — 106. DvGr asmān. - 109. Gr °vartanā.

113. Dn sutavān so 'pi vā na hi, for 2nd ha line. — 114. Dv nāuḍhavyāu for so°. D mantur. Gr eka. — 117. DvGr tas 'jñāṁ for sacivaṁ. — 118. Dn °devaṁ. C tam udyo°. — 119. Dn °tanteḥ.

121. Gr vidhāyā. Dv 'smi. — 122. Dn mah rāja. — 126. DvGr mataḥ. — 129. Gr e for ekāṁ. — 130. Dn ānītavāmuna.

132. Gr °siddhiṁ, Dv °dhi. Dv °vivasvata — 133. Dv °çāline, Dn °çālinīm. — 13 Dn kathayāmī 'ti.

Colophon: DvGr add title.

BRIEF RECENSION OF 31

Texts: ObCL (3). Also Z from 0.5. Occ sionally Oa

0.1. Ob triṅçatikā for punaḥ; CL as usual o punaḥ . . . 'ktam. — 0.2. Ob rājā vikr mārkaḥ, Oa rājā vikramaḥ, C rājā aft kurvati (for kurvann). L kurvati sat ObOa text. Ob yadi tuṣṭaṁ for yad iṣtar Ob yāsyatām, C vācyatām, L text.

0.4. Mss. tūṣṇībhūya (Ob °babhūva). CObC vāitālā°, here and below (also Z below). vāitālo (otherwise vet°). C bhāṣayati. - 0.5. C mayāyam for upā°. Z begins aga with tadā.

0.6. ZC om vārān. Z inserts upagata before °gatāg°. Ob vivādaṁ. COb om na. Ob bhavati for yāti. Z suṣṭo (read tu°) for prasanno. — 0.7. Ob inserts atra before rājñe. ZL ākārite. ObC āgacchati, Z āgacchasi; ObCZ om iti; L text. — 0.9. C om putri . . . rājann. Z tr yasyāu 'dāryaṁ.

Colophon: L iti somakāntimaṇima(ye siṅ) hāsane etc. Z as usual. Ob triṅçatamī; C °triṅçat, Z °çatamī, L text.

Southern Recension of 32

Texts: MNNdTVJMy (7)

0.3. After 'nyaḥ, TN insert the regular question by Bhoja. NdT vikramārkasya, M vikramādityasya. — 0.4. VJ °mayena, Nd om. — 0.5. N yas tad, J yo 'pi, for yas tv. çakaṁ, so TNdMy; M ça (only); V çañkaṁ, NJ çañkāṁ.

0.6. MT 'tma, N tat, for 'tmanaḥ. çakaṁ, so TNdMy; VM çañkaṁ, J çañkāṁ, N kanakaṁ. VNdMy pravartayat, MN pravartayan, T avartayad, J text. Here T inserts bhūmaṇḍale. çako, so MVTNdMy; J om; N çañko. (J also om nāma.)

As to this word çaka: this much is clear, that it is used with punning intent. As applied to Vikrama, in the phrase çako nāma, the word can only mean one of two things: (1) a member of the famous semi-barbarian race called "Sacae" or "Scythians," now generally Sakas; or (2) Çālivāhana (Sātavāhana etc.), the reputed founder of the "Çaka" or "Saka" era, who is fabled to have received this appellation because he achieved a victory over the barbarian "Çakas."

But there is undoubtedly a double entente in the use of this word here; the root çak is played upon, as if çaka meant "strong one." So in the two preceding uses of the word, in which it is said that he put down (abolisht) the çaka of others and extended his own çaka; it seems clear that — at least in a secondary or punning sense — it means "power." It is also at least possible that it is felt as meaning (secondarily?) "era," a meaning which the word is said to have inscriptionally (doubtless merely an extension from its use as the name of the specific çaka-era). In that case we should understand the phrase as meaning "abolishing the power (era) of others, he extended (established) his own power (era)." This would of course refer to the Vikrama era; see my Introduction, vol. 26, Part V.

In BR 32.0.4, we have the same word (as a common noun, not an epithet of V.), presumably used in the same way, and indicating that the common original had something of the sort at this place.

0.6, end. NdJ bhūmaṇḍale. — 0.7. TMy vaçīkaraṇaṁ. — 0.9. T kṛtam for kāritam; J pṛthivī pālitā; others text. JMy vikramasadṛço, V vikrame sa°. — 0.11. J om sattv° . . . °dayo. NNdT °ādi-gu°.

Colophon: Nd iti çrīvikramārkacaritre etc. T iti vikramārkacaritre siṅhāsanasopānasthasālabhañjikāproktopākhyāne dvātriṅçadākhyānaṁ samāptam āsīt. MV °triṅçākhy°, N °triṅçattamopākhy°.

Brief Recension of 32

Texts: ZObCLS (5). Oa in part

S contains 0.2–5 imbedded in its Conclusion; its Story 32 follows JR.

0.1. Z text; ObCL as usual. — 0.2. Z om paropa . . . rakṣati. — 0.3. Ob inserts tadā before pṛthivī. CL pṛthivīṁ, Oa pṛthivī, ZObS text. ZOa bhoktā; CLOb bhuktā, S text. Z inserts tasya before çāuryaṁ.

0.4. Z om çakaḥ . . . kṛtaḥ; Ob çakraḥ, L çākaḥ, C çakaḥ-çakaḥ, S çakaḥ after sarvatra. See note on SR 32.0.6. Ob çaktitaḥ for kṛtaḥ. Ob om sarvā; C sarvaḥ. S pṛthvī hy, Z pṛthavī, Ob pṛthvīm, C pṛthivyām, L text. S anṛṇā kṛtā, and Z inserts this before anārtā; C anārttaḥ krtaḥ.

0.4, near end: C dāinyadeçāntarā dāridrāu gatāu; L om all this; S dāinyaṁ dāridraṁ ca deçāntare gataṁ; ZOb text. — 0.6. CL om rājann. CL tr yasyāu 'dāryaṁ.

Colophon: L iti somakāntimaṇimaye siṅhāsane etc. C dvātriṅçat; L text; Ob ekatriṅçatikā; Z iti siṅhāsanakathā ekatriçatamī (so!).

Southern Recension of 33

Texts: MNNdTVJ (6). In part My

0.1. After api J inserts dvātriṅçat, T ca kācana, V rājā yadā siṅhāsane samupaviçati tadā 'nyā. NNd bhojarājaṁ prati kācit puttalikā. — 0.2. MNd tatsamāno for tathāvidhaḥ, NT tatsamo. MTNd om na.

0.4. MNNd om rājā. VJT om 'smin. — **0.5.** VJ pāpakṣayo. — **0.9.** MTV tr asmākaṁ (V asmin!) after pratyekam.

0.10–17: Names of the 32 Statuettes: numerals not in MNNdT. 1, VJ miçrakeçī. 5, VJ sudatī. 6, V anañgajayā, J anañganayanā, Nd mṛdumatī. 9, Nd °kālikā, VJ °kalikā, M kāmakākārikā. 10, VJ caṇḍikā. 12, J prajñāvatī, V prabhāvatī. From this point, the names in VJ become wholly different from those of the other mss. and of our text. 16, Nd līlāparasitā. 17, Nd manmathajvalinī. 19, Nd om. 22, Nd °darçanī. 26, Nd kāmaçarā; unmādinī (two names). 29 and 32, Nd om.

0.17–18. For etā etc.: VJ ekadā siṅhāsane samupaviṣṭaḥ parame°. My (collated from this point) with text. — **0.19.** nyaveçayat, so TMy; MN nyavelayat, VJ nidadhāu, Nd nyavedayat.

0.22–28. For yadā . . . thru iti (in line 28), VJ read: yadā tat siṅhāsanaṁ vikrameṇa adhiṣṭhitaṁ tat (J bhūtvā) punaḥ bhojarājahastaṁ (J °hasta) gataṁ bhaviṣyati, tadā sureçāpsarādīnāṁ (J sureçvarāps°) bhojarājasaṁvādo bhaviṣyati. tadā (J yadā ca) vikramacaritaṁ bhojarājā çroṣyati yuṣmābhiḥ (J yuṣmabhyaḥ çroṣyati tadāi 'va) çāpāvasānaṁ (J °no) prāpya (J bhaviṣyati).

0.24. MT om tat siṅhāsanaṁ. — **0.25.** MN bhavati for the 1st bhaviṣyati. — **0.26.** MNd om sa. — **0.27.** saṁvādaṁ, so NdMy (and cf. VJ above); MN vādaṁ, T sallāpaṁ.

0.28. My tadā çāpavimokṣaḥ. iti kathāṁ kathayat. — And with this ends the ms. My! — Nd tadā çāpān muktāḥ bhaviṣyanti. iti pārvatyā uktam. — See above for VJ. — MNT read with text, except M prāpyeti, T prāpyate iti, N prāp-? (ms. is damaged here).

0.28. near end. J om tarhi . . . dattvā (in line 36). — For tarhi . . . smaḥ (in next line), V reads tato 'ntarhitavatyo tatprasādāt bhaviṣyatha.

0.29. T bhojeno 'ktam, V bhojarājeno 'ktam. — V mama kimapi nyāyataḥ (!), çrutam idam astu, idaṁ mama caritaṁ (and om all thru caritaṁ, in line 31).

0.31. T etac for vikramārka (cf. V, last note). çṛṇvanti, only T; MNNdV çroṣyanti. Nd paṭhayanti for katha°, T likhanti.

0.32. For (M) prāuḍhatva, V prāuḍhi, NT prāuḍha, Nd prāuḍhatvaṁ. NNd om pratāpa. V om kīrti. VN dayā for dhāirya, Nd om. Nd āudāryāṇi, T °yādiguṇāḥ, V udāyaguṇā! TN pravardh°; T °dhantām, Nd syuḥ, V tiṣṭhantu.

0.32, end. etac . . . tiṣṭhatu(in next line), so MT (T mahīmaṇḍale); Nd om; NV corrupt, but seem to go back to same original.

0.33. Nd om çrotṝṇāṁ . . . ḍākinī (in next line).

0.34. V om çākinī . . . mārī. T ḍhākinī. Nd ari for mārī, M cora-māri, N māraṇa, T text. V °rākṣasasthāvarajañgamādibhayaṁ viṣaṁ ca naçyatu (for . . . na syāt). MNd mā 'stu, NT text. VMNd om teṣāṁ.

0.35. NdV om sarpā° . . . syāt. T has a long list of vermin and beasts instead of sarpādibhyo. — T iti prārthitās sālabhañjikās for puttalik° . . . tat (in next line). VNd bho rājan.

0.36. V pāralokaṁgaṁtāstu (!) for tvayā . . . dattvā. VJ sakāçād (J atha rājñaḥ sakāçād) anujñāṁ gṛhītvā puttalikāḥ (V om), for tāḥ sarvāḥ.

0.37. VJT svasthānaṁ. VJ jagmuḥ. Nd 'smin, T tat, VJ tasya. MT siṅhāsanaṁ, VJ °nasyo 'pari. For vicitra° . . . nidhāya (in line 39), VJ mahad (J om) devālayaṁ kārayitvā tatra devyā aṣṭadale umāmaheçvaraṁ pratiṣṭhāpya. NNd om vicitrahāṭakānargha.

0.38. M om nava. NNd khacite, M °taṁ. sthāpite, so Nd; N sthite sati, M paristhāpya (so!), T saṁsthāpya (cf. VJ above). T parameçvaraṁ.

0.39. N ṣoḍaçopacārapūjāir. VJ add pratidinaṁ before ṣoḍaça°, and T after ca. VJ maheçvarī for devaṁ. VJ om ca. M cā 'pūjayat; N ca prapūjayat, Nd ca pūjayitvā; T saṁpūjya for pūjayan; VJ text.

0.39, end. VJ varṇāçramadharmaniratān lokān; M °çrameṇāç, T °çramiṇaç, Nd °çramaṁ. — **0.40.** VJ om ca svadharmeṇa. VJ ūrvīṁ. — **0.41.** VJ tato devatāpūjanena stutyā ca gāurī parama°.

Colophon: J om. — V iti çrīkālidāsakṛtaṁ vikramādityacaritaṁ dvā° samāptam. — Nd iti umāmaheçvarasaṁvāde vikramārkacarite dvā° . . . °naṁ; iti çrīvikramārkacaritraṁ saṁpūrṇam. — M as text except °putrikā°. — T iti dvātriṅçatsālabhañjikā-

proktaṁ çrīvikramārkamahārājādhirājacaritraṁ samāptam āsīt. — N iti vikramārkacarite puttalikopākhyāne samāptam idaṁ puttalikopākhyānam.

Metrical Recension of 33

Texts: DnDvGr (3)

2. Gr bhūpālo for bhūloke. Dv °çekharaḥ. — 3. Gr sa tvaṁ. — 6. Dn yathāsukham. — 7. Dv yathā for jayā. — 8. Gr candravatī (for ce 'ndu°) hariddhyānā çakapriyā. — 9. Dn soma° for bodha°.

11. Gr bhogavatī. — 12. Gr atipriyā . . .padmakanyakā. — 13. Gr kapisvarā. Dv smarajīvanī. — 15. Gr pāricārikāḥ. — 17. Gr °siṅhāsane. — 18. Gr tadā. Gr om 2d half line and all thru 1st half of line 21. Dn buddhabhāvā. — 20. Dn dūtikāḥ kṣipram evā 'dya for 1st half line. Dv bhavataḥ.

21. Dv manuṣyavāg. — 23. Dv ucyate for ūrjitam. — 24. Dv viduṣe for ucyate. — 25. Dn°pratibaddhas, Gr kālaḥ sadyas. — 26. Gr asmākaṁ. Gr °yuktasiddhaye, Dv °yattanūbhṛtāḥ. — 27. Dv om. — 28. Gr ukteḥ. — 30. Dv °çreyo labhāmy aham.

34. Gr abhidhāyā 'bhavan. — 35. Dv upuyuvān. — 36. Dv ekāṁ for enāṁ.

Colophon: First line: Dv om vikra . . . rite. Dn dvātriṅçatsālabhañjikāyāṁ. Dv dvātriṅçī kathā saṁpūrṇā. Second line only in Dn.

Brief Recension of 33

Texts: ZObCL (4). Z stops in 1.7. In part, S; occasionally Oa

S has the first part (to 1.1) imbedded in its (JR) conclusion.

0.1. For evaṁ . . . kathitam, Ob dvātriṅçatikāputrikayā uktam. Z om evaṁ. Z dvātriṅçat, L dvātriṅçādi, C text. Ob vikramārkasya. — 0.2. ZL bhavati. Ob sāmānyo na bhavasi, for devāṅçaḥ (text ZCS; L blank space in ms.).

0.2, end. The words uktaṁ ca and vs 1 and tato . . . devāṅçaṁ (in 1.1) are found only in LS; probably the omission in the others is due to accidental skipping from devāṅçaḥ to devāṅçaṁ.

1. There are no variants for the vs. — 1.1. S has ato for tato. Z om vayaṁ. COb sma, ZLOa om. — 1.2. Z om rājñā. — 1.3. Z tr sarvāḥ pārv°. — 1.4. ObC tr vayaṁ taṁ. L °lāṣāmaḥ, C °lakhyāmaḥ, Ob °lakṣyāmaḥ. C om tad. Z bhāvānyā, C om, L kṛtvānya.

1.5. C bhavitāraḥ, Z bhavitryaḥ, L bhavataḥ, Ob text (but °sthaḥ). Z çaptāḥ. C °lokesu. — 1.6. ObL caritaṁ. Z °rājñā 'jñe ! Ob adds yūyaṁ after °gre. L vadiṣyataḥ, Ob text, C nivedayiṣyatha, Z vikramājñāpayiṣyatha.

1.7. CL tadā çāpān mo°; ZObOa text. — Z çāpamuktāḥ for °mokṣaḥ; and with this word the ms. Z stops abruptly, without even a colophon (tho a later hand has written in: iti siṅhāsanabattīsīkathā 32mī saṁpūrṇaṁ ! !).

1.8. COb sma. C bhojarājeno 'ktam. — 1.10. L om mano. C °pūrvam. L ākarṇayati kathayati vā; C text; Ob çroṣyati; Oa çṛṇoti. Ob sa dhāirya for tasyāi 'çvarya; C tadvīrya; L text. L om çāurya. CL prāuḍha.

1.11. L adds cala after pāutra. Ob °vijayavādi, C vijayavādās tasya, L vijayatā. C bhaviṣyanti. Mss. (ObCL) tūṣṇī-. — 1.12. Ob bhojarāje, CL °rājena. L pārvatīparameçvaraṁ for gāurīçv°. — 1.13. Ob om sukhena.

Colophon: Z, see above on line 1.7. Oa om siṅhāsana, otherwise text. Ob °çatkathānakaṁ samāptam. L iti siṅhāsanabatrīsī samāptaḥ ! C iti siṅhāsana 32 dvātriṅçatkathāḥ paṭhantya eva svargaṁ gatāḥ (!); whereupon follows in C its second (JR) conclusion (see page 251), whose variants on JR 33 are quoted in the next paragraph.

Jainistic Recension of 33

Texts: PGÇORHFC (8). Occasionally Y; Y is very peculiar and largely corrupt.

0.1. HCF °putrikā, R °kāḥ. PGR om dvātriṅçatkathābhiḥ; H °kathāni. — 0.2. ÇOR °bharaṇā. — 0.5. CHR prāhuḥ, O ūcuḥ.

0.6–12: Names of the 32 Statuettes: Ç om all. G has only the first three names here, but the others in the introductions to the individual stories. F has the list here, and likewise inserts them marginally in the introductions to the stories. I quote only the more important variants. In some mss., especially YF, the order varies. — 2, F vijayatī. 3, O ajitā, Y jayavatī. 5, Y jyeṣṭhā. 8, OYF jayāvatī (Y 9, and F margin 7). 10, R madanaprabhā. 12, F

çr̥ṅgārakā. 14, R suramohinī. 15, H °nidhī, F bhogā, R jaganmohinī, Y ratikā. 17, G suṣamā. 20, R rocanā. 27, H nandaprabhā (28 in H = text 27). 30, PO devanandā, R surānandā, H devāṅganā.

0.12. GÇ om itināmakāḥ; OF °nāmikāḥ, H °nāmāni. OHF om çrī. — 0.13. PGHF om ca. — 0.14. ÇRH tr kupitena after purandareṇa. ÇORF om duṣṭā, C lacuna. — 0.15. O bhaviṣyatha (om iti); R text; others bhavantv iti (C lacuna).

0.16. After sthāpitāḥ, R inserts a speech of Indra to the statues on the sanctity of brahmans (see Weber, p. 445, note 1), containing two vss: vipraprasādān mama nāma viṣṇur, vipraprasādād ajayo bhavāmi: viprapraśādād dharaṇīdharo 'haṁ, vipraprasādād asurān nihanmi. (1; quoted from Viṣṇu!) The second vs is SR 31.7 (a yasya hastena cā 'çnanti).

0.18. ÇORF yathāsthita-. — 0.20. GÇORI om 2d tava; H after vayaṁ. ÇR on kimapi, COF before varam. — 0.23. GÇRI om samācariṣyati. PGF dhr̥ti, ÇR om. PC kīrti. PG lakṣmī, ÇR om. — 0.25. ÇRY om whole line. C °mekhalām.

Colophon: COYF iti (YF çrī-) siṁhāsana (O first hand °ne) dvātriṅçat-(OF °çati kathā samāptā (Y om). ÇR samāptā c 'yaṁ siṁhāsanadvātriṅçikā (Ç adds pūrṇ 'ti bhadram). H °çakāyāṁ kathā saṁpūr ṇaṁ samāptā! G °çakāḥ saṁpūrṇāḥ. I °saṁpūrṇā jātā. — After the colophon in PC, but before it in GO (!), are found the two vss quoted in my Introduction, Par IV, "Authorship of the work."

Variants of the Tales peculiar to single recensions

Story 32 of the Metrical Recension, p. 229

Texts: DnDvGr (3)

2. Dv samayāt. — 5. Dv mahiyyāt. Gr sāhasāgrahaḥ. — 6. DvGr tādr̥çaṁ prabho. — 8. Dv °data°, Gr °dānta°. Dn °bhāsurā. — 10. Dv prayate, Dn prathite.

13. DvGr sāmanta- for saṁmataḥ. — 18. Dn niçānta°. Gr °jihvāli°. — 19. Gr kañcukikoṣṇīṣakakṣya°. Dn °kāñcitaḥ. — 21. Dv samupāgūḍhe, Gr samuhe gūḍhe. Dn gūḍhe ne°. — 22. Gr ahinādāraṇāud°. — 24. Gr saṁ-buddhvā. — 25. Gr eva for evaṁ. — 27. DvGr vana° for ghana°. Dn tanantas for tarantaḥ (as if from tan, "thunder"). — 28. DvGr sāṁvartikās. — 29. Dn tadā-sāraṁ bi°. — 30. Dn maṇḍape ṭipumaṇḍanaḥ.

31. Dn gatvā. Dn pravr̥tte pramanā. — 32. Dn kecit for kaṁcij. — 33. Gr tiṣṭhasi. — 35. Dv vivasāmi. — 37. Dn udavadat, Dv udacarat. — 38. DvGr gāuli, Dn gāuliḥ DvGr kaṁ. — 40. Dn tataḥ for çavaḥ.

42. Gr puruṣaṁ. — 43. Dn nīpikā. — 44. D saṁyutām. — 46. Dn nibhaye. — 47. Dn ullola-. — 49. Gr gatas tatra for gatatr°. G vāruṇi, Dv sāraṇī. — 50. Dn pratipālyaṁ.

51. Gr pradr̥ṣṭas, Dv prasr̥ṣṭas. DvG ānayan. — 52. Dv prabhuḥ for punaḥ. — 53. Dv sāmālāṣṭāçak°. Gr °kaṁcanam. — 54. Gr nikṣipan. — 55. DvGr maṇṭap°. — 60. Dn °odara°; Dv °bhūṣaṇam.

61. Dv nirvartita°. — 62. Dv mahāsthānīṁ Dn °nī. Dn sahāmātyāiḥ. Gr samādadat — 63. Gr sam-āgantuṁ. All mss. maṇṭape — 64. nideçā° . . . samācaṣṭe (in line 68), om Gr. — 66. Dv °smerasanmānam. — 67. D yadātathyaṁ. — 68. Dn °caṣṭa. Gr su fo sa. — 69. DvGr °çekharādhītaçās°. — 70. Gr avadhārayayānidheḥ.

73. Dv bahulaṁ for °çaḥ. Gr mahā-dhanam — 74. Dv nirapekṣe. — 76. Dv samabhya-

syann. — 77. Gr prāpa himādrer hiṅgulālayam. — 78. Dn puṇyaṁ puṇyā°. Dn °çuktikam. — 80. Gr °siddhikarāiḥ (twice), and sarve for rasa.

82. Gr om. Dv mahāsiddhi-rūpasāundaryakāṅkṣibhiḥ. — 85. Gr sahasā for tapasā. — 86. Gr siddhiṁ for buddhiṁ. — 89. Dv samudīrya vicakṣaṇaḥ.

93. Dn tatas tripurahantāraṁ mahā°. — 94. Gr °ādīçaṁ. Gr umāpatim for upāg°. — 95. Dn yatsaṁdhyā°, Gr āsādya°. — 97. Dv tapasī. — 98. Gr bhavat, Dv bhūtaṁ, for bhavan.

102. DnGr varaṁ. Gr nyavartiṣam. We seem to have an iṣ-aorist from ni-vṛt. — 104. Dn açiçrayam; Gr adhiçrayam (repeated); Dv tr, açiçriyam adhi[çra, om] yam. — 105. Gr °cakṣuṣā. — 106. Gr °cakṣuṣā. Gr aham āikṣi. Dn vicakṣaṇaḥ, Gr vivakṣuṇā. — 107. Dv vāicitra°. Gr °vivatsunā. — 108. Gr deva for tena. — 109. Gr tato bharatavijñā°. — 110. Gr neka for tena.

111. Dn çatam for sukham. — 112. Gr bhavān for bhuvaṁ. — 113. Dv °āyutaḥ. — 116. Dn tr mama after ca. — 117. Dv dhīraṁ. — 118. Dn ity evaṁ praçrayeṇo 'kto vikra°. — 119. Gr °māṇa-saṁhṛṣṭaṁ. — 120. Gr tavāi 'tāvat.

121. Gr sa for tat. — 122. Dv aham adyāi 'va. Dv bhavato. — 123. Gr tava for bhuvi. — 124. Gr katham for kuta. — 125. Dv sva for sa. Dv tantri for mantri. Dn °sattamaḥ. — 126. Dv ṣāṇ° . . . sthite . . . vinā-caran. — 127. Dv asy for apy. Gr evam etat te dve. — 128. Gr iti teno 'ditaḥ sāinyāir am°. Dv sadyāir amātyāis sahitas tadā. — 129. Dn mahanīye. Gr guṇottaram, Dv °tamaḥ.

131. Dn artha°. — 132. DvGr vyadhīkṛtya. — 133. DvGr akhaṇḍamaṇḍanaṁ. — 134. Dv °paryanta-.

135. Dv ādrī°, Gr arthī°. The object of ārdrīcakāra appears to be the king, understood; yasya depends on aṅghripīṭha-. We might, however, read aṅghripīṭhaṁ and make this the object. Dn kalhāraḥ, Gr kalhāsā. Dv sevaka for çekhara.

136. Dv yadīyā. Dv cakrodri, Dn cakrādir. — 137. Dv mahan meru kodasī. DvGr kiṁca for kṛṣṇa. Gr kañcukī. — 138. Dv paribandhi°, Gr paricaṇḍi (or °ḍhi). — 139. Gr prāpātāir, Dn āsārāir. — 140. DvGr °vāhanaḥ.

141. Dv °çlākhā; Gr not quite certain. — 142–5. Gr om. — 142. Dv yadīyayādituragā kuroddhe. — 143. Dn rayaroṣaruce 'vā° (read so?). — 144. Dv nādṛṣṭapāro. — 146. DvGr khila°. — 146–7. For this, Dv has only: khilarājanyasaṁpatyā kṣālayadhanargalam. — 147. anirmalam, my emend. for Dn anirgalam, DvGr anargalam. — 148–9. Gr om. Dn dhāṭi° (dhāṭī, "assault," lex.). Dn °paṭale. Dv laṭati, for ra°. — 149. Dv °çayāṁ juhuḥ . . . kṣobhito çeṣa- (then lacuna for rest of line). — 150. Dv om 1st half line.

151. Gr tadviṣaḥ. — 152. DvGr °ābhavam for °ram. — 153. Dv ca te for ciraṁ. — 154. Dn aṣaḍakṣī°; Dv atha dakṣiṇā ṣāḍguṇyā sādhitā smira si°. — 155. Dv °duhā. — 160–1. Gr om. — 160. Dv °niṣyandi°. Dv gandhiyaçobharaḥ.

161. Dv varṇyaḥ syān. — 163. Dv °sarvasya bharaṇāiḥ, Gr °sarvasahara°. Dv °çramalakṣaṇāiḥ. — 164. Dv anurājānurañjanam (for prajā°). — 165. Dv prapañcat for °caṁ, Gr pratyekaṁ. — 166. Dv vikhyāti, Gr viçrānti, for vikrānta. Gr dhāiryodārādi°.

Section V of the Jain Recension, p. 233

Texts: PGÇOBRKHYF (10)

0.7. PBHYF om ca. — 0.18. BÇ tat for tarhi, P tat tarhi; others tarhi. — 0.20. OR bhuktvā for lātvā, ÇKF gṛhītvā (B adds this in margin), others text. — 0.21. BF akṛtvā 'pi. — 0.23. ÇRYF om ahaṁ. — 0.25. RKH om kimapi; B puts it after varaṁ. After this, GH insert a çloka of which "amoghaṁ devadarçanam" is the last pāda, the other three being: amoghā vāsare vidyut, amoghaṁ niçi garjitam, amoghā (G° aṁ) munīnāṁ (H sajanāḥ) vāṇī. — 0.26. BÇK rājñā proktam. —0.27. B adds sa after, and H before, gataḥ. ÇRO HYF sva-.

Section VII of the Jain Recension, p. 233

Texts: PGÇOBHF (7). We sometimes quote VarR (texts: DXRa, 3)

The brahmanizing ms. K omits this section entire. Y has only the first four words, or rather a variant thereof: evaṁ vikramādityo nareçvaro sukhena rājyam akarot —

omitting the rest of the section. R has the first eight lines of our text, and then omits the rest. The VarR mss. have the section, however, tho in more or less garbled form.

0.2. B muraṇḍa for maruṇḍa; O marutuṇḍa, F matuṇḍa. — **0.3.** OF skandalā°, B kaṇḍilā°. G vṛddhavāda, ÇF vṛddhavāri. — **0.5.** G birudaḥ for biradaḥ, Ç viçādaḥ, O varitaḥ, F caritaḥ, H om (°putraḥ). — **0.6.** ÇRF namaskāraṁ. — **0.7.** PGÇORF cakāra, H kṛtaḥ, B text.

1a. O rājñā dharma iti°, and so VarR (but rājño). — **1b.** O and VarR uddhṛta (D uddhata)-pāṇaye.

2. PGO only thru -kajje. — **2a.** Ç °vājje. — **2b.** Ç ruṇṇijjā. Ç cakva-, H cakkin-; Ç -vatsi-, BF -vai-; BF -sannaṁ. — **2c.** Ç pahasyā for mahappā. — **2d.** Ç sulāyadvīi. F saṁpanne, Ç sopanne, BH text (Weber wrong).

In H, this is followed by a half-chāyā, half-commentary in Sanskrit; see Weber's note 6 on p. 286; my interpretation, like Weber's, is based on this. — **2.2.** PBÇ dvā- (for dvāḥ-) instead of dvāra-.

3b. GBOH tr tiṣṭhati dvāre (°ri). BÇF dvāri. — **3d.** OF kim āga°, B yad vā 'ga°. — **3.1.** B tataḥ for taṁ. POF om enaṁ.

4a. G dīyantāṁ, Ç deyatāṁ. (The subject is the bhikṣu, not daça . . .) — **4.2.** GOH om ekaṁ.

5c. ÇF and VarR samāyāti, O samāyānti. — **5.1.** GÇH dvitīya, F apara.

6b. H saṁstūyate, PG tvaṁ stūyase. —**6c.** G labhite. — **6d.** F cakṣuḥ. — **6.1.** ÇOH tṛtīyaṁ.

7a. āhite, so only B, others āhate (VarR āhave); ?? — nihçāṇe ("march"), only F; PG niçvāne, Ç niçyāne, O niçāṇe, H nisvāne, D nihçānāiḥ, X nihsvānāiḥ, B nihsvāse. — **7c.** GÇ galitaṁ. BO na for tat. OD striyā, F striyo. G netraṁ, Ç netrāi. — **7.1.** GOHF caturtha-.

8b. GOHF lakṣmī. — **8d.** ÇHF deçāntaraṁ. — **8.2.** H om praṇamya . . . sūriṁ (in 10.1).

9a. ÇB stuvanty a-. ÇBGF çrāntā. ÇBF syāḥ for smaḥ. — **9b.** iha vi°, so OF; VarR ati for iha; PGÇB yad avi°, which perhaps may be correct ("since, tho what we say be not false, 'tis only from avarice that we are eloquent and active"). — **9d.** Ç °viṣayam.

10b. ÇO çruti°. OF vartate for dṛç°. — **10d** Ç nirhrīkāir for nihç°.

10.4. stuta, so PGH (G °taḥ, P adds dh above line); B çrutaḥ; ÇO stuvata (O°taḥ) F praṇamata. O tad idaṁ, B tad evaṁ. — **10.6.** P padmāsane, H °naṁ. After bhūtvā PGH insert dvātriṅçatā. — **10.7.** B dvātriṅçakādibhir. Here Ç adds ṛcāir(!), O stutibhir; and F reads devastutibhir for devaṁ

11.1. PH dhūmā°. BH °vṛttir. — **11.5.** PG om asyām. — **11.6.** B om çreṣṭhinī. bhadra-. — **11.7.** OF °sukumāra. — **11.8.** POF om saṁ of saṁjāta. — **11.9.** upasarga "sexual intercourse," not recorded elsewhere. — **11.12.** Ç samyaktvena, B °taṁ — **11.13.** B °vratī, ÇG °vratam. PGOF om ca.

12a. BO °īçvara- (read so?). — **13b.** OF bhaṇita, BÇ bhaṇati. — **14b.** B ceṣṭantāṁ. — **14c.** BÇ madhuravacanaṁ. — **14d.** H stūt for brūte.

15. PG only pāda a. — **15d.** O buddhi for (BÇHF) baddha; VarR tad bhogabuddhim adhunā sudhiyo tyajantu. — **15.1.** ÇH om sacitta; O svacitta, BF svacitte caṁ°.

16. H om. — **16d.** GÇ kāmitām, O kopitā. — **16.1.** O and VarR om sārtha; PGB sārthi H om all from yathā° to end of section. — **16.2.** B anṛṇīṁ, G anṛṇī. O vardhamānaṁ (Ra, of VarR, vartamāna; X om; D with text). O parāvarttakam, G parāvarttasvakīyam, VarR parāvṛttim. Cf. our Introduction, vol. 26, Part V, beginning.

SECTION IX OF THE JAIN RECENSION, p. 236

Texts: PGÇOBHF (7). We sometimes quote VarR (texts: DXRa, 3)

KRY om this Section entire. H very fragmentary.

0.2. OHF siddhāntikāḥ.

1. H om. — **1d.** BO and VarR bhāvinam F °nām.

2c. OF phaṇipatiḥ, VarR °teḥ. B °mūle. OF and VarR °sthitiṁ. — **2d.** O °bharaḥ, H °bharā-(so also VarR). Ç °klāntas. — **2.1.** H om from anyaḥ kaçcit thru vs 8.

3b. Ç 'dbhutavastuvarṇanavidhāu vyagrāḥ kavīnāṁ giraḥ. BF kīrtaneṣu, VarR °nāsu PG no kasya for keṣāṁ na. G kaṇḍūyati — **3c.** O °jvālāvaçoṣitāḥ. — **3d.** ÇO with VarR and Boeht. tavā 'rivanitā for tato ripuvadhū.

4a. Ç with VarR tathā for tato (X with text). — **4b.** PG na kimapi (tr). — **4c.** O āçcarye 'pi. O and VarR bhuvaṁ, F bhutaṁ.

5. This vs is quoted by comm. on Sāhitya Darpaṇa 575, ed. of Bibl. Ind., p. 271, line 1. — **5a.** PBGOF °bhuvaḥ kanyā-mṛd; VarR with Ç text. — **5b.** B te 'nyavikramakathā yāir°. — **5c.** B kānta for kānti.

6a. P °yodite. — **6b.** F vīthyollekha, Ç heṣo°; VarR vikṣobheṇa. — **6c.** Ç aṅgaroṣaṇa, BG °rūṣaṇa. ÇF samāsvādito (F °tā).

After vs 6 (in Ra), or vs 7 (in DX), VarR inserts this vs (Subhāṣitārṇava, p. 244): te kāupīnadhanās (D °rās) ta eva hi paraṁ dhātrīphalaṁ bhuñjate, teṣāṁ dvāri nadanti vājinīvahās tāir eva labdhā kṣitiḥ, tāir etat samalaṁkṛtaṁ nijakulaṁ, kiṁ vā bahu brūmahe? ye dṛṣṭāḥ parameçvareṇa bhavatā tuṣṭena ruṣṭena vā. (Read in b vājini°.)

7b. B çrameṇa for cireṇa. Ç ādāya. — **7c.** B kūpagataṁ. — **7d.** B bhagavan for bhuvane.

8a. rājan = "moon" as well as "king" — **8b.** GOF sthitiḥ. — **8d.** For the 2d interpretation, w must divide °mahā-ajina-āgama-ruciḥ; here ajina-āgama means "skin-source" that is "deer," which plus ruci means "moon."

9. B om; H pratīka. VarR lacks this and all thru vs 11; even the preceding vs (8) was lacking in D and X, tho found in Ra.

9a. O ābālyād adhikāṁ. Ç mayāi 'ṣa. — **9b.** PO pārthiva-stutaḥ (so Weber; unmetrical); Ç °va-guruḥ; GF text. — **9c.** O dattāvilambo, G datvābalambo, F dattāvajambo, PÇ text. O 'mbudhāu.

10. H om. — **10.1.** PBF çīrṣaṇāṁ. Ç nindyā for vandhyā. — **10.2.** After navīnam, G adds kṛtavān, O kṛtam.

11a. O nītvā. Ç narendraṁ for jinendraṁ, O upendraṁ. — **11d.** Ç nindyā for vandhyā.

After 11, G adds punaḥ kenāpi vidu — (so!). And then this riddle-stanza (Subhāṣitārṇava p. 162): ko nirdagdhas trinayanapatiḥ? kasya karṇasya hantā? ko nadyāyāḥ praṇayati taṭaṁ? kaḥ parastrīṣu saktaḥ? kaḥ saṁnaddho bhavati samare? bhūṣaṇaṁ kiṁ kucānāṁ? ko duḥsaṅgād bhavati satataṁ? mānapūjāpahāraḥ.

Read in a, °patyā (or °ripuḥ, with Weber) for °patiḥ; kaç ca (Weber) for kasya; in b, I take nadyāyāḥ as from a stem *nadyā = nadī.

The last word is the answer to the last question; and each of the first six syllables of it, plus the last syllable (-raḥ), gives the answer respectively to each one of the first six questions of the riddle: māraḥ (= kāmaḥ), naraḥ (= arjunaḥ = karṇahantā), pūraḥ, jāraḥ, paraḥ (enemy), hāraḥ.

11.1. BH om nirantaraṁ. — **11.2.** PÇOF om yataḥ.

12a. GO ca for vā. — **12b.** P saṁgrāme for vijñāne. O saṁyame for vinaye. O çrute for naye. — **12c.** H tr hi na; BOF nāi 'va (so also VarR, but X nā 'tra).

Story 29 of the Jain Recension, p. 238

Texts: PGÇORKHF (8)

Y is so different as to be of slight use.

0.7. OÇK pādanyāsaṁ. — **0.8.** ÇRF pādanyāsaḥ. — **0.9.** RKH tad for first tāvad, O yad, Ç om. — **0.10.** PGK karbāṭikaṁ, H kārpyiṭaṁ. PGÇOK viṣinnaḥ, H viṣaṇaṁ, F khinnaṁ, Y 'tikhinnaḥ, R text; cf 0.19. — **0.12.** ÇORF om tatra.

0.19. PÇOK viṣinno, F vinno, Y khinno. — **0.27.** PG kvaṇikāpiṇḍaṁ, OF godhūmapiṣṭakapiṇḍaṁ. — **0.32.** PG samasty. — **0.33.** PG insert na before bhavati; F inserts ca before, and Ç after, bhavati.

1. K om. — **1b.** R çriyo for striyo. OF 'kṣasu, Y kaṭāu.

Colophon: ÇRH ekonatriṅçī k°.

Story 31 of the Jain Recension, p. 239

Texts: PGÇORKHF (8)

Y very different. — **0.5.** PG dānta, O dantilo nāma. — **0.6.** ÇORKH om ramyam. — **0.7.** ÇR add bhavyaṁ before cikīrṣur (for cikārayiṣur). — **0.8.** ÇORH yadā and tadā only once.

0.9ff. The details of the house-construction, in spite of minor variants, are textually certain. The numerals in lines 11–12 are found in all mss. but ÇR; instead of "1," G has prathamakhaṇḍe. Y omits practically the whole passage.

0.13. ÇORF om citra. — **0.32.** After pata, G adds asmat dūre. — **0.33.** With the syllables puru, of puruṣaḥ, the ms. K breaks off.

STORY 32 OF THE JAIN RECENSION, p. 240

Texts: PGÇORHF (7)

Y very different, and without vss 1–3.

0.8. kriyāṇakam, not recorded elsewhere, = kray°; O kriyamāṇam, R vastu vikriyaṇārtham; only Y (which is wholly independent here) krayāṇakam. — **0.11ff.** The mss. vary at random between the stems dāridra and dāridrya; the former seems to be preferred by most of them.

0.12. After asti, R inserts: kenacid uktam, mama çatror idam astu, yataḥ: (vs) ekam eva hi dāridryaṁ kliçnāti sakalaṁ jagat; tam ahaṁ çābdikaṁ vande yaç cakāra napuṅsakam!

0.13. PG insert ekaṁ before na. — **0.15.** Weber was wrong in seeing a difficulty in saptamūrti; the seven "forms" are imagined *ad hoc*, to correspond to the seven aṅgas of the kingdom (Manu 9.294–6 etc.).

1. HY om. F very corrupt. The others are none too good textually; but pādas a and b seem substantially sound as printed. — **1a.** Aṇ-a-huntayā: double negative in sense of reinforced negation, as in Pāli an-a-matagga "of unthought beginning (and end)." — **1c.** G jai, R jei, O tuṁ-jīye, PÇ jīa. — **1d.** ÇO guṇā for guṇa. All gaṇā (except O guṇāṁ); Weber gaṇaā metr. gr. Could we read guṇā gaṇā, taking the latter as abl., "troopwise"? Hardly.

2. HYF om. The text is here certain thruout, and the variants wholly unimportant. There is no authority for iti (Weber) in a In d, sayā stands of course for sadā, no svakā (Weber).

3. PÇRHY om. Tho only GOF have the vs the text is certain and the variants unim portant. — **3a.** G pariṇiūṇa, O parijaṇa, F pariṇivruṇa. — **3d.** G jayao, O jaya, F jaau.

Here R inserts this vs: tvayā (ms. tayā) dev parityakto yo 'sāu baddho 'py adhaḥ kṣiteḥ; tavā 'dhiṣṭhānataḥ so 'pi valir indro bhaviṣyati.

3.7. After yāsyāmi, R inserts: rājā 'ha, bho viveka, mā māi 'vam, yataḥ: and then the vs Boehtl. 6456 (a, çiraḥ çambhoḥ pūrvaṁ paçu°; b, gireḥ çṛṅgāt tuṅgād ava°; c adho gaṅgā se 'yaṁ; d, çatapathaḥ for °mukhaḥ).

3.11. sasaṁbhrāntaç, if the text is right (O sasaṁbhramaṁ, G sasaṁbhramaç), perhaps presents a case of the use of sa- as a simple positive (the opposite of a-) and prefixt to an adjective without change of meaning. In Pāli and Prakrit such cases are not uncommon. It is possible, tho it seems to me unlikely, that sa should be read separately from saṁbhrāntaç, as a pronoun.

4. H om. — **4c.** ÇR prāṇās tathā yāntu. — **4d.** PG kadāpi. — **4.1.** PHF om bhoḥ sattva. — **4.4.** PGH tāvad rājā dhṛtaḥ kare sattvena, and so F except tr kare dhṛtaḥ. Text ÇROY (OY om rājā; O karo). — **4.5.** PGOF om tataḥ . . . sattvam.

ADDENDA

JR 4.2.17. Before tāiç, R inserts: rājavargadruho rājā na kṣameta priyān api na nāma vāstu bhūmiṁ vā rakṣed ātmasutadruham.

JR 6.2.2. After tapasā, R inserts 2 vss: strī mudrāṁ (Ind. Spr. 7610, Çārṅg. 3082), and varaṁ kanyāmukhā (Weber, p. 328, n. 2).

APPENDIX: THE STANZAS OF THE VIKRAMA-CHARITA

Stanzas included in the index. — The following pages (beginning on page 353) contain an index to the stanzas of the Vikrama-charita, quoted by initial words or pratīkas, and arranged in alphabetic order. By far the largest part of them are proverbial or aphoristic stanzas, after the manner of those collected by Otto Boehtlingk in his "Indische Sprueche." Included in the index are:

1. All the stanzas found in any manuscripts or printed texts, so far as known to me, of the four mainly prosaic recensions (namely, SR, BR, JR, and VarR), with the exception of a very few found only in single manuscripts, and recorded therein in such a corrupt or fragmentary fashion that I was unable to make out what their first words were.

2. A limited number of stanzas from the Metrical Recension (MR), selected either because they occur also in some of the other (mainly prosaic) recensions, or because they are proverbial in character.

The number of the stanzas included in the index is about 715. Of these, only 593 are found in the texts as printed by me. The remaining 122 will be found in my Critical Apparatus. They occur only in individual manuscripts, or in so few manuscripts that they are not believed to belong to the original texts. The pratīkas to these 122 stanzas are enclosed in parentheses in the index, and are followed by references to the pages of the Critical Apparatus where the full stanzas are quoted.

As appears from the Table of meters (below), the number of stanzas found in the text of the Southern Recension is 327; and in the Brief Recension, 62; and in the Jain Recension, 221. In the Metrical Recension, the number of those stanzas which it seemed proper to include, is 69.

Languages of the stanzas. — Of the 593 stanzas found in the texts as printed, there are 23 (all in the Jainistic Recension) which are written in Prakrit (21 in Jaina-Māhārāṣṭrī and 2 in Apabhrança); all the remaining 570 stanzas are in Sanskrit.

Meters of the stanzas. — Table of meters. — As a glance at the Table shows, the meters of the stanzas of the Southern and Brief and Jain Recensions are considerably varied. Of the Metrical Recension, all the text is written in çloka meter, except 7 stanzas (see Table, column MR). The **Table** follows:

	SR	BR	MR	JR	VarR (I and II)	Totals
Çloka	196	35	62	81	3	301
Çārdūlavikrīḍita	32	5	2	49		81
Ākhyānakī[1] etc.	22	11	2	19	1	51
Āryā	17	1		25		42
Vasantatilakā	18	3	1	11		31
Mālinī	13	1		2		16
Çikhariṇī	1	2		12		15
Sragdharā	6			6		12
Mandākrāntā	2	3	1	4		10
Upajāti[1] etc.	5			4		9
Gīti	8					8
Drutavilambita	1		1	2		4
Vāitālīya	2			1		3
Çālinī	1	1				2
Rathoddhatā	2					2
Pṛthvī				2		2
Dohā				2		2
Svāgatā				1		1
Āupachandasika	1					1
Totals	327	62	69	221	4	593

[1] The name Upajāti is used by the Hindus as a generic term to include a number of different " mixt " meters — that is, meters in which the stanza is made up of unlike pādas. Properly speaking, it includes, among others, what I here call Ākhyānakī, namely, a mixture of Indravajrā and Upendravajrā. Indeed, in absolute strictness the name Ākhyānakī should be given only to a stanza whose first and third pādas are Indravajrā, while its second and fourth pādas are Upendravajrā. (The reverse of this is called Viparītākhyānakī.) But no special name is given by the Hindus to that particular kind of Upajāti stanza which is made of a mixture of Vañçasthabila and Indravañçā pādas. I have therefore restricted the generic name Upajāti to this particular kind of Upajāti, and have stretcht the name Ākhyānakī to cover all of the stanzas (properly also Upajāti) which are composed of Indravajrā and Upendravajrā pādas mixt. [Cf. Colebrooke, Miscellaneous Essays, Volume II, pages 103–104 (2nd ed., revised by Cowell, pages 94–95).] — In reality the distinctions made by the Hindus between Indravajrā, Upendravajrā, and Ākhyānakī (and other mixtures of the two former) are pedantic and misleading; all of these are practically one and the same meter. The same is true of Vañçasthabila (also called Vañçastha), Indravañçā,

Alphabetic index of the stanzas.— An index, in alphabetic order, of the initial words (or pratīkas) of the stanzas of all four recensions now follows. But first, some explanation of matters arbitrary or not obvious.

Abbreviations and signs and typographical devices explained.— The meters of all the stanzas found in the genuine text are indicated by the following abbreviations or full names:

Ākh. = Ākhyānakī
Ākh.-Indr. = Indravajrā
Ākh.-Upendr. = Upendravajrā
Ār. = Āryā
Upaj. = Upajāti
Upaj.-Indrav. = Indravança
Upaj.-Vanç. = Vaṅçasthabila
Āupach. = Āupachandasika
Gīti
Dohā
Drut. = Drutavilambita
Pṛthvī.
Mand. = Mandākrāntā
Māl. = Mālinī
Rathod. = Rathoddhatā
Vas. = Vasantatilakā
Vāit. = Vāitālīya
Çārd. = Çārdūlavikrīḍita
Çāl. = Çālinī
Çikh. = Çikhariṇī
Çl. = Çloka
Srag. = Sragdharā
Svāg. = Svāgatā

An asterisk * in the left-hand margin indicates that the stanza in question is found in Boehtlingk's "Indische Sprueche," second edition. An asterisk enclosed in a parenthesis (*) indicates that Boehtlingk quotes it only from the Vikramacarita itself (that is, from the ms. V of the Southern Recension, which he used), and does not record its occurrence elsewhere. A dagger † in the left-hand margin indicates that the stanza is found in the Anthology of stanzas called Çārṅgadhara-paddhati (ed. Peterson). — More briefly:

* means: The stanza is given by Boehtlingk.
(*) means: It is given by Boehtlingk as from SR and from that only.
† means: It is given in Çārṅgadhara's Paddhati.

A parenthesis enclosing a **numbered pratīka** indicates that this stanza does not belong to the original text of any version, but occurs inserted in some one or more manuscripts which I have seen. In such cases I quote only the story or section where the stanza is found, with

and the form of Upajāti which consists of a mixture of these two meters. There ought to be generic names to include each of these groups. I have indicated this by my classification of these meters, and by the nomenclature I use in dealing with them — which I hope will not be misleading, altho it departs from the Hindu nomenclature to the extent described above.

a reference to the page of my Critical Apparatus where the full text of the stanza is given. The first stanza of all is an example (akarma ca suvṛktaṁ ca); the reader is referred to page 331a of the Critical Apparatus for SR, Story 27.7, where the whole verse may be found quoted from the ms. where it occurs.

A parenthesis enclosing a **pratīka which has no number** (e. g. the one following no. 29) indicates that this is merely a variant form found in some individual ms. In such cases the reader is referred to the number of the stanza as it appears in the accepted reading. — It would have been unprofitable to list here all the variants which the different manuscripts show in the stanza-pratīkas; I have selected only those which seemed to me most important.

The Prakrit stanzas of JR appear here with their pratīkas *in italics.*

Please take notice.— The citations of this Index are fully explained at pages xii and xiii of this volume. The Recensions are designated as follows:

SR = Southern Recension	BR = Brief Recension	VarR = Vararuci Recension
MR = Metrical Recension	JR = Jain Recension	

These designations are followed either by a Roman numeral (I–VIII), which indicates one of the Sections into which the Frame-story has been divided, or else by an Arabic numeral (1–32), which indicates a Story of one of the Thirty-two Statuettes.

The number of Sections or Stories refers **invariably** (except where the contrary is expressly noted: see next paragraph) to the numerical sequence of these text-units as set forth in the Composite Outline, volume 26, Introduction, Part VI. This sequence may be seen at a glance from the numbers of the column at the extreme left-hand of the Table at page xii of either volume.

The excepted cases are those of the "Seven tales peculiar to single recensions," the text of which tales is given above on pages 229 to 240: namely, one tale of MR (Story 32 of the mss.), and six tales of JR (Sections V and VII and IX and Stories 29 and 31 and 32). These seven tales are marked by the indication "(of mss.)" added to the Section-number or Story-number. Thus:

75. asāre . . .JR VII(of mss.).14, p. 235. 412. prayātu . . . JR 32(of mss.).4, p. 240.

In MR 32, there is not one single stanza of an aphoristic kind and therefore such as needs to be included in the Index; and, among the six tales peculiar to JR, there is not one such stanza in Section V nor in Story 31, and only one such in Story 29 and four such in Story 32 and sixteen such in Section VII. That is, there are only twenty-one in all, for which a precaution against ambiguity need be taken — since "JR IX"

(with 12 stanzas) is not ambiguous. But for each of these 33 stanzas, since the reader will not find them in the main body of the text, reference is added showing the page where their text is in fact given.

1. (akarma ca suvṛktaṁ ca) SR 27.7, p. 331a.
2. akālavṛṣṭis tv atha bhūmikampo SR VII.1. Ākh.
3. akiṁcanatayā devi BR II.6. Çl.
4. akutsitam anutsekam MR 13.43 f. Çl.
5. akṣo veçyā jalaṁ vahnir MR 5.36 f. Çl.
(*)6. agniṁ prāpya yathā sadyas SR 15.4. Çl.
*7. aghaṭitaṁ ghaṭanāṁ nayati JR 7.3. Drut.
*8. añgulyagreṇa yaj japtaṁ SR 2.1; MR 2. 61 f. BR 2. 1; JR 2. 3. Çl.
8a. añgeṣu caturaçratvaṁ SR IIIb.3. Çl.
9. añgāir antarnihitavacanāiḥ SR IIIb.6. Mand.
†*10. (ajātamṛtamūrkhebhyo) SR 21.3, p. 318a. (Ind. Spr. 96.)
11. ajñānaṁ khalu kaṣṭaṁ JR 27.5. Ār.
(*)12. atyambupānād viṣamāçanāc ca SR 23.7. Ākh.
†*13. atyuktāu yadi na prakupyasi JR IX(of mss.).3, p. 236.
14. atyuccāḥ paritaḥ sphuranti girayaḥ JR IX(of mss.).4, p. 236.
†15. atyunnatapadaṁ prāptaḥ SR 31.4. Çl.
16. atho 'vāca dvijo devīm BR II.8. Çl.
*17. (adattadoṣeṇa bhaved daridraḥ) SR II.5, p. 258b.
18. adya me subahukālāc SR 9. 8; 19.1. Çl.
†*19. adyā 'pi no 'jjhati haraḥ kila SR 24.10. Vas.
(*)20. adhruveṇa çarīreṇa SR 13. 11. Çl.
21. anantaçabdārthagatopayoginaḥ JR I.1. Upaj.
*22. (anāhūtapraviṣṭo yaḥ) BR 2.0.3, p. 279a.
*23. anityāni çarīrāṇi SR 13.1; 28.3; JR 23. 2; MR 28.74 f. Çl.
24. aniṣṭadaḥ kṣitīçānāṁ SR IV.1. Çl.
25. aniḥsarantīm api gehagarbhāt JR 1.3. Ākh.
26. (anītivallīlavanāsidhārā) JR V.0.1, p. 270b.
27. anuccanīcacalatām SR IIIb.1. Çl.
28. anuddhataguṇopetaḥ BR II.2. Çl.
(*)29. anubhavata dadata vittaṁ SR 3.7; 18.4. Ār. and Gīti.
(anubhavati hi mūrdhnā ms. var. for 697.)
30. anekavāicitryamayaṁ jagattrayaṁ JR I.2. Upaj.
31. (anena sarvā 'dhikṛtā 'rthitā kṛtā) JR 17.1.3, p. 311a.
32. annaṁ vidhātrā vihitaṁ SR 3.14. Çl.
(anyac ca caturaçratvaṁ ms. var. for 63.)
33. anyās tā guṇaratnarohaṇabhuvo, JR IX(of mss.).5, p. 236. Çārd.
34. (apatyaṁ ca kalatraṁ ca) BR 4.0.10, p. 284b.
35. (apanayati vinayam anayaṁ) SR 18.1, p. 311b.
36. (aparādhīnā 'çokaḥ sahate) SR 6.2, p. 287b.
†*37. aparīkṣya na kartavyaṁ SR VII.11. Çl.
*38. apahṛtya tamas tīvraṁ SR 15.3. Çl.
(apāṁ pañkajasaṁlīna- ms. var. for 397.)
39. api kriyārthaṁ sulabhaṁ SR 10.5. Upaj-Vaṅç.

40. api bandhutayā nārī SR 30.10. Çl.
*41. aputrasya gatir nā 'sti SR 4.1. Çl.
*42. aputrasya gṛhaṁ [gṛhe] çūnyaṁ SR 21.1; MR 21.19 f. Çl.
43. apūrve 'yaṁ dhanurvidyā JR VII(of mss.).5, p. 234.
(*)44. aphalāni durantāni SR 20.2; BR 20.1; JR 20. 3. Çl.
(*)45. abhayaṁ sarvabhūtebhyo SR 13.6. Çl.
46. abhimukhāgatamārgaṇadhoraṇi° JR 17.1. Drut.
47. abhīṣṭaphalasaṁsiddhis SR 23.5. Çl.
48. amantram akṣaraṁ nā 'sti JR 22.6. Çl.
49. (amuṣmāi cāurāya pratinihita-) BR 1.1, p. 277b.
50. (amoghā vāsare vidyut) JR V(of mss.).0.25, p. 345b.
†*51. ayaṁ nijaḥ paro ve 'ti SR 3. 1; JR 17.4. Çl.
†*52. arakṣitaṁ tiṣṭhati dāivarakṣitaṁ SR 14.9. Upaj.
53. aruṇodayavelāyāṁ SR 23.11. Çl.
53a. (arūpo hi surūpo hi) SR 30.3, p. 336b.
†54. (arthahāniṁ manastāpaṁ) SR VIII.2, p. 276a.
*55. arthāḥ pādarajopamā SR 28.4. Çārd.
(*)56. arthāturāṇāṁ na gurur na bandhuḥ SR 11.1. Ākh.
*58. alaktako yathā rakto SR VI.14. Çl.
†*59. (avadhyā brāhmaṇā gāvaḥ) BR 4.0.12, p. 285a. (Ind. Spr. 662.).
*60. avaçyaṁ yātāraç cirataram JR 16.3. Çikh.
61. avaçyagatvarāiḥ prāṇāir JR 2.2. Çl.
62. avaçyaṁbhāvibhāvānāṁ JR 14.3. Çl.
63. (avasare caturaçraṁ ms. var. for 8a.) SR IIIb.3. Çl.
64. (aviçvāsanidānāya) SR 19.5.16, p. 314b.
65. avyayavato 'pi dhaninaḥ SR 12.8. Ār.
(açīmahi vayaṁ bhikṣāṁ ms. var. for 439.)
*66. açvaplutaṁ mādhavagarjitaṁ [vāsavagarjitaṁ] ca SR II.9; JR II.12. Ākh.
67. açvāñghryuddhatareṇubhir SR 24.3. Çārd.
68. aṣṭāu koṭīḥ suvarṇānāṁ JR 16.6. Çl.
†69. aṣṭāu hāṭakakoṭayas SR 30.16; MR 30.119 ff.; BR 30.1; JR 30.3. Çārd.
†*70. asaṁpādayataḥ kaṁcid [kiṁcid] SR II.5; BR II.15. Çl.
(*)71. asārabhūte saṁsāre sāraṁ SR 6.4. Çl.
72. asārabhūte saṁsāre sārabhūtā SR 6.5. Çl.
†*73. asārasya padārthasya JR 27.1. Çl. (Boeht. 3785; Çārṅg. 481.)
*74. asārāḥ santv ete virativirasāç JR 6.6. Çikh.
(asāre khalu saṁsāre ms. var. for 630.)
75. asāre saṁsāre sumatiçaraṇe JR VII(of mss.).14, p. 235. Çikh.
*76. (asidhārāpathe vīra) BR 1.1, p. 277b.
77. asty ekā naramohinī puravadhūr JR 9.1. Çārd.
78. asthiṣv arthāḥ sukhaṁ māṅse JR 29(of mss.).1, p. 238. Çl.
79. asmābhiç caturamburāçiraçanā- JR 11.3. Çārd.
80. *ahayaṁ dukkhaṁ patto* JR 20.10. Ār.
81. ahīnāṁ mālikāṁ bibhrat SR II.6. Çl.
(aho nā 'sti kṣaṇo nā 'sti ms. var. for 540.)
82. aho mṛdgrāvādipratikṛtiṣu JR 15.3. Çikh.
83. aho saṁsāravāirasyaṁ JR II.13. Çl.

†*84. (ahāu vā hāre vā balavati ripāu) BR II.21, p. 261b.(Ind. Spr. 844.)
85. (ahnīpa [read ahnāya ?] vahnāu bahavo viçanti) JR II.10, p. 262a.
86. (āḥ pākaṁ na karoṣi pāpini) BR or JR (ms.S:cf. p. 252) 21.1.20, p. 320a.
87. āgamena ca yuktyā ca JR 13.2. Çl.
*88. ājñā kīrtiḥ pālanaṁ brāhmaṇānāṁ BR 5.1. Çāl.
*89. ājñābhaṅgo narendrāṇāṁ SR 5.4; MR 5.62 f.; BR 5.2; JR 5.6. Çl.
*90. ājñāmātraphalaṁ rājyaṁ SR 11.2; MR 5.60 f.; JR 5.5. Çl.
(*)91. ājñāsaṁpādinīṁ dakṣāṁ SR 18.3. Çl.
(āḍhyā bandhutayā nārī ms. var. for 40.)
*92. (āture vyasane prāpte) BR 4.0.15, p. 285a.
93. (ādityacandrāv anijajñajīvaḥ) SR 25.1, p. 327a.
94. ānandasyandinīṁ ramyāṁ BR I.10. Çl.
*95. āpadarthaṁ [°the] dhanaṁ rakṣed SR 12.1; JR 20.1. Çl.
96. ābālyādhigamān mayāi 'va JR IX(of mss.).9, p. 237. Çārd.
97. āyur nīrataraṁgabhaṅguram JR 16.4. Çārd.
*98. āyur vittaṁ gṛhachidraṁ SR VIII.2; MR VIII.42 f.; SR 10.3. Çl.
*99. (ārambhagurvī kṣayaṇī krameṇa) SR 11.6, p. 297a.(Ind. Spr. 1004.)
*100. (ārogyabuddhivinayodyama°) JR 21.1.1, p. 320a.(Ind. Spr. 1014.)
(*)101. ārohaṇaṁ govṛṣakuñjarāṇāṁ SR 23.8; BR 23.1. Ākh.-Indr.
102. ārohanti sukhāsanāny apaṭavo JR VII(of mss.).16, p. 236. Çārd.
103. ārte darçanam āgate BR 1. 1; JR 1.5. Çārd.
104. ālasyaṁ sthiratām upāiti JR 12.4. Çārd.
*105. (āvartaḥ saṁçayānām avinayabhavanaṁ) BR II.19, p. 261b. (Ind. Spr. 1038.)
(āçramāṅs trīn apākṛtya ms. var. for 128.)
(āsīmahi vayaṁ bhikṣāṁ ms. var. for 439.)
106. āhite tava niḥçāṇe JR VII(of mss.).7, p. 234. Çl.
(*)107. (itivṛttaṁ balasyā 'ntaṁ ms. var. of 600a.)
108. *itthīṇa jāṇa cittaṁ na* JR 30.2. Ār.
109. ity ājñāpya sa āvrajann atijavād JR 5.2. Çārd.
110. indrāt prabhutvaṁ jvalanāt pratāpaṁ BR 33.1. Ākh.-Indr.
†111. iyam atra satām alāukikī JR 17.5. Vāit. (Çārṅg. 210.)
(*)112. iṣṭāṁ bhāryāṁ priyaṁ mitraṁ SR 7.9. Çl.
*113. uttiṣṭha kṣaṇamātram udvaha SR 12.10. Çārd.
114. utpanno nābhikamale SR 21.5. Çl.
115. utpāditā svayam iyaṁ yadi JR VII(of mss.).15, p. 235. Vas.
*116. utsāhasaṁpannam adīrghasūtraṁ SR 3.4. Ākh.
117. udañcantāṁ vāco madhuri° JR 15.1. Çikh.
*118. (udanvacchinnā bhūḥ sa ca nidhir) BR V.2, p. 270a.(Ind. Spr. 1229.)
*119. udayati yadi bhānuḥ paçcime SR 24.9. Māl.
†*120. (udīrito 'rthaḥ paçunā 'pi) JR 22.5.1, p. 322a.(Ind. Spr. 1236.)
(uddhvanti paçavaḥ sarve ms. var. for 512.)
*121. udyamaḥ sāhasaṁ dhāiryaṁ SR 3.2; MR 3.11 f.; JR 3.2. Çl.
122. udvignena tapasvinā JR 6.1. Çārd.
†*123. upakartuṁ priyaṁ vaktuṁ SR 26.2. Çl.
†*124. upakāriṣu yaḥ sādhuḥ SR 4.10. Çl.
*125. upārjitānāṁ vittānāṁ SR 3.8. Çl.

126. *uvayārasamatthenaṁ* JR 7.4. Ār.
127. (ṛṇasaṁbandhinaḥ sarve) BR 4.0.10, p. 284b.
*128. ṛṇāni trīṇy apākṛtya SR 6.7. Çl.
(*)129. eka eva na bhuñjīyād SR 23.4. Çl.
130. ekaṁ hi cakṣur amalaṁ sahajo viveko MR V.92 ff. Vas.
*131. ekataḥ kratavaḥ sarve SR VII. 5; 13.13. Çl.
132. (ekaṁ dhyānanimīlanān) SR 31.2, p. 339a.
133. (ekam eva hi dāridryaṁ) JR 32(in mss.).0.12, p. 348a.
*134. ekasya anmano 'rthe mūḍhāḥ JR IIIa.5. Ār.
135. *ekassa kae niajīviassa* JR 28.2. Ār.
136. eke vāi çātravāṇāṁ samara° SR 24.6. Srag.
137. eke vāi hanyamānā raṇabhuvi SR 24.5. Srag.
138. ekāikasyāṁ tathā tāsām BR I.13. Çl.
*139. eko 'pi kṛṣṇasya sakṛtpraṇāmo SR 7.7. Ākh.
*140. etasmād virame 'ndriyārthagahanād JR 16.5. Çārd.
*141. etā hasanti ca rudanti ca vittahetor SR II.17. Vas.
142. āucityamātrato lakṣaṁ BR VIII.1, p. 46; JR VIII.1, p. 46. Çl.
143. kacā yūkāvāsā mukham JR II.15. Çikh.
144. (kaṭhinataradāmaveṣṭa°) SR 19.5.3, p. 314b.
145. kadaryam etad āudāryaṁ BR VIII.2, p. 46; JR VIII. 2, p. 46. Çl.
146. kandalayaty ānandaṁ nindati SR 18.2. Gīti.
147. kamalamukulamṛdvī phulla° SR VI.6. Māl.
148. kamalavikāsavidhātre SR 14.7. Gīti.
149. karacaraṇakṛtaṁ vā SR 22.3. Māl.
150. *karaculuyapāṇieṇa* JR 13.7. Ār.
151. karpūrād api kāiravād api SR 29.3. Çārd.
152. kalyāṇadāyi bhavato 'stu pinākapāṇeḥ SR 16.3. Vas.
*153. (kavayaḥ kiṁ na paçyanti) BR II.19, p. 261b. (Ind. Spr. 1582.)
154. kavīçvarāṇāṁ vacasāṁ vinodāir BR I.5. Ākh.
155. kaçcid vṛddhataro dvijaḥ sutayutaḥ JR 19.3. Çārd.
156. kasmāicin mukhajāya vatsaraçataṁ devyāḥ JR 2.1. Çārd.
157. kasya siṁhāsanaṁ tāvat BR I.14. Çl.
*158. kāke çāucaṁ dyūtakāre ca satyaṁ SR VI.16. Çāl.
*159. kāntākaṭākṣaviçikhā na khananti JR 15.7. Vas.
160. kālindyā dalitendranīlaçakala° JR VI.2. Çārd.
161. kāṣṭhakuḍyabalaṁ nāi 'tan VarR V(II of mss.).1, p. 29. Çl.
162. kiṁ rājyena dhanena dhānyanicayāir JR 16.1. Çārd.
†*163. kiṁ karoti naraḥ prājñaḥ SR 4. 8; 27.8. Çl.
164. (kiṁ karomi kva gacchāmi) BR II.16, p. 261a.
†*165. kiṁ kulena viçālena SR 9.4. Çl.
*166. (kiṁ jātāir bahubhiḥ karoti) BR IV.3.3, p. 268a.
†*167. (kiṁ tena jātu jātena) SR 21.3, p. 318a.(Ind. Spr. 1752.)
168. kiṁ tvaṁ sundari sundaraṁ na JR 21.3. Çārd.
(*)169. kiṁ devakāryeṇa narādhipasya SR 8.3. Ākh.-Indr.
(kiṁ na kuryān naraḥ prājñaḥ ms. var. for 163.)
(kiṁ naraḥ kurute prājñaḥ ms. var. for 163.)
(*)170. kim atra citraṁ yat santaḥ SR 11.9. Çl.

171. (kiṁ induḥ kiṁ padmaṁ kim u) BR II.5, p. 260a.
(*)172. kim u kubalayanetrāḥ santi SR VI.1. Māl.
173. kiṁ brūmo jaladheḥ çriyaṁ JR 3.6. Çārd.
174. kiyantas tīrtheṣu triṣavanam BR II.21. Çikh.
175. kuta āgatya ghaṭate MR 3.64 f.; BR 3.1; JR 3.4. Çl.
(*)176. kulajātiparibhraṣṭaṁ SR II.15. Çl.
177. kūṭam ekam api tyājyaṁ JR II.7. Çl.
178. kūpodakena pravidhāya devyāḥ JR 27.6. Ākh.
*179. kṛte viniçcaye puṅsāṁ SR 3.3; MR 3.13 f.; JR 3.3. Çl.
180. kṛtvā baliṁ yena nijottamāñgam JR 22.7. Ākh.-Indr.
(*)181. kṛṣir vidyā vaṇig bhāryā SR 14.2; MR 14.27 f.; BR 14.1. Çl.
182. kenā 'py ūce dhaneçā sarasi JR 8.1. Srag.
183. ke'pi sahasraṁbharayaḥ JR 21.4. Ār.
184. kāilāsam ullāsakaraṁ surāṇāṁ BR I.7. Ākh.
*185. ko 'tibhāraḥ samarthānāṁ SR 20. 9; JR 20.4. Çl.
186. (ko nirdagdhas trinayanapatiḥ) JR IX(of mss.).11, p. 347a.
(*)187. ko 'rthaḥ putreṇa jātena SR 21.2. Çl.
†*188. ko 'rthān prāpya na garvito SR VI.15. Çārd.
189. ko 'rtho 'sti bahubhiḥ putrāir SR 21.3. Çl.
190. kāumudī 'va mṛgāñkasya BR II.5. Çl.
191. kroçantīṁ tatra rātrāu striyam JR 12.2. Srag.
*192. kleçasyā 'ñgam adattvā sukham eva SR 20.6. Ār.
193. kleçāvahāir api tapobhir upetya yogaṁ BR I.8. Vas.
194. kvā 'kīrtiḥ kva daridratā SR 27.10. Çārd.
195. kṣaṇe ruṣṭaḥ kṣaṇe tuṣṭo [kṣaṇe tuṣṭāḥ kṣaṇe ruṣṭā] SR VII.9; JR VII.2. Çl.
*196. kṣīreṇā 'tmagatodakāya hi guṇā SR 11.6. Çārd.
†*197. kṣudrāḥ santi sahasraçaḥ SR II.4; JR IIIa.1. Çārd.
198. khaṭvāñgāir bhallaçastrāiḥ SR 24.4. Srag.
(*)199. kharoṣṭramahiṣavyāghrān SR 23.9. Çl.
(*)200. gagananagarakalpaṁ saṁgamaṁ SR 7.1. Māl.
*201. (gañgātīre himagiriçilābaddha°) BR II.20, p. 261b.(Ind. Spr. 2054.)
†*202. gajabhujaṁgavihaṁgamabandhanaṁ SR 27.6. Drut.
203. gajānanāya mahate SR I.1. Çl.
204. gaje kaḍaṁgarīye tu SR V.1. Çl.
(gataçoko na kartavyo ms. var. for 208.)
†205. gataçrīr gaṇakān dveṣṭi MR 31.97 f. Çl.
206. gatā ye pūjyatvaṁ prakṛtipuruṣā JR 15. 5. Çikh.
207. gatibhañgaḥ svaro dīno JR 1.1. Çl.
*208. gate [gata-] çoko na kartavyo SR 12.2; MR 12.36 f.; JR 12.5. Çl.
(gandhena gāvaḥ paçyanti ms. var. for 211.)
(*)209. gandhāir mālyāis tathā dhūpāir SR 30.11. Çl.
210. gambhīravedino bhadra° JR II.2. Çl.
*211. gāvo gandhena [ghrāṇena; gandhena gāvaḥ] paçyanti SR 8.1; JR 8.2. Çl.
*212. girāu mayūro [kalāpī] gagane ca megho SR 3.11; MR 3.93 ff. Ākh.
*213. (guṇavajjanasaṁsargād) SR VII.21, p. 274a.(Ind. Spr. 2120.)
214. guṇān vā yasya doṣān vā MR VIII. 46 f. Çl.
214a. (guṇinaṁ gaṇayati guṇavān) BR I.6, p. 257b.

214b. (guṇini guṇajño ramate) BR I.6, p. 257b.
(*)215. guruçuçrūṣayā vidyā SR 9. 6; JR 9.5. Çl.
216. gurūṇāṁ vacanaṁ kurvan BR V.5. Çl.
217. gṛhṇanti vipine vyāghraṁ SR II.10. Çl.
218. gāuraveṣu pratiṣṭhāsu SR II.16. Çl.
219. grastamātre phale tasminn BR II.9. Çl.
220. grāme vasasi [vasantyā] kāumāri [kalyāṇi] SR VII.18; MR VII.162 f.; JR VII.7. Çl.
221. grāsaṁ me pathikāya dehi SR 26.7. Çārd.
222. ghnantaṁ çapantaṁ paruṣaṁ SR 31.11. Ākh.
223. *caṇḍo vali-vali uggamai* JR 22.3. Dohā.
224. (caturmukhamukhāmbhoja°) SR I.1, p. 257a.
†(*)225. catuḥsāgaraparyantāṁ SR 13.10. Çl.
(*)226. candraḥ kṣayī prakṛtivakratanur SR 4.9. Vas.
*227. candraç caṇḍakarāyate BR II.17. Çārd.
228. campakeṣu yathā gandhaḥ SR 3.17. Çl.
229. caritre [cāri°] yoṣitāṁ pūrṇe [vā 'pi] SR 5.2; MR 5.38 f. Çl.
(*)230. calā lakṣmīç calāḥ prāṇāḥ SR 28.2; MR 28.72 f. Çl.
(*)231. cāndrāyaṇasahasreṇa SR 15.6. Çl.
(cāritre yoṣitāṁ, see 229.)
232. citreṣu pathiṣu caratāṁ kvacid JR 20.8. Ār.
233. (cāuramāgadhaviprebhyo) BR 1.1, p. 277b.
(*)234. chāyām anyasya kurvanti SR 2.4. Çl.
(*)235. janmamṛtyujarāduḥkhāir SR 11.13. Çl.
236. *jaṁ pariṇaūṇa jāo* JR 32(of mss.).3, p. 240. Ār.
237. (jarāmaraṇasaṁyuktaṁ) SR 3.16.1, p. 281a.
*238. jale tāilaṁ khale guhyaṁ SR V.3; MR V.50 f.; BR V.1; JR V.1; VarR V(II of mss.).2, p. 29. Çl.
†*239. jalpanti sārdham anyena SR VI.9. Çl.
240. jāḍyābdhimajjajjanapāradāyāḥ BR I.2. Ākh.
241. jātānām atra saṁsāre MR 27.48 f. Çl.
*242. jātyandhāir iha tulyās te SR 15.11. Çl.
243. (jāyamāno hared dārān) BR 4.0.10, p. 284b.
244. (jīvato vākyakaraṇāt) SR 4.3, p. 283a.
245. *jo na vi dukkhaṁ patto* JR 20.9. Ār.
*246. (jñāne māunaṁ kṣamā çaktāu) BR VIII.2, p. 276b. (Ind. Spr 2460.)
*247. jyākṛṣṭibaddhakhaṭakā° SR 6.6. Vas.
248. tatas tadbhaktibhāvena BR II.7. Çl.
249. tataḥ saṁtoṣapīyūṣa° BR I.11. Çl.
250. tatrā 'reç churikādiçastranicayā SR 24.7. Çārd.
*251. tasya kathaṁ na calā syāt SR 20.7. Ār.
252. *tā tuṅgo merugirī mayaraharo* JR 20.5. Ār.
*253. tānī 'ndriyāṇy avikalāni tad SR 21.8. Vas.
254. tāruṇyenāi 'va sāubhāgyaṁ BR V.3. Çl.
*255. tāvat prītir bhavel loke SR 19.4. Çl.
256. tāvad dhatte pratiṣṭhāṁ çamayati SR VI.2. Srag.
*257. tāsāṁ vākyāni tathyāni SR VI.13. Çl.

258. tilakusumasamānāṁ bibhratī SR VI.7. Māl.
†*259. tisraḥ koṭyo 'rdhakoṭī ca SR 30.5. Çl.
*260. (tuṅgātmanāṁ tuṅgatarāḥ samarthā) BR 2.2, p. 279a. (Ind. Spr. 2580.)
261. tuṣṭābhir aṣṭābhir aho pradattaṁ JR 21.5. Ākh.
262. tuṣṭena dattam amṛtaṁ JR 24.1. Vas.
†263. tṛṣārtāiḥ sāraṅgāiḥ prati jaladharaṁ JR 6.7. Çikh.
†264. (te kāupīnadhanās ta eva hi paraṁ) VarR, under JR IX(of mss.).6, p. 347a.
265. te sujanās te dhanyās te kṛtinas SR 4.12. Gīti.
(*)266. tāir eva phalam etasya SR 8.6. Çl.
*267. tyaktvā 'tmasukhabhogecchāṁ SR 11.7. Çl.
†*268. tyajed ekaṁ kulasyā 'rthe JR 28.3. Çl.
*269. tyāga eko guṇaḥ çlāghyaḥ SR 17.4. Çl.
(*)270. tyāgo guṇo guṇaçatād adhiko SR 17.5. Vas.
*271. tyājyaṁ sukhaṁ viṣayasaṁgamajanma SR 6.3. Vas.
272. (trikoṇamudrākaṇḍūtiḥ) SR VI.11, p. 272a.
273. (trijagatsavitaḥ savitar) JR 18.3, p. 314a.
274. tridaçasadṛçabhāvāiḥ sāttvikāi BR IIIb.1. Māl.
(*)275. (trilokeçaḥ çārṅgī çabaraçara°) SR 22.3.9, p. 320b.
(*)276. tvam eva mātā ca pitā tvam eva SR 23.1. Ākh.-Upendr.
277. (tvayā devi parityakto) JR 32(in mss.).3, p. 348b.
(*)278. dattam iṣṭaṁ tapas taptaṁ SR 13.9. Çl.
279. dattvā 'rtasya nṛpo dānaṁ SR 6.8. Çl.
*280. dadāti pratigṛhṇāti SR 3. 9; 19.2; JR 19. 2. Çl.
281. daridrasya vimūḍhasya BR II.10. Çl.
*282. daridrī vyādhito mūrkhaḥ BR II.12. Çl. (Ind. Spr. 2431.)
(*)283. daridro vyasanī vṛddho SR 30.13. Çl.
284. daryāṁ vā nagare girāu ca JR 20.6. Çārd.
*285. darçanāt sparçanād dhyānāt SR 15.10. Çl.
†*286. dātavyaṁ bhoktavyaṁ sati vibhave SR 3.6. Ār.
(*)287. dātṝṇām eva saṁprītyāi SR 17.1. Çl.
†*288. dānaṁ bhogo nāças tisro SR 3.5. Ār.
†*289. dāne tapasi çāurye vā [ca] SR 26.3; JR IX(of mss.).12, p. 237. Çl.
(*)290. dāridryāya namas tubhyaṁ SR 12.11; 26.6. Çl.
291. dārāiḥ sahodarāiç corāi MR 9.19 f. Çl.
292. dikcakraṁ calitaṁ bhayāj SR 24.1. Çārd.
(digdāhaḥ pītavarṇatvād, see 24 and 545.)
293. didṛkṣur bhikṣur āyāto JR VII(of mss.).3, p. 234. Çl.
(*)294. dīnāyāḥ patihīnāyāḥ SR 30.8. Çl.
295. dīyatāṁ daça lakṣāṇi JR VII(of mss.).4, p. 234. Çl.
*296. dīrghākṣaṁ çaradindukāntivadanaṁ SR IIIb.4. Çārd.
297. *dīsai vivihacchariyaṁ jāṇijjai* JR 11.2. Ār.
(duḥkhāya vā suvṛttaṁ vā ms. var. for 301.)
*298. duradhigamaḥ parabhāgo SR 20.8. Ār.
*299. durgaḥ saṁsāramārgo maraṇam JR 16.2. Srag.
*300. (durbalānām anāthānāṁ) BR 30.0.20, p. 338a. (Ind. Spr. 2868.)
(*)301. durvṛttaṁ vā suvṛttaṁ vā SR 30.7. Çl.
*302. durvṛttasaṁgatir anartha° SR 18.1. Vas.

*303. duṣṭasya daṇḍaḥ sujanasya pūjā SR 8.2. Ākh.
*304. duṣprāpyāṇi ca vasūni SR 20.4. Ār.
(*)305. dūrastho 'pi samīpastho SR 3.10; MR 3.91 f. Çl.
306. dṛṣṭāç citre 'pi cetāṅsi JR 6.4. Çl.
(dṛṣṭe sahasraṁ svarṇānām MR for 372.)
307. dṛṣṭvā duḥsvapnamātraṁ yo JR 23.3. Çl.
308. devaguruprasādena [devadvija°; devadevasya kṛpayā] SR VII. 19; MR VII. 166 f.; JR VII.8. Çl.
309. *devagurusaṁghakajje* JR VII(of mss.).2, p. 234. Ār.
†310. deva tvadvijayaprayāṇasamaye JR IX(of mss.).2, p. 236. Çārd.
(devadevasya kṛpayā, devadvijaprasādena, see 308.)
311. deve digvijayodyate JR IX(of mss.).6, p. 236. Çārd.
312. devo dvijo gurur gāvaḥ SR 4.6. Çl.
313. devyāḥ saṁnihitaṁ manoharataraṁ JR 7.1. Çārd.
*314. (deçāṭanaṁ paṇḍitamitratā ca) JR 18.0.6, p. 313b.
315. deçāntare pravarasiddhanareṇa JR 14.1. Vas.
316. deçāntaç caratā kvacin nṛpatinā JR 11.1. Çārd.
317. (dehapradāḥ prāṇaharā narāṇāṁ) VarR, under JR II.14, p. 262a.
318. (*do tinna buhā do tinna dāṇiṇo*) JR 19.0.2, p. 315b.
319. *do purise dharaü dharā* JR 4.3. Ār.
(*)320. dyūtamāṅsasurāveçyā° SR 27.11. Çl.
321. dyūtād dharmasutaḥ palād iha bako SR 27.12. Çārd.
*322. dyūtena dhanam icchanti JR 27.3. Çl.
323. (dvijarājamukhī mṛgarājakaṭī) JR 6.5, p. 289a.
(*)324. dvijāç ca nā 'vamantavyās SR 31.5. Çl.
325. dhanam arthijanādhīnaṁ MR 13.39 f. Çl.
†*326. dhanyānāṁ girikandare nivasatāṁ JR II.16. Çārd.
327. dharmalābha iti prokte JR VII(of mss.).1, p. 234. Çl.
328. dharmaḥ çarma bhujaṁgapuṅgava° SR 7.4. Çārd.
329. dharmārjanavidhāu mārgā MR 13.45 f. Çl.
330. dharmo rakṣati rakṣito nanu SR 7.3. Çārd.
*331. (dhavalayati samagraṁ candramā jīvalokaṁ) BR II.11, p. 260b. (Ind. Spr. 3138.)
332. dhānyāni kīrṇāni yathā pṛthivyāḥ MR 12.24 ff. Ākh.-Indr.
333. *dhārijjai into jalanihī vi* JR 14.4. Ār.
†334. dhik tvāṁ re kalikāla yāhi vilayaṁ JR VII(of mss.).10, p. 234. Çārd.
†*335. dhyānavyājam upetya cintayasi SR 31.2. Çārd.
*336. na kāṣṭhe vidyate devo [na de° vi° kā°] SR 2.2; MR 2.64 f.; BR 2.2; JR 2.5. Çl.
(nakhināṁ ca nadīnāṁ ca ms. var. for 343.)
337. na ca bhavati viyogaḥ JR 3.7. Māl.
*338. (na cāurahāryā na ca duḥkhakārī) BR or JR (ms. S: cf. p. 252) 21.1, p. 319b.
(*)339. na tad asti jagaty asmin SR 3.13. Çl.
340. na tyāgāya na bhogāya MR 12.28 f. Çl.
341. natvā nāgādhirājaḥ sadaçanavaçatāir JR IX(of mss.).11, p.237. Srag.
*342. nadītīreṣu ye vṛkṣā MR V. 96 f.; BR V.2. Çl.
*343. nadīnāṁ ca nakhināṁ ca SR VII.8; JR VII.1. Çl.
(na devo vidyate kāṣṭhe see 336.)

*344. na nirmitā kāir na ca dṛṣṭapūrvā SR VII.3. Ākh.
345. namaḥ savitre jagadekacakṣuṣe SR 18.6. Upaj.-Vaṅç.
346. namo gurūṇāṁ caraṇāmbujebhyas VarR I.1, p. 5. Ākh.
347. namo namaḥ kāraṇavāmanāya SR 23.2. Ākh.
348. (namo 'stv anantāya sahasramūrtaye) JR or BR (ms. S: cf. p. 252)15.4, p. 308a.
349. na rakṣec charaṇaṁ prāptaṁ MR 14.92 f. Çl.
350. naramohini me mitraṁ JR 9.2. Çl.
(narāṇāṁ sorddhakoṭiç [read sār°] ca ms. var. for 259.)
*351. na viṣaṁ viṣam ity āhur SR V.2. Çl.
(*)352. na viṣaṁ bhakṣayet prājño SR VII.2; 31.3; MR VII.16 f.; 31.99 f. Çl.
(*)353. na vāirāgyāt paraṁ bhāgyaṁ SR II.18. Çl.
354. (naṣṭaṁ kulaṁ kūpataḍāgavāpīṁ) JR 15.6, p. 308ab.
*355. na svalpasya kṛte bhūri SR 18.5. Çl.
356. *nahaghaṭṭhākāra paṇḍura* JR 27.2. Dohā.
357. na hi tīrthābhiṣekāt tu SR 15.1. Çl.
*358. na hi bhavati yan na bhāvyaṁ SR VII.13; 12.4. Ār.
*359. nā 'guṇī guṇinaṁ vetti JR 17.2. Çl.
*360. nāgo bhāti madena kaṁ jalaruhāiḥ SR 4.3. Çārd.
†*361. nā 'gnis tṛpyati kāṣṭhānāṁ SR VI.10. Çl.
*362. nā 'tantrī vādyate vīṇā SR 30.12. Çl.
363. nā 'to bhūyāṅs tato dharmaḥ SR 13.4. Çl.
*364. (nā 'tyuccaṁ çikharaṁ meror) SR 20.8.12, p. 316b.(Ind. Spr. 7569.)
365. nā 'nyaṁ vadāmi na çṛṇomi [bhajāmi] SR 22.2; JR 22.2. Vas.
*366. nā 'bhyutthānakriyā yatra MR 3.78 f. Çl.
(nāryo hasanti ca rudanti ca ms. var. for 141).
(*)367. nā 'sti bhartṛsamo bandhur SR 30.14. Çl.
368. nityānityavicāraṇā praṇayinī JR 10.8. Çārd.
(*)369. niyogihastārpitarājyabhārās SR 14.1. Ākh.
(*)370. nirantarasukhāpekṣā [nirantaraṁ sutā°] SR 4.4; MR 4.16 f. Çl.
371. nirākāraḥ çambho tvam asi JR 15.2. Çikh.
372. nirīkṣite sahasraṁ tu [dṛṣṭe sahasraṁ svarṇānāṁ] SR 1.1; MR 1.5 f. Çl.
373. nilīnam indoḥ payasī 'va bimbaṁ BR I.4. Ākh.-Upendr.
(niḥsārasya padārthasya ms. var. for 73.)
*374. niḥspṛho nā 'dhikārī syān SR 10.2. Çl.
*375. netā yatra bṛhaspatiḥ praharaṇaṁ SR 14.3. Çārd.
376. netrāir nirīkṣya viṣakaṇṭakasarpakīṭān JR 13.4. Vas.
377. nāimittikeno 'ktam aho 'tiduṣṭaṁ JR 25.2. Ākh.-Indr.
*378. nāi 'vā 'kṛtiḥ phalati nāi 'va kulaṁ SR 14.4; 27. 7. Vas.
†379. no dharmāya yato na tatra JR 21.2. Çārd.
*380. no 'pakāraṁ vinā prītiḥ SR 19.3. Çl.
(*)381. nyagrodhasya yathā bījaṁ SR 7.6. Çl.
(pakṣo nā 'sti kṣaṇo nā 'sti ms. var. for 540.)
382. pañca kāmayate [pañcabhiḥ kāmyate] kuntī MR 4.20 f.; JR 4.2. Çl.
(pañcāsya pañcavadane ms. var. for 247.)
*383. patati kadācin nabhasaḥ SR 20.5. Ār.
†*384. (pattrapuṣpaphalachāyā) BR II.11, p. 260b.(Ind. Spr. 3896.)

385. padaṁ sapadi kasya na sphurati JR VII(of mss.).13, p. 235. Pṛthvī.
*386. paraproktaguṇaḥ prāyo JR VIII.3. Çl.
(*)388. param ekasya sattvasya SR 13.5. Çl.
(*)389. paropakāraniratā SR 11.11. Çl.
(*)390. paropakāravyāpāraparo SR 11.10; 13.14. Çl.
391. paropakāraçīlasya MR 3.62 f. Çl.
(*)392. paropakārāya vahanti nimnagāḥ SR 2.5. Upaj.-Vaṅç.
393. (paropakāribharaṇaṁ) JR 7.4, p. 291b.
(*)394. parvataṁ viṣamaṁ ghoraṁ SR 20.3. Çl.
395. pavanagatisamānāir SR 24.2. Māl.
(*)396. paçavo 'pi hi jīvanti SR 11.8. Çl.
397. pāṇḍupaṅkajasaṁlīna° SR 9.7. Çl.
398. pātu vo girijā mātā SR 14.10. Çl.
*399. pātraviçeṣe nyastaṁ guṇāntaraṁ SR 7.5. Ār.
400. pātre purovartini viçvanāthe JR 19.1. Ākh.
401. pāṣaṇḍina ivāi 'çvaryaṁ BR V.4. Çl.
402. puṅsi kṣīṇadhane na bāndhavajanaḥ SR 12.6. Çārd.
403. puṅso 'dṛṣṭavihīnasya MR II. 22 f. Çl.
*404. putrād api priyatamaṁ niyamena SR 19.5. Vas.
(*)405. punar dārāḥ punar vittaṁ SR 20. 1; JR 20.2. Çl.
406. purā brāhmaṇakopena MR 31. 101 f. Çl.
407. pūrāntar vrajato dvijasya nṛpatiḥ JR 13.1. Çārd.
(*)408. pūrvaṁ pītaḥ samudro yāir SR 31.9. Çl.
†*409. (pratikūlatām upagate hi vidhāu) SR 14.7.12, p. 305a.(Ind. Spr. 4226.)
410. (prathamaṁ ca rājā kaṣṭaṁ) BR II.16, p. 261a.
†*411. prathamavayasi pītaṁ toyam alpaṁ SR 4.7. Māl.
412. prayātu lakṣmīç capalasvabhāvā JR 32(of mss.).4, p. 240. Ākh.
413. (pravālapattrāṇi) SR 6.1, p. 287a.
414. praviçya sahasā cā 'gnāu JR 17.6. Çl.
415. prasūnam iva gandhena BR II.1. Çl.
416. prāgdāridryalipiṁ bhanakti likhitāṁ JR 3.5. Çārd.
*417. (prājāpatye çakaṭe bhinne) SR 25.2, p. 327a.(Ind. Spr. 4300.)
†*418. prāptāḥ çriyaḥ sakalakāmadughās JR 7.2. Vas.
419. prāyaḥ saty api vāibhave surajanaḥ JR IIIb.1. Çārd.
420. prāyeṇā 'kṛtakṛtyatvān JR 11.6. Çl.
421. prārthitārthapradā putra MR 9.17 f. Çl.
†422. priyādarçanam evā 'stu JR 6.3. Çl.
423. bakulā mukulān vahanti SR 16.1. Āupach.
424. balyartham ānītam atīvadīnaṁ JR 28.4. Ākh.
425. bālasuvāsinīvṛddhān SR 23.3. Çl.
426. budbudā iva toyeṣu BR II.11. Çl.
427. brahmāṇī kamalendusāumyavadanā SR 28.1. Çārd.
†*428. brahmā yena kulālavan SR 27.5. Çārd.
*429. bhagnāçasya karaṇḍapīḍitatanor SR 14.8. Çārd.
430. bhavanam idam akīrtiç SR 27.9. Māl.
*431. (bhavanti namrās taravaḥ) BR II.11, p. 260b.(Ind. Spr. 4556.)
*432. bhavitavyaṁ bhavaty eva SR 12.3; MR 12.38 f.; JR 12.6. Çl.

433. (bhavyaṁ bhuktaṁ tataḥ kiṁ kadaçanam) JR 7.2, p. 291a.
434. bhāti sā yāuvanonmattā BR II.4. Çl.
435. bhārasvarṇapradaṁ nityam JR 18.4. Çl.
*436. (bhikṣur vilāsī nidhanaç ca kāmī) BR II.12, p. 260b. (Ind. Spr. 4587.)
*437. bhinatti yadi [yadi bhinatti] raviputro BR 25.1; JR 25.1. Ār. [Cf. 484 and Boeht. 5230.]
(*)438. bhuktvo 'paviçatas tundaṁ SR 23.6; JR 23.1. Çl.
†*439. bhuñjīmahi vayaṁ bhikṣām SR 10.1; JR 10.3. Çl. (Boeht. 726, Çārṅg. 4104.)
(bhuvanam idam akīrtiç ms. var. for 430.)
†*440. bhūḥ paryaṅko nijabhujalatā JR 10.7. Mand.
*441. bhūtānām api sarveṣāṁ SR 15.7. Çl.
442. bhūṣaṇāir bhūṣayed aṅgaṁ SR 3.15. Çl.
443. bherīçaṅkhaprakaṭapaṭahārāva° BR IV.3. Mand.
444. (bhogān kṛṣṇabhujaṁgabhogaviṣamān) JR II.16, p. 262b.
445. bhraṣṭaṁ janmabhuvas tato JR 15.6. Çārd.
(*)446. mantraḥ kāryānugo yeṣāṁ SR V. 5. Çl.
*447. mantre tīrthe dvije [gurāu] deve SR 2.3; JR 2.4. Çl.
448. manthakṣubdhapayaḥpayonidhi° BR IIIa.1. Çārd.
449. mandena candanamahīruhamārutena SR 6.2. Vas.
450. mayā jñātaṁ jagannātha SR 22. 1; JR 22.1. Çl.
451. mayo 'pakṛtam etasya JR IIIa.4, p. 14. Çl.
*452. mariṣyāmī 'ti yad duḥkhaṁ SR 11.14. Çl.
(*)453. mahatām api yajñānāṁ SR 13.8. Çl.
(*)454. mahadbhir açubhāir grastān SR 15.8. Çl.
455. maharṣayo 'pi saddharma° MR 13.47 f. Çl.
*456. mahānadīprataraṇaṁ SR 5.1; JR 5.3. Çl.
457. mākandamandamakarandamadānuraktim SR 16.2. Vas.
458. mākandā makarandasaṁtatajharī° SR 6.1. Çārd.
(*)459. mātā lakṣmīḥ pitā viṣṇuḥ SR 4.11. Çl.
(*)460. mātṛkaṁ pāitṛkaṁ cāi 'va SR 30.4. Çl.
(mā te bhūyāṅs tato dharmaḥ ms. var. for 363.)
(*)461. māte 'va rakṣati pite 'va hite SR 9.5. Vas.
462. mānuṣeṣu kṛtaṁ nā 'sti SR VII.6. Çl.
463. (mārjālayuddhaṁ kalahaṁ kuṭumbinī) SR VII.0.2, p. 272b.
†*464. mitaṁ dadāti hi pitā SR 30.9. Çl.
465. (mitraṁ cā 'padi kāle ca) JR 11.4.4, p. 299a.
†*466. mitradrohī kṛtaghnaç ca SR VII.16; MR VII.151 f.; JR VII.5. Çl.
*467. mitrāṇi tāni vidhureṣu bhavanti JR 11.5. Vas.
(muhyanti paçavaḥ sarve ms. var. for 512.)
468. mṛtasya vittahīnasya MR 21.139 f. Çl.
†(*)469. mṛte bhartari yā nārī SR 30.2. Çl.
*470. mṛto daridraḥ puruṣo SR 12.12. Çl.
471. ya eva devam anvicched SR 31.10. Çl.
472. yaḥ kaçcin mānuṣaṁ janma MR 13.37 f. Çl.
473. yaḥ kasmāc cana yoginaḥ parataraṁ JR 10.1. Çārd.
474. (yac cā 'pagā çrīḥ sadanaṁ) SR 31.2, p. 339a.

†*475. yaj jīvati kṣaṇam api prathitāir SR II.1. Vas.
(*)476. yaj jīvyate yaçodharma° SR II.2. Çl.
(yataḥ somaṁ sadā 'çnanti ms. var. for 488.)
476a. (yato haris tato lakṣmī) BR 3.1.16, p. 282b.
477. yathā ca te jīvitam ātmanaḥ SR 11.15. Upaj.
(*)478. yathā cittaṁ tathā vāco SR 26.1. Çl.
(yathā toyaṁ samākāṅkṣan ms. var. for 481.)
479. yathā 'tmanaḥ priyāḥ prāṇāḥ SR 11.12. Çl.
480. yathāpuṇyaṁ yathāyogyaṁ BR 14.3. Çl.
481. yathā sarati jīmūtaṁ SR 29.2. Çl.
(yathā somaṁ na dānaṁ te ms. var. for 488.)
482. (yad akuçarajaḥ) JR II.16, p. 262a.
483. (yad asti tad dadāsī 'ti) BR 1.1, p. 277b.
(*)484. yadā bhinatti mando 'yaṁ SR 25.4. Çl. [Cf. 437.]
(*)485. yadi prāṇyupakārāya SR 13.12. Çl.
(yadi bhinatti raviputro see 437.)
486. yadi haro 'si tadā hara duḥkṛtaṁ MR 15.14 ff. Drut.
487. yad dāye dyūtakārasya JR 27.4. Çl.
(*)488. yaddhastena sadā 'çnanti SR 31.7. Çl.
(yad-yat sukhaṁ viṣamasaṁgamajanma ms. var. for 271.)
489. yady arkasuto bhañkte bhāumaḥ SR 25.2. Ār.
490. yad vadanti hi rājāno MR 30.104 f. Çl.
(yam eva devam anvicched ms. var. for 471.)
491. yaṁ brahma vedāntavido vadanti BR I. 1. Ākh.
492. yallokena budhenā 'pi JR II.3. Çl.
(*)493. yaç ca māṁ parayā bhaktyā SR 31.12. Çl.
494. yas tu samyag anālokya MR 29.66 f. Çl.
*495. yas tu sūryāṅçusaṁtaptaṁ SR 15.5. Çl. [Cf. Ind. Spr. 5340.]
496. yas tvakcakṣuḥçravaṇarasanā° JR 18.2. Mand.
496a. (yas tv ekavyasanāyuktaḥ) SR 27.11.1, p. 331b.
497. yasmāt sarvaḥ prasarati-tarāṁ JR 18.1. Mand.
*498. yasmiñ jīvati jīvanti SR II.3. Çl.
499. yasya prasādo vadane MR 13.41 f. Çl.
(yasya hastena cā 'çnanti ms. var. for 488.)
500. yasyāṁ devagṛheṣu daṇḍaghaṭanā JR II.8. Çārd.
*501. yasyā 'rthas tasya mitrāṇi SR 12.5. Çl.
†*502. yasyā 'sti vittaṁ sa naraḥ kulīnaḥ SR 12.7. Ākh.
503. yaḥ svāminaṁ vañcayituṁ MR 29.68 f. Çl.
*504. yāṁ cintayāmi satataṁ mayi BR II.18; JR II. 10. Vas.
505. (yānti mārge pravṛttasya) SR 31.12.28, p. 339b.
506. (yā lobhād yā paradrohād) BR II.11, p. 260b.
(*)507. yāvac cā 'gnāu mṛte patyāu SR 30.3. Çl.
507a. (yāvac charīraṁ sudṛḍham) SR 20.9.14, p. 316b.
508. yāvat parapratyayakāryabuddhir JR 13.5. Ākh.
†*509. yāvat svastham idaṁ çarīram SR 20. 10; MR 30.38 ff. Çārd.
(yāvad agnāu mṛte patyāu ms. var. for 507.)
510. yāvad vīcītaraṁgān vahati SR 29.1. Srag.

(*)511. yuktiyuktam upādeyaṁ SR 4. 5; 22.5. Çl. (Cf. Çārṅg. 1452.)
†*512. yudhyanti paçavaḥ sarve SR 17.2; MR 17. 11 f. Çl.
(ye krīḍitāḥ kanakapaṅka° ms. var. for 521.)
†513. ye dīneṣu dayālavaḥ spṛçati JR II.9. Çārd.
(*)514. yenā 'khaṇḍaladantidanta° SR 14.5. Çārd.
515. ye niḥspṛhās tyaktasamastarāgās JR 10.5. Ākh.-Indr.
*516. (yene 'ndīvaragarbhakāntisadṛçā°) BR II.15, p. 261a.
517. ye pūjanīyāḥ sumanaḥsamūhāis JR I.3. Ākh.
(*)518. ye pūjitāḥ surāiḥ sarvāir SR 31.8. Çl. (Ind. Spr. 5583.)
*519. ye bālabhāve na paṭhanti vidyāṁ SR 9.1. Ākh.-Indr.
520. ye lubdhacittā viṣayārthabhoge JR 10.6. Ākh.
(*)521. ye varddhitāḥ kanakapaṅkaja° SR 27.3. Vas.
†*522. ye varddhitāḥ karikapolamadena SR 27.1. Vas.
523. yeṣāṁ yuṣmatsthiratarагṛhaṁ MR 15.18 ff. Mand.
*524. yeṣāṁ na vidyā na tapo na dānaṁ SR 9.2; JR 9.3. Ākh. [Cf. 591.]
*525. yāiḥ kṛtaḥ sarvabhakṣyo 'gnir SR 31.6. Çl.
526. yāir ārtir hriyate samastajagatāṁ BR II.14. Çārd.
527. yāir ekarūpam akhilāsv api JR 15.4. Vas.
(*)528. yo duḥkhitāni bhūtāni SR 13.3. Çl.
†*529. (yo na dadāti na bhuṅkte) SR 3.6. and 5d, p. 280a. (Ind. Spr. 5602.)
*530. (yo nā 'tmane na gurave na ca bandhuvarge) BR II.12, p. 260b. (Ind. Spr. 5610.)
531. yo 'nādyanto 'py atanur aguṇo JR 18.3. Mand.
*532. yo mohān manyate mūḍho SR VI. 12. Çl.
533. yo yatra bhuvi nā 'kṛtye MR 29.64 f. Çl.
534. yo yoginaḥ prāpya mahāprabhāvaṁ JR 20.11. Ākh.-Indr.
*535. ratnākaraḥ kiṁ kurute hi JR 17.3. Ākh.
†*536. (rathasyāi 'kaṁ cakraṁ bhujagayamitāḥ) JR IIIa.3, p. 263a. (Ind. Spr. 5712.)
537. ramyāṁ pratīkaviçrāntim SR IIIb.2. Çl.
538. *rayaṇāyaru tti nāmaṁ* JR 32 (of mss.).2, p. 240. Ār.
(rasasahakāratalī ms. var. for 587.)
539. (rasānāṁ cāi 'va bhāvānāṁ) BR IIIb.1.5(ms.S), p. 266b.
†*540. raho nā 'sti kṣaṇo nā 'sti SR VI.11. Çl.
(*)541. rājaṅs tvaṁ [rājan bhos] tava [tvam asya] putrasya SR VII.17; MR VII. 155 f.; JR VII.6. Çl.
542. (rājavargadruho rājā) JR. 4.2.17, p. 348a.
*543. rājā bandhur abandhūnāṁ SR 10.4. Çl.
544. rājñaḥ pūrṇakalām avāpya mahatīṁ JR IX(of mss.).8, p. 237. Çārd.
545. rājñāṁ vināçapiçuno SR IV.2. Çl.
546. rājñā puṇyamahotsave dvijamukhenā 'kāri JR 3.1. Çārd.
*547. (rājño rāṣṭrakṛtaṁ pāpaṁ) JR 25.1.4–5, p. 328b. (Ind. Spr. 5769.)
548. rājyaṁ lakṣmīr yaçaḥ sāukhyaṁ BR 14.2. Çl.
549. rājyaṁ cintābharagrastaṁ JR 14.2. Çl.
*550. rāmapravrajanaṁ baler niyamanaṁ SR 3.12. Çārd.
*551. riktapāṇir na paçyeta SR 7.8. Çl.
552. ruṣṭāir janāiḥ kiṁ yadi cittaçāntis JR 10.4. Ākh.-Indr.

553. rūpe manohāriṇi yāuvane ca SR II.8. Ākh.
554. (re re yantraka mā rodīḥ) JR 6.4, p. 289a.
*555. rohiṇīçakaṭam arkanandanaç ced SR 25.3. Rathod.
556. lakṣmīṁ calāṁ tyāgaphalāṁ cakāra yaḥ JR IX.(of mss.).10, p. 237. Upaj.-Indr.
557. (lakṣmīlakṣaṇahīnā ca) BR II.19, p. 261b.(Ind. Spr. 3793.)
558. (lakṣmī sarpati nīcam arṇavapayaḥsaṅgād) JR 3.4, p. 282b.
559. *lacchī sahāvacavalā tao vi* JR IIIa.2. Ār.
560. *lajjā vārei mahaṁ asaṁpayā* JR 1.2. Ār.
(*)561. labdhārdhacandra īçaḥ SR 29.4. Gīti.
562. līlayā maṇḍalīkṛtya SR IIIa.1. Çl.
*563. vaktraṁ candravilāsi paṅkaja° JR 6.2. Çārd.
564. vaco'nurāgaṁ rasabhāvagamyaṁ BR I.6. Ākh.
(vaṭavṛkṣasthitā yakṣā ms. var. for 656.)
(vaṭasthāḥ pañca te rājyaṁ, see 656.)
565. vadanti deveça manogatas tvaṁ BR I.9. Ākh.
566. vadānyo dāridraṁ çamayati BR II.13. Çikh.
567. vadāmi sāraṅgavilocane tvāṁ BR II.20. Ākh.
†*568. vanāni dahato vahneḥ SR 12. 9. Çl.
*569. vane raṇe çatrujalāgnimadhye SR VI.18. Ākh.
570. (vande janma manuṣyasaṁbhavam) JR 2.5, p. 279b.
571. (vande 'haṁ vandanīyānāṁ) SR I.1, p. 257a.
572. vandhyāputrasya rājyaçrīḥ SR II.11. Çl.
*573. varaṁ vanaṁ vyāghragajendrasevitaṁ JR 12.7. Upaj.-Vaṅç.
†574. (varaṁ hālāhalaṁ pītaṁ) BR II.16, p. 261a. (Cf. Ind. Spr. 5957.)
575. (varaṁ kanyāmukhāmbhoja°) JR 6.2.2, p. 348b.
*576. varaṁ garbhasrāvo varam ṛtuṣu SR 21.4. Çikh.
(varam ekasya sattvasya ms. var. for 388.)
577. vasuratnaṁ kvacid bhūmāu VarR V(II of mss.).3, p. 29.
*578. vājivāraṇalohānāṁ SR 26.4. Çl.
579. vāṇijyopārjitarddhir dhanapatisadṛçaḥ JR 12.1. Srag.
†*580. vātāndolitapaṅkajacyuta° SR 27.4. Çārd.
581. (vāpīvapravihāravarṇavanitā) JR V.0.1, p. 270b.
*582. vāmaṁ saṁdhistimitavalayaṁ SR IIIb.5. Mand.
583. vārayati vartamānām āpadam SR VII.20. Ār.
584. vārāṁ rāçir asāu prasūya JR 12.3. Çārd.
†585. (vikacakamalagandhāi°) SR 6.1–2, p. 287a.
586. vikalayati kalākuçalaṁ hasati SR VI.3. Ār.
587. (vikasitasahakārai° ms. var. for 648a.)
†588. vijetavyā laṅkā caraṇataraṇīyo JR IIIa.3. Çikh.
589. viduṣo na viṣaṁ grāhyaṁ MR 4.28 f. Çl.
590. vidyayā ca vivekena MR 21.141 f. Çl.
591. vidyātapodānaçīla° MR 9.15 f. Çl. [Cf. 524.]
592. (vidyā nāma narasya kīrtir atulā) JR 9.4, p. 295a.
*593. vidyā nāma narasya rūpam adhikaṁ SR 9.3; JR 21.1. Çārd.
(vidyā vāṇī kṛṣir bhāryā ms. var. for 181.)
*594. vidvattvaṁ ca nṛpatvaṁ ca JR 9.4. Çl.

(*)595. vinā japena mantreṇa SR II.14. Çl.
596. (vipraprasādān mama nāma viṣṇur) JR 33.0.16, p. 344a.
597. vibhrāmyan gahaneṣv adṛṣṭasaraṇir JR 4.1. Çārd.
*598. *viralā jāṇanti guṇe* JR 13.6. Ār.
*599. (viçvaset kṛṣṇasarpasya) BR II.19, p. 261b. (Ind. Spr. 6202.)
(*)600. viçvāsaghātakāç cāi 'va SR VII.7. Çl.
(viçvāsapratipannānāṁ see 638.)
(*)600a. vṛttaṁ vittaṁ balasyā 'ntaṁ SR VI.5. Çl.
*601. vṛddhāu ca mātāpitarāu SR 11.3. Çl.
602. vedaçāstravinodena SR I.3. Çl.
603. vedānteṣu yam āhur ekapuruṣaṁ SR 18.7. Çārd.
(*)604. vedhā vedanayā 'viṣṭo SR 29.5. Çl.
*605. vāidyo guruç ca mantrī ca JR VI.1, p. 34. Çl.
606. vāidhavyasadṛçaṁ duḥkhaṁ SR 30.15. Çl.
607. (vyasane mitraparīkṣā) JR 11.4.4, p. 299a..
†*608. vyālagrāhī yathā vyālaṁ SR 30.6. Çl.
609. vrajati mṛdu salīlaṁ SR VI.8. Māl.
(çataṁ çapantaṁ paruṣaṁ ms. var. for 222.)
610. çatam api çaradānāṁ jīvitaṁ SR 8.4. Māl.
611. çamena parigṛhyate sukṛtamajjanaḥ JR IIIa.6, p. 14. Pṛthvī.
612. çambhur mānasasaṁnidhāu suradhunīṁ JR IX(of mss.).1, p. 236. Çārd.
613. çaraṇam açaraṇaṁ vā bandhamūlaṁ SR 7.2. Māl.
*614. çarvarīdīpakaç candraḥ SR 4.2. Çl.
(çaçidivākarayor grahapīḍanaṁ ms. var. for 202.)
*615. çaçinā saha yāti kāumudī SR 30.1. Vāit.
616. çastrachinnakṣatajabhara° BR IV.2. Mand.
617. çāṇottīrṇam ivo 'jjvaladyutipadaṁ JR VII(of mss.).12, p. 235. Çārd.
*618. çāstraṁ suniçcaladhiyā BR II.19. Vas.
(çāstre jñāne ca dhāirye ca ms. var. for 289.)
*619. (çiraḥ çambhoḥ pūrvaṁ paçupati°) JR 32(of mss.).3.7, p. 348b. (Ind. Spr. 6456.)
620. çucir açuciḥ paṭur apaṭuḥ SR VI.17. Ār.
*621. çūraḥ surūpaḥ subhagas tu vāgmī SR 21.7. Ākh.-Indr.
622. (çyāmā yāuvanaçālinī madhuravāk) JR 6.2, p. 289a.
*623. çriyo dolālolā viṣayajarasāḥ JR II.14. Çikh.
624. çrīpatir bhagavān puṣyād SR 31.1. Çl.
625. çrīpurāṇapuruṣaṁ purātanaṁ SR I.2. Rathod.
(*)626. çrutaṁ satyaṁ tapaḥ çīlaṁ SR VI.4. Çl.
627. çrutvā praçaṅsāṁ surarājakḷptāṁ JR 26.3. Ākh.
(*)628. çrūyatāṁ dharmasarvasvaṁ SR 13.2. Çl.
629. çrotavye ca kṛtāu karṇāu JR 13.3. Çl.
630. saṁsāre 'sāratāsāre BR 24.1. Çl.
*631. sakṛj jalpanti rājānaḥ MR 2.70 f. Çl.
632. sakṣāro jaladhiḥ saraṅsi JR IX(of mss.).7, p. 237. Çārd.
633. saṁgrahaṁ nā 'kulīnasya SR VII.21. Çl.
634. saṁgraheṇa kulīnānāṁ JR 1.4. Çl.
635. saṁgrāmīṇadvipahayaratha° BR IV.1. Mand.

*636. (sattvena dhāryate pṛthvī) JR IIIa.3, p. 263a. [Cf. Ind. Spr. 6741.]
637. (satpātradānena bhaved dhanāḍhyaḥ) SR II.5, p. 258b.
*638. sadbhāvaṁ [sadbhāva-; viçvāsa-] pratipannānāṁ SR VII. 14; MR VII. 139 f.; JR VII.3, p. 43. Çl.
(*)639. sadbhāvo nā 'sti veçyānāṁ SR VII.4. Çl.
640. sadbhogābhogasaṅgo 'pi JR II.6. Çl.
*641. (sa dhanyo jīvitaṁ tasya) BR II.11, p. 260b.(Ind. Spr. 6777.)
642. sa pumān durlabho bhūmāv MR VIII. 37 f. Çl.
643. sapotā varyamaryādā JR II.4, p. 11. Çl.
*644. saptā 'varān sapta parān SR 15.9. Çl.
646. saṁpadas tyāgabhogābhyāṁ MR 12.32 f. Çl.
647. saṁpado jalataraṁgavilolā JR 22.5. Svāg.
*648. saṁmohayanti madayanti viḍambayanti JR II.11, p. 12.. Vas.
648a. sarasasahakāratālī° SR 27.2. Ār.
†649. sarasvatī sthitā vaktre JR VII(of mss.).8, p. 234. Çl.
650. sarvatrā 'pi hi saṁbhavanti bahavaḥ JR 10.2. Çārd.
651. sarvatro 'ktiç ca yuktiç ca JR 26.1. Çl.
†*652. sarvadā sarvado 'sī 'ti JR VII(of mss.).6, p. 234. Çl.
*653. sarvadevamayo rājā SR II.7. Çl.
(*)654. sarvadāi 'va rujā 'krāntaṁ SR 8.5. Çl.
655. (sarvāṇi çuklāni ca çobhanāni) BR 23.1.1–2, p. 323b.
656. sa vaṭaḥ pañca te yakṣā [MR: vaṭasthāḥ pañca te rājyaṁ] SR 14.6; MR 14.88 f.; JR 14.5. Çl.
657. *savve niyasuhakaṅkhī* JR 28.1. Ār.
*658. sahasā vidadhīta na kriyām SR VII.10. Vāit.
659. sā 'naṅgamadalāvaṇya° BR II.3. Çl.
†660. sānandaṁ nandihastāhatamuraja° SR 26.5. Srag.
(sāpatnānām iva snehaḥ see under BR V.4e,f,g,h, p. 270b.
661. sāmānyaçāstrato nūnaṁ SR 5.3; JR 5.4. Çl.
662. sāmānyāsu maṇīṣu bhūmipatinā JR 5.1. Çārd.
662a. (sārīphalaṁ sotkaṇṭhaṁ) BR 27.0.10; cf. p. 332b.
663. sā varā vanitā yasyāḥ MR 21.143 f. Çl.
*664. sā sā saṁpadyate buddhiḥ SR VII.12. Çl.
665. (*siṅgārataraṁgāragavelā*) JR 9.5.13, p. 295a.
666. sukhaduḥkhajayaparājaya° SR II.12. Ār.
667. sukhini sukhī suhṛdi suhṛd SR 11.5. Gīti.
*668. suguṇam apaguṇaṁ vā kurvatā JR VI.3, p. 34. Māl. (Ind. Spr. 2122: and cf. vol. 3, p. 633.)
*669. (sujanaṁ vyajanaṁ manye) SR 4.12, p. 284a. (Ind. Spr. 7098.)
670. (sujanāḥ sudhanās te hi) SR 4.12, p. 284a.
*671. (sundaraṁ puruṣaṁ dṛṣṭvā) SR II.13, p. 259b.
*672. (suprayuktasya dambhasya) SR 3.3, p. 280a. (Ind. Spr. 7112.)
*672a. (subhāṣitena gītena) BR I.6, p. 257b.(Ind. Spr. 7116.)
673. sumanaḥsevyamānā 'pi JR II.5, p. 11. Çl.
†*674. sulabhāḥ puruṣā rājan MR 30.44 f. Çl.
675. (suvarṇarekhāçiçiraṁ vadhūnāṁ) BR II.5, p. 260a.
676. suhṛtsu çubhadaṁ nityam SR 3.16. Çl.

*677. suhṛdi nirantaracitte guṇavati SR 11.4. Ār.
678. sūryaḥ çāuryam athe 'ndur indrapadavīṁ SR 25.1. Çārd.
679. (sūryācandramasāu nagāgrajaladhīn) SR 23.8, p. 322b.
*680. setuṁ gatvā [dṛṣṭvā] samudrasya SR VII.15; MR VII.145 f.; JR VII.4, p. 43. Çl.
(seve 'va vyabhicāriṇyāç see under BR V.4i–j, p. 28, p. 270b.)
681. *so kovi na 'tthi suyaṇo jassa* JR 11.4. Ār.
682. somakāntamayaṁ divyam BR I.12. Çl.
683. *sohei suhāveī* JR 30.1. Ār.
684. sāudāminye 'va jalado BR II.16. Çl.
685. stuvantaḥ çrāntāḥ smaḥ kṣitipatim JR VII(of mss.).9, p. 234. Çikh.
†*686. (strīmudrāṁ jhaṣaketanasya) JR 6.2.2, p. 348b.
687. sthitasya kāryasya samudbhavārtham SR V.4. Ākh.
688. sthīyate yatra dharmārtha° JR II.1, p. 11. Çl.
*689. snātānāṁ çucibhis toyāir SR 15.2. Çl.
690. smaropamam api prāpya SR II.13. Çl.
*691. svaguṇān iva paradoṣān vaktuṁ SR VIII.1. Gīti.
692. svapnas tu prathame yāme SR 23.10. Çl.
(*)693. svabhāvavīrā ye kecid SR 17.3. Çl.
694. svabhāvād eva capalaṁ MR VII.79 f. Çl.
695. svayaṁbhuvaṁ bhūtasahasranetraṁ JR VII(of mss.).11, p. 235; Ākh.
696. svarūpam ānandamayaṁ munīnām BR I.3. Ākh.
*697. svasukhanirabhilāṣaḥ SR 28.5. Māl.
698. svasthaḥ padmāsanastho gudavadanam JR 20.7. Srag.
*699. svāmī dveṣṭi susevito 'pi bahuçaḥ SR 21.6. Çārd.
700. (svedakreditakañkaṇaṁ karatalaṁ) BR IIIb. 1.5, p. 266b.
701. *hatthapāyapaḍichinnaṁ* JR 6.5. Çl.
*702. hariṇā 'pi hareṇā 'pi SR 22.4. Çl.
703. harer līlāvarāhasya SR 24.8. Çl.
(hastanyastacatuḥçloko var. for 295 in ms. S of BR 1.1, p. 277b.)
704. hiṅsrāḥ santi sahasraço 'pi JR 26.2. Çārd.
705. *huntīi hunti aṇahuntayā* JR 32(of mss.).1, p. 240.
*706. hemadhenudharādīnāṁ SR 13.7. Çl.
707. hemaharmyāñganākrīḍākalabhāḥ JR 22. 4. Çl.

HARVARD ORIENTAL SERIES

Founded in 1891 by Charles Rockwell Lanman and Henry Clarke Warren.

Edited, with the coöperation of various scholars, by Charles Rockwell Lanman, A.B. and LL.D. (Yale), LL.D. (Aberdeen), Professor of Sanskrit (since 1880: Wales Professor since 1903) at Harvard University (founded, 1636).

Member of the American Philosophical Society (founded, 1727); Fellow of the American Academy of Arts and Sciences (1780); President (for 1889–1890) of the American Philological Association (1869); President (for 1907–1908 and 1919–1920) of the American Oriental Society (1842).

Honorary Fellow of the Asiatic Society of Bengal (Calcutta, 1784); Honorary Member of the Société Asiatique (Paris, 1822); the Royal Asiatic Society (London, 1823), and the Deutsche Morgenländische Gesellschaft (Leipzig, 1845).

Honorary Member of the North-China Branch of the Royal Asiatic Society (Shanghai), the Finnish-Ugrian Society (Helsingfors), the India Society (London); Honorary Correspondent of the Archæological Department of the Government of India; Foreign Member of the Bohemian Society of Sciences (Prague, 1759); Member of the Colonial Society of Massachusetts; Corresponding Member of the Academy of Sciences of the Institute of Bologna (1712), of the Society of Sciences at Göttingen (1751), of the Russian Academy of Sciences (Petrograd, 1725), and of the Académie des Inscriptions et Belles-Lettres (1663) of the Institute of France.

Published by the Harvard University Press, Cambridge, Massachusetts, U. S. of America. The home office of the Press is at Randall Hall, Cambridge. The Agent of the Press in Great Britain is Humphrey Milford, Oxford University Press, Amen Corner, London, E.C., England.

Direct application for books of this Series may be made, with remittance, to the Harvard University Press at Cambridge, Massachusetts. The volumes will then be sent by mail or parcel-post direct to the buyer.

The list-prices are subject to a trade-discount. No extra charge is made for postage. This list is here revised up to date of December, 1925. Prices of previous revisions are cancelled.

Descriptive List. A substantial pamphlet, containing a list of the volumes, and a brief memorial of Henry Clarke Warren, joint-founder, will be sent free upon application to the Harvard University Press, Cambridge, Massachusetts. — The List tells the general nature and contents of each work of the Series, and the uses which that work is designed to serve.

Externals of the volumes. The books of this Series as a whole are printed on paper of a quality and tensile strength far above the average. They are all bound durably in full buckram. The edges are cut, but the margins are ample; and the tops are gilded, not for ornament, but to make cleaning easy. The backs are properly lettered. No work is issued until it is complete. Volume 10 is royal quarto (32 cm.); volumes 7 and 8 are super-royal octavo (28 cm.); the rest are royal octavo (26 cm.).

For sale or public inspection. A complete stock of the publications of the Harvard University Press is carried by the Oxford University Press in London. Copies of this Series may be seen also at Randall Hall, Cambridge, and at the New York Public Library.

LIST OF THE HARVARD ORIENTAL SERIES

REVISED TO DECEMBER, 1925

Volume 1. Jātaka-Mālā. Stories of Buddha's former incarnations, by Ārya Çūra. Edited in Sanskrit [Nāgarī letters] by Professor Hendrik Kern, University of Leiden, Netherlands. 1891. Second issue, 1914. Pages, 270. Royal 8°. Price, $5.

A masterpiece, as to language and style and metrical form, of Buddhist literature of the Northern Canon. By the Honorable (ārya) Çūra. Stories used as homilies in old Buddhist monasteries. Editio princeps. Kern (1833-1917), long the honored Dean of the Dutch Orientalists, thought that Çūra flourished not far from 600 A.D., or earlier. English translation by Speyer, London, 1895, Frowde.

Volume 2. Sānkhya-Pravachana-Bhāshya, or Commentary on the Exposition of the Sānkhya philosophy. By Vijñāna-Bhikshu. Edited in Sanskrit [Roman letters] by Professor Richard Garbe, University of Tübingen, Germany. 1895. Pages, 210. Royal 8°. Price, $5.

Sānkhya is dualistic. It recognizes souls and primeval matter, but not God. Vijñāna, however, is a pronounced theist. But in spite of his distortions of the original system, his Commentary (about 1550 A.D.) is the fullest source that we have for a knowledge of the Sānkhya system, and one of the most important (Garbe's Preface). Garbe studied the whole work with Bhāgavata Āchārya in Benares. German translation by Garbe, Leipzig, 1889, Brockhaus. Partial English version in J. R. Ballantyne's The Sānkhya Aphorisms of Kapila, London, 1885, Trübner.

Volume 3. Buddhism in Translations. Passages selected from the Buddhist sacred books, and translated from the original Pāli into English, by Henry Clarke Warren, late of Cambridge, Massachusetts. 1896. Eighth issue, 1922. Pages, 522. Royal 8°. Price, $3. Prefixed is a beautiful photogravure of a Gandhāra Buddha.

The seventh issue, 1922, is an abridged one, a reprint of the first part, the legendary life of Buddha. With photogravure. Pamphlet. Pages, 136. Price, $1.

Buddhism portrayed in the words of the Buddhists themselves. The life of Buddha (a beautiful narrative), his teachings, and his monastic order form the substance of this work. The Pāli passages, done into vigorous English and accurately rendered, are chosen with such broad and learned circumspection that they make a systematically complete presentation of their difficult subject. Warren's material is drawn straight from the fountain-head. It is this fact that has given to his work an abiding importance and value. It has been highly praised by competent judges. Moreover, it has enjoyed a very wide circulation in America and Europe and the Orient. And nearly half of the work was included by President Eliot in *The Harvard Classics* (New York, P. F. Collier and Son), of which a quarter of a million sets and more have been sold. The usefulness of Warren's work has thus been incalculably enhanced.

The life of Henry Warren as a scholar is memorable in the annals of American learning. A brief memorial of his life and public services is appended to volume 30 of this Series, of which he was joint-founder. It is also issued with the Descriptive List of this Series (see above, page 1). The List may be had, free, upon application to the Harvard University Press.

Volume 4. Karpūra-Mañjarī. A drama by the Indian poet Rāja-çekhara (900 A.D.). Critically edited in the original Prākrit [Nāgarī letters], with a glossarial index, and an essay on the life and writings of the poet, by Sten Konow, Professor of Indic Philology at the University of Christiania, Norway, and Epigraphist to the Government of India.

— And translated into English with introduction and notes, by C. R. Lanman. 1901. Pages, 318. Royal 8°. Price, $5.

A play of court-intrigue, and the only extant drama written entirely in Prākrit. It presents interesting parallels with the Braggart Soldier of Plautus.

Volumes 5 and 6. Brhad-Devatā (attributed to Çāunaka), a summary of the deities and myths of the Rig-Veda. Critically edited in the original Sanskrit [Nāgarī letters], with an introduction and seven appendices [volume 5], and translated into English with critical and illustrative notes [volume 6], by Professor Arthur Anthony Macdonell, University of Oxford. 1904. Pages, 234 + 350 = 584. Royal 8°. Not sold separately. Price, $7.50.

The Great-Deity (-book), "hardly later than 400 B.C.," is one of the oldest books ancillary to the Rig-Veda. It includes very ancient epic material: so the story of Urvaçī, the nymph that loved a mortal (whence Kālidāsa's great drama, Urvaçī). The text is edited in a way that meets the most rigorous demands of exact philological criticism. The typographic presentation of text, version, and notes (critical and expository) is a model of convenience.

Volumes 7 and 8. Atharva-Veda. Translated, with a critical and exegetical commentary, by William Dwight Whitney, late Professor of Sanskrit in Yale University, Editor-in-Chief of *The Century Dictionary*, an Encyclopedic Lexicon of the English Language. — Revised and brought nearer to completion and edited by C. R. Lanman. 1905. Pages, 1212. Super-royal 8°. Not sold separately. Price, $15.

The Atharva-Veda is, next after the Rig-Veda, the most important of the oldest texts of India. Whitney (1827–1894) was the most eminent American philologist of his century, and these monumental volumes form the crowning achievement of his life-long labors as an Indianist. For his translation, he expressly disclaims finality; but his austere self-restraint, resisting all allurements of fanciful interpretation, makes of his version, when taken with his critical and exegetical commentary, the sure point of departure for future study of this Veda and for its final comprehension.

The text-critical notes form the most important single item of the work. These give the various readings of the "authorities." The term "authorities" includes not only manuscripts (of Europe, India, Kashmir), but also living reciters (the Hindu equivalents, and in some respects the superiors, of manuscripts); and, in addition, the corresponding (and often variant) passages of the other Vedas. Whitney gives also the data of the scholiast as to authorship and divinity and meter of each stanza; extracts from the ancillary literature concerning ritual and exegesis; and a literal translation. Version and Comment proceed *pari passu*. Prefixed is an elaborate historical and critical introduction, and a sketch of Whitney's life, with a noble medallion portrait. A leaf of the birch-bark ms. from Kashmir is beautifully reproduced in color. The typography is strikingly clear.

Few texts of antiquity have been issued with appurtenant critical material of so large scope. And never before or since has the material for the critical study of an extensive Vedic text been so comprehensively and systematically gathered from so multifarious sources, and presented with masterly accuracy in so well-digested form.

Volume 9. The Little Clay Cart (Mṛc-chakaṭika). A Hindu drama attributed to King Shūdraka. Translated from the original Sanskrit and Prākrits into English prose and verse by Arthur William Ryder, Instructor in Sanskrit in Harvard University. 1905. Pages, 207. Royal 8°. Price, $3.

A play of such variety, humor, and swift-moving action, that it has often been produced on the modern stage. Version, true and spirited. "The champagne has been

decanted, and has not lost its fizz." Noble typography (Merrymount Press). Most books of this Series are technical. This one, like Warren's *Buddhism*, may be happily chosen as a gift-book.

Volume 10. Vedic Concordance: being an alphabetic index to every line of every stanza of the published Vedic literature and to the liturgical formulas thereof, that is, an index [in Roman letters] to the Vedic mantras, together with an account of their variations in the different Vedic books. By Professor MAURICE BLOOMFIELD, of the Johns Hopkins University, Baltimore. 1906. Pages, 1102. Royal 4°. Price, $25.

The Vedas are, in general, the oldest extant records of the antiquity of India, and indeed of Indo-European antiquity. They are the sacred books of the oldest religion of the Hindus. They represent parts of a mass of traditional material, current in the various schools of Vedic learning, and handed down from teacher to pupil by word of mouth. What was originally one and the same stanza, appears in the texts of the various schools in more or less varying forms. The variations are often such as appear in the varying forms of popular ballads or of church hymns. Thus it happens that the texts of these different Vedic schools are often virtually related to each other and to their presumable original, as are the several kindred manuscripts of (let us say) a Greek play to each other and to the archetype from which they are descended. The comparison of these variant forms of a given text is often indispensable for ascertaining its original form and true meaning. This comparison is just what the Concordance enables us easily to effect. It is a tool of the very first importance for future editors and revisers and translators of Vedic texts.

The Concordance covers nearly all the important published texts, and is in one single alphabetic arrangement and one single volume. It is a royal quarto of over 1100 pages, of double columns, containing 125,000 lines or more. For the lines of the Rig-Veda alone, about 40,000 entries are required. The lines of the Atharva-Veda by themselves would require over 18,000 entries, but are often merged with those of their Rig-Veda correspondents. No less than 119 texts have been drawn upon for contributions to the work.

The book was printed (in the early years of the century) in a limited edition of 1000 copies, now half exhausted; and was printed, not from electrotype plates, but from type. The expense in money alone, to say nothing of scholarly labor, was about seven thousand dollars. It is not likely that any publisher or scholar will soon undertake a new edition. For many decades, doubtless, the work will maintain its value unimpaired, an enduring monument to the industry and learning and resolute will of Professor Bloomfield.

Volume 11. The Pañcha-tantra: a collection of ancient Hindu tales, in the recension (called Pañchākhyānaka, and dated 1199 A.D.) of the Jaina monk, **Pūrna-bhadra,** critically edited in the original Sanskrit [in Nāgarī letters; and, for the sake of beginners, with word-division] by Dr. JOHANNES HERTEL, Professor am königlichen Realgymnasium, Doebeln, Saxony. 1908. Pages, 344. Royal 8°. Price, $4.

Volume 12. The Pañchatantra-text of Pūrnabhadra: critical introduction and list of variants. By Professor HERTEL. 1912. Pages, 246. Royal 8°. Price, $2.

Volume 13. The Pañchatantra-text of Pūrnabhadra, and its relation to texts of allied recensions, as shown in **Parallel Specimens.** By Professor HERTEL. 1912. Pages, 10: and 19 sheets, mounted on guards and issued in atlas-form. Royal 8°. Price, $1.

Volume 14. The Pañchatantra: a collection of ancient Hindu tales, in its oldest recension, the Kashmirian, entitled **Tantrākhyāyika.** The original Sanskrit text [in Nāgarī letters],

editio minor, reprinted from the critical editio major which was made for the Königliche Gesellschaft der Wissenschaften zu Göttingen, by Professor HERTEL. 1915. Pages, 160. Royal 8°. Price, $4.

For two thousand years and more, the tales of the Panchatantra have instructed and delighted the Hindus. The Panchatantra has exercised a greater influence than any other work of India upon the literature of the world. It was the Panchatantra that formed the basis of the studies of the immortal pioneer in the field of comparative literature, Theodor Benfey. His Pantschatantra laid the foundation of the scientific treatment of the history of the fable. From the Panchatantra there came the lost Pahlavi translation, among whose effluxes are some of the most famous books of south-western Asia and of Europe, the Arabic Kalilah and Dimnah, the Directorium of John of Capua (1270), the Buch der Beispiele (1483) in German of great vigor and beauty, — and so on, down to that gem of racy Tudor English, Sir Thomas North's translation of Doni (1570), reprinted by Joseph Jacobs, London, 1888.

Hertel gives us here one recension of known authorship and date (1199), and another, the Kashmirian, many centuries older. To volume 11, Lanman adds an essay on The Externals of Indian Books. Of the Kashmirian recension, Hertel made a German version (Berlin, 1909, Teubner). The typography of both editions is clear and beautiful. The confusing emboxments of the stories (a second in the first, a third in the second, and so on) are disentangled in a most ingenious and simple way.

Volume 15. Bhāravi's poem Kirātārjunīya, or Arjuna's combat with the Kirāta. Translated from the original Sanskrit into German, and explained, by CARL CAPPELLER, Professor at the University of Jena. 1912. Pages, 232. Royal 8°. Price, $3.50.

The subject-matter is taken from the great epic of India, the Mahā-Bhārata. Like the Ajax of Sophocles as compared with the Ajax of Homer, this poem is an instructive example for the student of literary evolution or literary genetics. For centuries it has been acknowledged in India as one of the six Mahā-kāvyas or most distinguished specimens of artificial poetry, a masterpiece of its kind.

Volume 16. Çakuntalā, a Hindu drama by Kālidāsa: the Bengālī recension, critically edited in the original Sanskrit and Prākrits by RICHARD PISCHEL, late Professor of Sanskrit at the University of Berlin. Pages, 280. Royal 8°. Price, $5.

As descendants of Bhărata, the Hindus are called Bhāratans. Their "continent" is called Bhārata-varsha, and their great epic is called the Great Bhāratan (Story or Fight), Mahā-Bhārata. Çakuntalā is the mother of Bhărata, and the beautiful story of her birth and life is told in the Great Epic. This play is a dramatization of that story, and is the masterpiece of the literature of India.

In 1898, Pischel wrote: "Es ist der sehnlichste Wunsch meines Lebens eine korrekte Ausgabe zu machen." His Prākrit Grammar was off his hands in 1900. In 1902 he was called to the Berlin professorship. The six years of his tenancy were crowded with toil (finds from Chinese Turkestan, etc.). Then came the call to Calcutta, and, in 1908, his death at the threshold of India. Under many difficulties, the book (all but a couple of sheets) was printed at Stuttgart (Kohlhammer). Then came the world-conflagration. . . . The printed sheets reached America November 28, 1923.

Volume 17. The Yoga-system of Patañjali, or the ancient Hindu doctrine of concentration of mind. Embracing the Mnemonic Rules, called Yoga-sūtras, of Patañjali; and the Comment, called Yoga-bhāshya, attributed to Veda-Vyāsa; and the Explanation, called Tattva-vāiçāradī, of Vāchaspati-Miçra. Translated from the original Sanskrit by JAMES HAUGHTON WOODS, Professor of Philosophy in Harvard University. 1914. Pages, 422. Royal 8°. Price $5.

Three works in one pair of covers. The Rules are a set of mental pegs on which to hang the principles and precepts of a system which you must learn from the living teacher of your "school." The Comment is a reinvestiture of the skeleton of the Rules with the flesh and blood of comprehensible details. And the Explanation is of course a commentary on the Comment. The Comment is the oldest written systematic exposition of Yoga-doctrine in Sanskrit that we possess.

Of the Hindu philosophies, by far the most important are the ancient dualism called Sānkhya, the monism of the Vedānta, and the Yoga-system. Kāuṭilya, prime-minister of Chandragupta (300 B.C.), mentions Sānkhya and Yoga as current in his day. But the elements of Yoga, rigorous austerities and control of the senses, are indefinitely antique, and are one of the oldest and most striking products of the Hindu mind and character.

When one considers the floods of pseudo-scientific writing with which the propagandists of Indian "isms" in America have deluged us, one is the better prepared to appreciate the self-restraint of Dr. Woods in keeping all that pertains to miracle-mongering and sensationalism in the background, and in devoting himself to the exposition of the spiritual and intellectual aspects of Yoga. His work "continues the tradition of austere scholarship" which has, from the beginning, characterized the Harvard Oriental Series.

Volumes 18 and 19. The Veda of the Black Yajus School, entitled Tāittirīya Samhitā. Translated from the original Sanskrit prose and verse, with a running commentary. By Arthur Berriedale Keith, D.C.L. (Oxford), of the Inner Temple, Barrister-at-law, and of His Majesty's Colonial Office, sometime Acting Professor of Sanskrit at the University of Oxford, Author of 'Responsible Government in the Dominions.' Volume 18, kāṇḍas I–III; volume 19, kāṇḍas IV–VII. 1914. Pages, 464 + 374 = 838. Royal 8°. Price, $10. Not sold separately.

The Rig-Veda holds unquestioned primacy in the sacred literature of the Hindus; but their greatest mediæval scholiast on the Vedas, Sāyaṇa, did not write his commentary on the Rig-Veda until after his commentary on the Yajur-Veda, because (as he expressly tells us) of the transcendent importance of the Yajur-Veda for the sacrifice. The Yajur-Veda is the Veda of sacrificial formulas. An accurate edition of the Tāittirīya-Samhitā was published in 1871–2 by Weber. It waited nigh fifty years for a translator.

For the difficult task of translation, no English or American Sanskritist was so well qualified by previous studies as Keith. To it he has brought his wide and varied learning, and with such effectiveness as to produce a work, which, in spite of its large extent, is notable for its well-rounded completeness. The entire text is translated. The commentary runs *pari passu* with the version, embodies the gist of Sāyaṇa's scholia, and is presented with the utmost typographical perspicuity. An elaborate introduction is given, treating of the relation of this text to kindred texts, its contents, language, style, and date ('about 600 B.C.'), and the religious ritual of ancient India.

Volumes 20 and 24. Rig-Veda Repetitions. The repeated verses and distichs and stanzas of the Rig-Veda in systematic presentation and with critical discussion. By Maurice Bloomfield, Professor of Sanskrit and Comparative Philology in the Johns Hopkins University, Baltimore. 1916. Pages, 508 + 206 = 714. Royal 8°. Not sold separately. Price, $10.

Volume 20 contains Part 1: The repeated passages of the Rig-Veda, systematically presented in the order of the Rig-Veda, with critical comments and notes. Volume 24 contains Part 2: Comments and classifications from metrical and lexical and grammatical points of view, and from the point of view of the themes and divinities of the repeated passages. Also Part 3: Lists and indexes.

The aim of this work is to help us to understand the oldest religious document of Indo-European antiquity. The arrangement of Part 1 enables the student to bring under his eye at one time all the passages that he needs to compare, and to do so with utmost ease and speed. The material of this work was, from a typographical point of view, exceedingly intractable. The result as a whole is a marvel of clarity and convenience.

This work is the first of three natural sequels to Bloomfield's great Vedic Concordance: 1. The Rig-Veda Repetitions; 2. The Reverse Concordance; 3. The Vedic Variants. A draft of the second has been actually prepared by Bloomfield. And he and Edgerton have in hand the first draft of the third, a systematic presentation and critical discussion of the variant readings of the Vedic texts.

Volumes 21 and 22 and 23. Rāma's Later History, or Uttara-Rāma-Charita, an ancient Hindu drama by Bhavabhūti. Critically edited in the original Sanskrit and Prākrit, with an introduction and English translation and notes and variants, etc. By Shripad Krishna Belvalkar, Graduate Student of Harvard University. (Now, 1920, Professor of Sanskrit at Deccan College, Poona, India.)

Dr. Belvalkar, when returning to India in 1914 from his studies at Harvard, shipped his manuscript-collations and other papers and his books by the German freighter, Fangturm. In August, 1914, the Fangturm was interned at the port of Palma, Balearic Islands. In 1919, she was released. In May, 1920, Dr. Belvalkar recovered his papers.

Volume 21 was issued in 1915, complete.

Of volume 22, the first 92 pages, containing the text of the whole play, have been in print since January, 1915, awaiting for nigh five and one-half years the recovery of the material for the rest of the book.

Of volume 23, the material included collation-sheets giving the readings of manuscripts from widely-separated parts of India, from Nepal to Madras, from Calcutta to Bombay. In spite of the generous assistance of His Majesty's Secretary of State for India in Council, the work of getting the loan of these mss. was so great that it seemed best not to try to do it again, but to await the release of the Fangturm. — There is hope now that volumes 22 and 23 may be issued.

Volume 21. Rāma's Later History. Part 1. Introduction and translation. (Prefixed is a convenient synoptic analysis of the play. The introduction treats of Bhavabhūti's life and date and works, and includes a summary of the Rāma-story as given by the Rāmāyaṇa. Lanman adds an essay entitled 'A method for citing Sanskrit dramas.' The method is very simple and practical.) 1915. Royal 8°. Pages 190. Price, $3.

Volume 22. Rāma's Later History. Part 2. The text, with index, glossaries, etc. (This was printed at Bombay, with the exquisitely beautiful type, newly cast for this work, of Jāvajī's Nirṇaya Sāgara Press, and upon paper made expressly for this edition at the Wolvercote Mill of Oxford. Each Prākrit speech is followed by the Sanskrit version in immediate sequence.) See above.

Volume 23. Rāma's Later History. Part 3. Explanatory and critical epilogue. (Critical account of the manuscripts. Running expository comment. The variant readings of the mss. The typographical 'make-up' of Comment and Variants into pages is such that they go *pari passu*. These epilegomena close with an essay on the two text-traditions of the play, a time-analysis, a note on the Hindu stage, etc.) See above.

Volume 24. Rig-Veda Repetitions. Parts 2 and 3. By Professor Bloomfield. Described above, with volume 20.

Volume 25. Rig-Veda Brāhmanas: The Aitareya and Kauṣītaki Brāhmaṇas of the Rig-Veda. Translated from the original Sanskrit. By Arthur Berriedale Keith, D.C.L., D.Litt., of the Inner Temple, Barrister-at-law, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh. 1920. Pages, 567. Royal 8°. Price $7.50.

In August, 1915, this work was ready for printing. In August, 1916, it was delivered to the Controller of the Oxford University Press. In 1918, the Press had nigh 350 men at the war. Of the older men who were left, many were busy with urgent war-work, such as a Report on Trench-fever for the American Expeditionary Force. And when, after the armistice, the printing was resumed, the author was engrossed in the work of Lord Crewe's Committee on the Home Administration of Indian Affairs.

The Vedic literature falls into three clearly sundered groups: the Vedic hymns or Mantras; the Brāhmaṇas, 'the priestlies' or 'priestly (discourses)'; and the Sūtras. Keith thinks that the Aitareya is not later than 600 B.C. The plan of the work is like that of volumes 18–19: elaborate introduction; translation; running comment on the same page. The skill of the priestly story-tellers is at its best in the splendid legend of Çunaḥçepa (threatened sacrifice of son by father: cf. Isaac, Iphigeneia, Phrixos). Despite the pseudo-profundity and puerility of the Brāhmaṇas, they are of genuine significance to the student of Hindu antiquity, social and religious. And they are in fact the oldest Indo-European prose extant.

Volumes 26 and 27. Vikrama's Adventures, or The Thirty-two Tales of the Throne. A collection of stories about King Vikrama, as told by the Thirty-two Statuettes that supported his throne. Edited in four different recensions of the Sanskrit original (Vikrama-charita or Sinhāsana-dvātrinçakā) and translated into English with an introduction, by Franklin Edgerton. Professor of Sanskrit at the University of Pennsylvania. 1926. Pages, 372 + 384 = 756. Royal 8°. Not sold separately. Price, $10.

Vikrama's Adventures is one of the most famous story-books of mediæval India. Vikrama is one of the most noted quasi-historical heroes of his times. His magic throne, hidden upon his death, is discovered by a later king, Bhoja. Each of the thirty-two (dvā-trinçat) statuettes that support his throne (sinhāsana) tells one story to Bhoja. Hence the alternative title. The theme of the tales is Vikrama, who is meant to serve as a kind of Hindu King Arthur, an example for real kings.

Edgerton hopes that his work may prove suggestive as a model for students of comparative literature. The text of each of the recensions (Southern, Metrical, Brief, Jain) is printed in horizontally parallel arrangement, so that the stories which correspond to each other in substance are given, each story in all four recensions, in immediate juxtapositon. And the translation is treated in like manner. Comparisons are thus facilitated to a degree never before attained in a work of this kind.

From all this, Edgerton reconstructs, with some detail, and with reasonable certainty, the original work from which the current versions are derived. This he presents in the form of a Composite Outline, the concrete solution of a problem in literary genetics.

Volumes 28 and 29 and 30. Buddhist Legends. Translated from the original Pāli text of the Dhammapada Commentary, by Eugene Watson Burlingame, Fellow of the American Academy of Arts and Sciences, sometime Harrison Fellow for Research at the University of Pennsylvania and Johnston Scholar in Sanskrit at the Johns Hopkins University and Lecturer on Pāli in Yale University. 1921. Pages, 366 + 370 + 378 = 1114. Royal 8°. Not sold separately. Price $20.

Dhámma-pada, or Way of Righteousness, is the name of one of the canonical books of the Buddhist Sacred Scriptures. It consists of 423 stanzas. These are reputed to be

the very words of the Buddha himself. The Dhammapada Commentary, composed by an unknown author in Ceylon about 450 A.D., purports to tell the circumstances under which Buddha uttered each one of these stanzas. In telling them, it narrates 299 stories or legends. These stories are the preponderating element of the Commentary, and it is these which are here translated.

In style and substance the tales resemble those of the famous Jātaka Book, the Buddhist Acta Sanctorum, a counterpart of the Legends of the Christian Saints. And they present many parallels to well-known stories of mediæval literature, Oriental and European. For the comparative study of such parallels, Dr. Burlingame's Synopses, clear and brief, will prove a very great convenience. His vigorous diction suggests familiarity with such " wells of English undefyled " as the Bible and the Book of Common Prayer. The work gives a vivid picture of the every-day life of the ancient Buddhists — monks, nuns, lay disciples. It is thus, incidentally, an admirable preparative for the study of the more difficult Buddhist books in the original. As especially attractive stories may be cited: Lean Gotamī seeks mustard-seed to cure her dead child; Murder of Great Moggallāna; Buddha falsely accused by Chinchā; Visākhā; the Hell-pot. A critical and historical introduction is prefixed. At the end is an *intelligent* index, modeled after that of George Foot Moore's *History of Religions.*

In September, 1909, Mr. Burlingame came to Harvard University to pursue his studies with Mr. Lanman. It was at the suggestion of the latter that Mr. Burlingame undertook the task of translating into English the Dhammapada Commentary. He first made a table of contents of the work, giving the title of each story and the place of its occurrence in the Burmese text and also in the Cingalese text. He added an index to the titles, and an extremely good analysis of Books 1 to 4. This most useful preliminary work was formally presented to the American Academy of Arts and Sciences on December 8, 1909, by Mr. Lanman. The manuscript of the article was delivered February 5, 1910, and published soon after as pages 467–550 of volume 45 of the Proceedings of the Academy. The admirably elaborated manuscript of the entire translation of the Dhammapada Commentary was delivered by its author on January 10, 1917, just before the War.

Volumes 31 and 32. The Religion and Philosophy of the Veda and Upanishads. By ARTHUR BERRIEDALE KEITH, D.C.L., D.Litt., Of the Inner Temple, Barrister-at-Law, and of the Scottish Bar; Regius Professor of Sanskrit at the University of Edinburgh. 1925. Pages, 384 + 332 = 716. Royal 8°. Not sold separately. Price, $10.

This work aims to present to the student of religion a comprehensive but concise account of the whole of the religion and philosophy of the Vedic period in India. For the Indianist, in particular, the full and clear treatment of the mythology and ritual will prove of especial value.

THE HARVARD UNIVERSITY PRESS

publishes other works relating to India, as follows:

Sanskrit Reader: Text and Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Wales Professor of Sanskrit at Harvard University. Seventh issue, 1920. Royal 8°. Pages, 430. Price, $3.

The Reader furnishes the text for 60 or 80 lessons, and with it, the needed lexicon and notes. The notes make constant reference to Whitney's Sanskrit Grammar: see below. These two volumes supply all that is strictly indispensable for the beginner. The text is in the Oriental (Nāgarī) letters; but a transliteration of the first four pages in Roman letters is added. The Reader is designed especially to meet the needs of those who have not the aid of a teacher.

The text is chosen: 1. from Classical Sanskrit works (Nala-story, fables of Hitopadeça, "Manu's Laws"); and 2. from the Vedic literature (Rig-Veda hymns, Brāhmaṇas, Sūtras for wedding and burial). A literary-historical introduction is given for each kind of text. The vocabulary is in Roman letters, and is elaborated with the utmost care. Special heed is given to the development of the meanings (semantics: pāda, foot, leg, leg of lamb, quarter, quarter of a four-lined stanza, line, line of a three-lined stanza), and also to the etymological cognates in English, Greek, and so on (ta-d, *τό*, ðæ-t, tha-t, is-tu-d).

Parts of Nala and Hitopadesha in English letters. Prepared by C. R. LANMAN. 1889. Royal 8°. Pages, 50. Price, 50 cents.

A reprint of the first 44 pages of the Reader (see above), transliterated from the Oriental characters into English letters. It corresponds page for page and line for line with its original, so that the references of the Vocabulary and Notes of the Reader apply exactly to this reprint. With the Grammar and Reader and this reprint, the student is enabled to acquire a knowledge of the structure of the Sanskrit and to do some reading, without first learning the Oriental letters.

Sanskrit Grammar: including both the Classical language, and the older dialects of Veda and Brāhmaṇa. By WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit at Yale University. Fifth issue, 1923, of second edition, 1889. 8°. Pages, 578. Price, $4.50.

The greatest extant repository of the grammatical facts concerning the Sanskrit language. A masterpiece of orderly arrangement. Prefixed is a brief account of the literature of India.

Vedanta Philosophy. Outline of the Vedanta system of philosophy according to Shankara. By PAUL DEUSSEN. Translated by JAMES H. WOODS, Professor of Philosophy at Harvard University, and CATHARINE B. RUNKLE of Cambridge, Massachusetts. Second edition. 1915. 8°. Pages, 56. Price, $1.

This book, a translation of the summary given by Deussen at the end of his monumental work, Das System des Vedanta, was first published in 1906. Since then, thanks to the learning and enthusiasm of Charles Johnston, the whole great work has been made accessible in an English version (Chicago, 1912, The Open Court Publishing Company). Nevertheless, the small book was so inexpensive and practical, that a new edition was made in 1915. The summary, although brief and compact, is yet so lucid and adequate, — in short, so altogether admirable, that it is not likely soon to be superseded by a better exposition of what has been to untold millions at once a philosophy and a religion.

